

mere pleasure, as a hobby. Emerson held that such a practice would only degrade the seeker. "The hand," he says, "can never execute anything high."

effect, adaptation and incongruity. In religion, the mind is out of ratio with the interior laws of beauty. The spiritual magnetism is not sweeping with luminous shoots into the faculties of "cause

The mosaic on one Pompeii floor known to have cost \$72.
Goosequills for pens sold in London 1542 at 20 cents a thousand.

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well. He will be clean in body and spirit; his brain will not be muddled.

The robes worn by Louis XIV. on state occasions cost \$19,000.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE SEARCH

For the Beautiful, and How to Find It.

Reason Visibly Embodied in Form Kindles the Emotion of Beauty.

The Spiritual Temple Must Be Formed to Express the Divine.

"Build Thee More Stately Mansions, Oh, My Soul."

[BY JOHN RUTHERFORD, ROKER-BY-THE-SEA, SUNDERLAND, ENG.]

"No reason can be assigned or given why the soul seeks beauty. Beauty in its largest sense is one expression for the universe. God is the all-fair. Truth and goodness and beauty are but different phases of the same all. But beauty in nature is not ultimate. It is the herald of inward and eternal beauty, and is not alone a solid and satisfactory good. It must stand as part, and not as yet the least, but the highest expression of the final cause of nature."—Ralph Waldo Emerson.

"True art is but the antitype of nature—the embodiment of discovered beauty, in utility. . . . We cannot study nature profoundly without bringing ourselves into communion with the spirit of art, which pervades and fills the universe."—President J. A. Garfield.

"The saying that beauty is but skin-deep, is but a skin-deep saying."—Herbert Spencer.

"Beauty is a condition, and it can only be recognized and appreciated by a corresponding internal state."—A. J. Davis, "Great Harmonia."

An intelligent spirit, giving his experiences in the Spirit-world, relates that when on earth he gave little thought to the subject of beauty; he deemed its study only an excuse for an idle or incorrect order of mind; but after "passing on," he took up the question and asked those who seemed to highly appreciate art, to teach him what beauty consisted of, and to show him how to produce its forms. "There was," he said, "much narrowness and self-conceit in my request, and one of our leaders impressed upon me a look of divine compassion, and replied: 'We will teach you, or rather you shall teach yourself. Go out from this home, away yonder in the distance; live there alone, and depend on the exertions of your own will-power to produce food and shelter for yourself.'

"I went, of course, knowing there were some good reasons for his command. I sowed and reaped; removed obstructions; studied nature, and then, after a long time, I felt myself incited to return.

"Now go," said my guide, "to yonder city; live there." I found, in the part to which I seemed drawn, a home full of suffering and deformity—or at least incompleteness of nature; but love was there, and in the midst of their anguish each tried to give a cup of cold water to the other. When I returned again, my friend said: "Beauty is not entirely a matter of angles and curves; it is not an abstract idea. It comes through the struggle of the lower with the higher; or, rather, it is the higher, and can, perhaps, be more strikingly seen when that is breaking through the lower. You brought beauty out of the earth, and you saw love bringing beauty out of pain. You have learned much."

"On visiting," says the same spirit, "another society, I was received with expressions of pleasure, and one said to me: 'We are just in need of help from you in your state of advancement. There is a home near here where the life lived seems a beautiful one to some of us, and repulsive to others. You know what true beauty is; tell us if the repulsive is in the home or in ourselves.' I saw this home; I followed in spirit the lives of its inhabitants, and I saw that the ugliness was caused by the want of true insight in the observer."

"I think it is clear, from the foregoing, that if beauty is not developed in the mind, it cannot be perceived when presented externally. Idealists err in teaching that beauty is above subjecture; that it exists solely within the mind; that it is absolutely the product of your thinking faculties, and has no real outward existence."

"The kingdom of heaven" is truly within us, but it must also be without us. Go into the lower parts of a city, and however fully charged with ideal beauty a mind may be, the deformities cannot fail to be observed, and observed most keenly. "Each satan appears to himself a man; to those as bad as he a comely man; to the purified a heap of carrion."

It is also true that beauty, nature and life cannot be seen unless there is a fair growth of the spiritual attributes of the soul—a respectable mental state, in which intelligence, wisdom and love are in a fair degree manifested, producing "sweetness and light."

than the character can inspire. Art must not be a superficial talent, but must begin further back in man. Now, some men do not see nature to be beautiful, and they go to make a statue which shall be. They abhor men as tasteless, full and inconvertible, and console themselves with color-bags and blocks of marble. They reject life as prosaic, and create a death which they call poetic. They eat and drink that they may afterwards execute the ideal. This art is vilified; the name conveys to the mind its secondary and bad sense; it stands in the imagination as somewhat contrary to nature, and struck with death from the first. Would it not be better to begin higher up—to serve the ideal before they eat and drink; to serve the ideal in eating and drinking, in drawing the breath and in the functions of life? Beauty must come back to the useful arts, and the distinction between the fine and the useful arts be forgotten."

When the great Gothic cathedrals were built, no one thought of calling them works of art. Nor were the Greek temples built as works of art; they were built for use, for the people's worship. The Gothic minsters also were built for worship, and their form came from a desire to express an ideal in the best way and at the smallest expense of materials.

We thus see reason visibly embodied in form, and it is always this which creates a purely mental emotion of the beautiful. In human beings, when really beautiful, we find that the mind or spirit has gained some degree of perfect expression through the physical organism. Although it is true that beauty is "not entirely a matter of angles and curves," still its external expression is recognized by a peculiar symmetry. A shapeless and unsymmetrical form produces no feeling of beauty whatever; on the other hand, a purely symmetrical figure—a circle or an ellipse, or a figure in which we have curves radiating from a common center—at once produces an impression of beauty.

In the unsymmetrical figure, there is nothing for the mind to employ itself upon; no harmony of parts; no evidence of reason or design in the structure; but in the symmetrical form there is unity and variety combined; the mind, in passing around the surface, is kept in a state of expectancy; and the pleasure it derives from finding its expectations realized, as it passes around from one curve to another, appears, to constitute one element, at least, in the perception of beauty. The more elaborate the figure is—so long as we can keep the whole idea of it as a perfect unity in the mind—the more the mental expectancy stimulated and the more it is eventually satisfied. Hence complex forms give a greater and more varied pleasure than simple ones. There is more mind embodied in them; the tension we experience in balancing all the parts is greater; and the consequent emotion of beauty is more vivid.

The same principle may be seen to exist in the beauty which we appreciate by the ear. Confused, unharmonious sounds give no sense of beauty; on the contrary, the moment the element of rhythm or measure is introduced the mind is arrested, and its expectancy excited. We look for a repetition of the same rhythm and experience a sense of satisfaction when it comes.

In proportion as a melody becomes more complicated, the tension of mind with which we listen to it is greater; and so long as the unity is not lost, our sense of its beauty proportionately increases. The element of harmony enhances the effect tenfold. Those intervals are known to be the most harmonious which stand to each other in the relation of simple numbers (the octave, e. g., 1 to 2; the fifth as 2 to 3, etc.); those tones, on the contrary, between which there is no definite ratio are discordant. The tension produced in our minds by harmony, moreover, is increased by the complication of the chords, and by their threatening confusion, followed by a successful resolution.

All this shows us the same principle at work—the fact, namely, that these must be repressed, as the case in the form; in the other case in the tone; and that the feeling produced in us is greater the more complicated the forms or tones become, so long as the clue to the whole is not lost sight of, and the unity perfectly preserved in the midst of all the variety. In contemplating a perfect statue, such as that of the Apollo Belvidere, a number of ideas imperceptibly arise, and struggle to occupy the consciousness of the moment. The figure suggests strength, health, vigor, activity, power, intelligence, capacity of thought, and action. In like manner a beautiful painting, like that of the Madonna, calls up all the perfections of the female nature: Simplicity, purity, love, wonder, reverence, earnestness, joy. All these and many more ideas rush into the mind at the moment the object is presented, and both stimulate the expectation and satisfy it. It is the tension which we experience, and the pleasure we have in finding every idea fully realized, which seems to evoke the sense of the beautiful in connection with objects of high art, such as those mentioned.

Beauty, I believe, is potentially within every human soul. It is this power that perceives ideals and inspires the mind to realize them. This interior element calls on us to manifest in our outward life intellectual beauty, moral beauty and affectional beauty. Intellectual beauty perfectly perceives the laws of likeness and of unlikeness; cause and effect; adaptation and incongruity. In bad reasoning, which leads to false religion, the mind is out of ratio with the interior laws of beauty. The spirit's magnetism is not sweeping with luminous shoots into the faculties of "causal-

ity," "comparison," etc. The beauty of the moral sentiment is seen in its perception of universal justice, and of all that concerns the welfare of humanity; while the beauty of the affections is expressed in works of love and of healing.

"Scattering from both hands, this way and that,

Gems of most lovely light, as if it rained

Jacinths and rubies."

All high art, our great art philosopher, John Ruskin, holds, is by inspiration of the spiritual element—the moral sentiment. "All right human song," he says, "is the finished expression by art, of the joy or grief of noble persons, for right causes; and accurately in proportion to the rightness of the cause and purity of the emotion, is the knowledge of the fine art. A maiden may sing of her lost love, but a miser cannot sing of his lost money. And with absolute precision, from highest to lowest, the fineness of the possible art is an index of the moral purity and majesty of the emotion it expresses. You may test it practically in an instant. Question well yourselves respecting any feeling that has taken strong possession of your mind. Could this be sung nobly with a true melody and art? Then it is right feeling. Could it be sung at all, or only sung ludicrously? It is a base one."

And that is so in all the arts; so that with mathematical precision, subject to no error or exception, the art of a nation is an exponent of its ethical state. The highest art, then, is this right living. Too many bury their existence in a mean acquisitiveness, grasping unreasonably, unsubstantially and uselessly. Let us, however, not be cast down. Man stands at the top of creation; is the express image of the Supreme, and like the Supreme at every point of his life resolves abstractly into realities. Nature rises evermore at the towering loom of time and weaves the garment by which we see God. Reverence, then, the Infinite reason in Nature; compare it with the ideal reason within ourselves and comprehend the one by the inward light of the other. Doing this, we shall build the Spiritual temples fully to express the Divine, and thus truly, have

"A sense of something far more deeply

interfused;

Whose dwelling is the light of setting

suns;

A motion and a spirit which pervades

All thinking things, all objects of all

thought,

And rolls through all things."

TWO LITTLE DIMPLED HANDS.

Closed are the little eyelids,
To dreamland baby has gone;
The tiny form, as silent and still
As the pillow it rests upon;
The little brain, it too, has fled,
Exploring fairy lands,
And clasped about the golden head
The two little dimpled hands.

Oh, my heart beats fast as I look afar
To that future of sunshine and mist;
And wonder what there awaits in store
The grasp of each tiny fist;
What manner of toil in pleasure or pain,
What service its honor demands,
What duty shall count to the loss or the gain.

Of the two little dimpled hands.
Perchance the brush of famous art,
Or the quill of poet of renown.
Or perhaps they are modeled from
God's own heart.

Awaiting the cross and the crown,
Whatever it may be, 'thou, God, art the one
Who knowest, and I pray to thee,
Who commands,
To bless the mission some day to be done.

By two little dimpled hands.
O mothers, whose hearts seem centered upon
The tiny charge placed in your care,
Remember that in the great vineyard of life
Is a duty for each of us there.

And forget not in prayer for the little one,
Though your heart may be full of plans,
To leave it to God what is to be done
By the two little dimpled hands.

LIZZIE LORINE JENSEN.

THANKSGIVING ON THE FARM.

When gray November skies are o'er us
We raise our glad Thanksgiving chorus,
Cheerful and glad and gay.

For winter's biting blasts are near,
And frosty rime, short days and drear,
E'en Indian summer's passed away.

Yet, stored in garret, cellar, barn,
In stacks and corncribs on the farm,
Are gifts from summer's hand,
Hid in the woodpile's mammoth heap
What cheer and sparkle lie asleep
To glow at our command!

Within the house is homely thrift,
What matter if the snow-clouds drift,
Comfort and love abound!
No idle hands around the hearth,
No waste, no want, but joy and mirth
Within these walls are found!

Thank God for all, and may the year
Now standing our worn threshold near,
Bring us as hearty joys
Of loving, earnest, vigorous toil.

Constantine the Great had a sword made to order for 880.

The mosaic on one Pompeii floor is known to have cost \$72.

Goosequills for pens sold in London in 1542 at 20 cents a thousand.

FOOD OF THE FUTURE.

Tenderloin Steaks Will Be Served in Small, Common-Sense Tablets.

Because Scientists Will Supply a Better and Cheaper Form of Nourishment.

TO THE EDITOR:—We may catch glimpses of future achievements of science, and of the wonderful possibilities latent in man—the wonderful powers to be developed in the line of practical, scientific research and acquirement—as we read in McClure's Magazine the thought of one who is not a mere imaginative writer, but a cognized, practical scientist of great note, M. Berthelot, of Paris. According to Prof. Berthelot, the picture of the future is to dine upon artificial meat, artificial flour and artificial vegetables; drink artificial wines and liquors, and round off his repast with artificial tobacco, beside which the natural tobacco of the present time will be poor indeed.

Wheatfields and cornfields are to disappear from the face of the earth, be grown, but made. Herds of cattle, flocks of sheep and droves of swine will cease to be bred, because beef and mutton and pork will be manufactured from their elements. Fruits and flowers will, doubtless continue to be grown as cheap decorative luxuries, but no longer as necessities of food or ornament. There will be in the great art of the future no grain or cattle or coal cars, because the fundamental food elements will exist everywhere and require no transportation. Coal will no longer be dug, except, perhaps, with the object of transforming it into bread or meat. The engines of the great food factories will be driven, not by artificial combustion, but by the underlying heat of the globe.

In order to clearly conceive these impending changes, it must be remembered that milk, eggs, flour, meat, and, indeed, all things, are made of atoms (the permanent of other elements is very small) of carbon, hydrogen, oxygen and nitrogen. Oxygen and hydrogen are the two gases which, when combined, form water. Oxygen and nitrogen mixed are the air we breathe. Carbon forms the charcoal of wood, is the main constituent of coal, and, as carbonic acid gas in the air, is the chief food of the vegetable world. These four elements, universally existing, are destined to furnish all the food now grown by nature, through the rapid and steady advance of synthetic chemistry.

Synthetic chemistry is the special science which takes the elements of a given compound and induces them to combine and form that compound. It is the reverse of analytic chemistry, which takes a given compound, and dissociates and isolates its elements. Analytic chemistry would separate water into oxygen and hydrogen, and synthetic chemistry would take oxygen and hydrogen, mix them, put a match to the mixture, through the rapid and steady advance of synthetic chemistry. For many years past, synthetic chemistry has had an eager eye upon food-making. It has already progressed so far that several great agricultural industries have been destroyed by its advancement, compounds which were once obtained by plant growth in the fields being now entirely furnished by chemical laboratories and direct manufacture. In fact, the clear evidence of the present leads quite logically to the conclusion that at some remote distant period in the future synthetic chemistry will destroy all the great agricultural industries and put to new uses the grain fields and cattle ranges of to-day.

No man is more entitled to act as a prophet in this field than Prof. Berthelot; if not the father, he is certainly the foster-father of synthetic chemistry, as a special science, and for nearly fifty years he has been one of the leaders of the scientific army in the invasion of strange regions. In every European country, almost, he has been loaded with honors and titles. "Do you mean to predict that all our milk, eggs, meat and flour will, in the future, be made in factories?" the professor was asked.

"Why not, if it proves cheaper and better to make the same materials than to grow them? The first step—and you know that it is always the first step that costs—have already been taken. It is many years, you remember, since I first succeeded in making fat direct from its elements. I do not say that we shall give you artificial beefsteaks at once, nor do I say that we shall ever give you the beefsteak as we now obtain and cook it. We shall give you the same identical food, however, chemically, digestively, and nutritively speaking. Its form will differ, because it will probably be a tablet. But it will be a tablet of any color and shape that is desired, and will, I think, entirely satisfy the epicurean senses of the future; you must remember that the beefsteak of to-day is not the most perfect of pictures either in color or composition."

"To comprehend what I mean by the tendency of the time," continued Prof. Berthelot, "you must consider the long evolution which has characterized the development of foods, and the major part which chemistry has played therein. The point is that from the earliest times we have steadily increased our reliance upon chemistry, upon food production, and just as steadily diminished our reliance upon nature. Primitive man ate food and vegetables raw.

When he began to cook, when he first used fire, chemistry made its first intrusion upon the sphere of nature. Today the fire in the open air has been replaced by the kitchen.

"Every cooking utensil now used represents some one of the chemical arts. Stoves, saucepans and pottery are the results of chemical industries. So also modern cookery uses an indefinite number of compounds—food compounds—which, like sugar, for instance, have been subjected to a more or less complex chemical treatment in their journey from the field in which they grew to the kitchen in which they are used. The ultimate result is clear. Chemistry has furnished the utensils, it has prepared the foods, and now it only remains for chemistry to make the food themselves, which, indeed, it has already begun to do."

"Sugars have already been made in the laboratory. Commerce has now taken up the question, and I see that an invention has been patented by which sugar is to be made upon a commercial scale from two gases, at something like one cent per pound. As to whether or not the gentlemen who own the process can do what the inventor claims, it is neither my province nor my desire to express an opinion. It may be that the commercial synthetic manufacture of sugar is a more difficult task than they imagine. I have not the slightest doubt, however, that sugar will eventually be manufactured on the largest scale synthetically, and that the culture of the sugarcane and the beet root will be abandoned because they have ceased to pay."

So far as dyestuffs were concerned, the intervention of chemistry seemed not so unnatural. When it came to tobacco and tea and coffee, however, synthetic chemistry appeared to be getting nearer home, invading the family circle, so to say.

"Tea and coffee could now be made artificially," continued the professor, "if the necessity should arise, or if the commercial opportunity, through the necessary supplementary mechanical inventions, had been reached. The essential principle of both tea and coffee is the same compound. The difference of same between the two and caffeine has arisen from the sources from which they were obtained. They are chemically identical in constitution, and their essence has often been made synthetically."

The essential principle of tobacco, as you know, is nicotine. We have obtained pure nicotine, whose chemical constitution is perfectly understood, by treating salomine, a natural glucoside, with hydrogen. Synthetic chemistry has not made nicotine directly, as yet, but it has very nearly reached it, and the laboratory manufacture of nicotine may fairly be expected at any time. Conine, the poisonous principle of hemlock, has been made synthetically, and it is so close in its constitution to nicotine, and so clearly of the same class, that only its transformation into nicotine remains to be mastered, a problem which is not very difficult when compared with others which have been solved. The parent compound from which the nicotine of commerce will be made exists largely in coal tar."

"You believe, then, that all our tobacco will some day be made artificially?"

"To as great an extent as appears desirable. The choicer growths, with their individual characteristics from individual circumstances of growth, will be longest cultivated. The tobacco leaf is simply so much dried vegetable matter in which nicotine is naturally stored. Chemistry will first make the nicotine and impregnate any desirable leaf with it, to any degree of strength. Later on, if necessary, it will also make the leaf. In some directions, it is not difficult to improve upon nature, and the best chemical medium for carrying nicotine might easily prove superior to the natural."

Having weakly permitted his beefsteak to be carried by storm, the writer was all the more inclined to defend his tobacco. "But, surely," said he, "there is something more in fine tobacco than merely nicotine and vegetable fiber."

"Precisely. Leaving aside what the manufacturers may add, there are delicate flavoring oils which chemistry will also create. Vanilla, a flavoring compound of very general use, has always been obtained, until recently, from the tonka bean. Now artificial vanilla, in the same compound, made chemically, threatens to drive the natural vanilla out of the European market, and will doubtless succeed in doing so, as its manufacture is perfected. In fact, some of the chocolate and confectionery manufacturers are already taking it up. All the essential oils will eventually be made direct. Vanilla is very near in its chemical constitution to the aromatic, the distinctive principle of cloves and allspice will, therefore, probably come next. Flower perfumes, too, have been fully analyzed, and in time will be largely synthesized. One of them, meadow-sweet, is being largely compounded and sold. There are consequently no virtues in the natural tobacco which are likely to be missed in the artificial. In fact, the contrary state of affairs is more probable."

With our tobacco prospectively obtained from coal tar, and our flower perfumes made without flowers, the sphere of synthesis was decidedly broadening.

"We opine that the refined and spiritualized man of the future will eschew tobacco and all narcotizing beverages as well. He will be clean in body and in spirit; his brain will not be muddled

with beer, befuddled with liquors; nor saturated with nicotine from pipe, plug or cigar. He will not be the slave of any unhealthful, unclean, or debasing habit, and the prospect of the future will find other and nobler uses for his science than to pander to an appetite that makes one a nuisance to a pure sense of smell."

But what a vista of possibilities the realization of these scientific prophecies will supply—an immense leverage to elevate man to constantly-rising altitudes of physical, moral and spiritual development.

J. C. UNDERHILL.

MEMORIES AND REVERIES.

When paths of life are strewn with cruel thorns,
When hope's bright star no more life's sky adorns,
When faith grows weak, that once was strong and cheerful,
My thoughts, in shadows wrapped, grow sadly fearful.

'Tis then fond mem'ry draws aside the veil
And childhood's scenes of long ago prevail.
The skies of youth, with tinted glories grand,
Again are sweetly bending o'er the land.

Like sweetest music, clear, yet soft and low
As rippling, singing brooklet in its flow,
Fell words of love upon my listening ear:
'Mourn not our loss, for we are ever near.'

Old friends, that one by one did disappear,
Unveiled again, are here my heart to cheer;
Once more I feel the buoyant hopes of youth,
And press dear hands, so warm with love and truth.

Sweet words of love from many a dear old friend,
Mem'ries of deeds that live till life shall end,
Spring up again and in my warm heart glow,
Enriching life, dispelling all its gloom.

Scene after scene of years of early life,
So full of luring charms, with pleasures rife,
Troop by, like fairy phantoms, weird and bright,
Or silver shadows, in the golden light.

A bright-eyed girl with sunny smile I see,
Who pledged her heart, her soul, her life to me.
In fancy only was she ever mine;
O'er her lone grave creepeth the ivy vine.

Visions of seas once sailed, and storm-tossed waves,
That dash on rocky cliffs, and roar in caves;
Of sea-birds on the wing, of spouting whales;
Of ships, like specks their far-off, gleaming sails.

Of snow-capped mounts in distant heathen lands,
Whose valleys deep are rich in golden sands;
And green-robed hills, whose feet the blue waves lave,
And dirges chant o'er many a sailor's grave.

The balmy airs of youth, their breath I feel,
With fragrance laden, o'er my senses steal;
Low of kine, cricket's chirp and vesper bell,
I hear them all! Sweet tales of youth they tell.

How strange art thou, O 'Memory of life'!
Recording smiles, and tears, and worldly strife.
Life's warp and weft are deeds of fleeting hours,
Woven in patterns fair, as sweet as flowers.

O, ledger of our lives, art thou immortal?
If so, then all of life must cross death's portal.
Let us adorn, then, mem'ry's wondrous folds
With things of beauty ere life's curtain falls.

If we by lives that strive for love and truth
Adorn the halls of mem'ry in our youth
With deeds of kindly love, then mem'ries sweet
In after years shall rise our thoughts to greet.

If filled with love's sweet treasures, rich and rare,
How sweet in after years to linger there,
But oh how fearful must the terror be
If life is void of good, a dead-limbed tree.

Youth should appeal with earnest, pure desire
For light, that shall ascending hopes inspire.
To noble deeds, that, carved on history's page,
In deathless mem'ry live, from age to age.

In Corinth, about the time of Christ,
Twenty figs brought 2 cents.

Blubber, the fat of sea animals, costs 10 cents a pound in England.

In 1542 Italian oranges were sold in Rome for 20 cents a thousand.

In 1420 a milch cow sold in England for \$5; an ox for \$10.

The robes worn by Louis XIV. on state occasions cost \$19,000.

"Poor Richard's Almanac" commanded at the last sale \$18.

A bed, supper and breakfast in Paris in 1452 cost about 50 cents.

Henry VIII. paid the equivalent of \$17 in our money for a dog.

A PROBLEM

For the Modern Philosopher.

It seems to me that the tenor of nearly every article from the pen of professional Spiritualists savors of something closely allied to anarchy and chaos. It is, perhaps, not surprising, as a logical reaction from the unreasoning fanaticism and bigotry of orthodoxy. Even if this be accurate, the fact may be well, as marking a stage of progress—as we are not committed to the unreasonable edict of "believe or be damned." Yet to me there seems to be something attainable, and of real value, which is lacking in such philosophy. We should remember that in establishing any philosophy or system, in view of permanence and truth, we must recognize the principles of system, order, and adaptation.

So far as we absolutely know, every enterprise on earth has a system, which is secondary, and a head, which is primary. The human system, as a subject of study, is the ne plus ultra of all topics which should engage the perpetual attention of all mankind. And here we find a splendid example of the law of adaptation. Without presuming on the space that would be needed to elaborate this discussion, let us admit this principle of adaptation, and that in all the infinite universe there is no random work. Well, we find this principle of worship implanted in the human constitution, and that the belief in immortality is inherent in the nature of man.

In the kingdom of the lower animals we have no evidence of anything created at random. Their ambition, love, hope, trust, involve no recognition of a realm that is not measured by the transitory standard of animalism; and no impulses of progress that contemplate a higher goal than the peaceful shades of oblivion. Does it seem possible that man, bearing the impress of divinity, is the one thing to which no law can be applied? So far as we can observe, everything else vies to a system of law that is unchangeable. Fishes of the sea, birds of the air, brutes of the forest, and the wonderful revolving systems of infinite space, without a murmur fill the places assigned to them in the fulfillment of the eternal system of things, and establish the law of adaptation. Everything else is adapted to its peculiar sphere and fulfills its mission, and it is absurd to suppose that man has been overlooked as the one thing that has no fitting place, and no mission in the universe. Thus, brother and sister Spiritualists, study yourselves, and here you will find faith, hope, veneration and love, genuine principles of your organization, which by inference will show you the absurdity of judging an infinite God from the standpoint of a finite man.

SILAS BOARDMAN.

AN EXPOSITION

Of What Spiritualism Is and the Qualities Necessary for Mediumship.

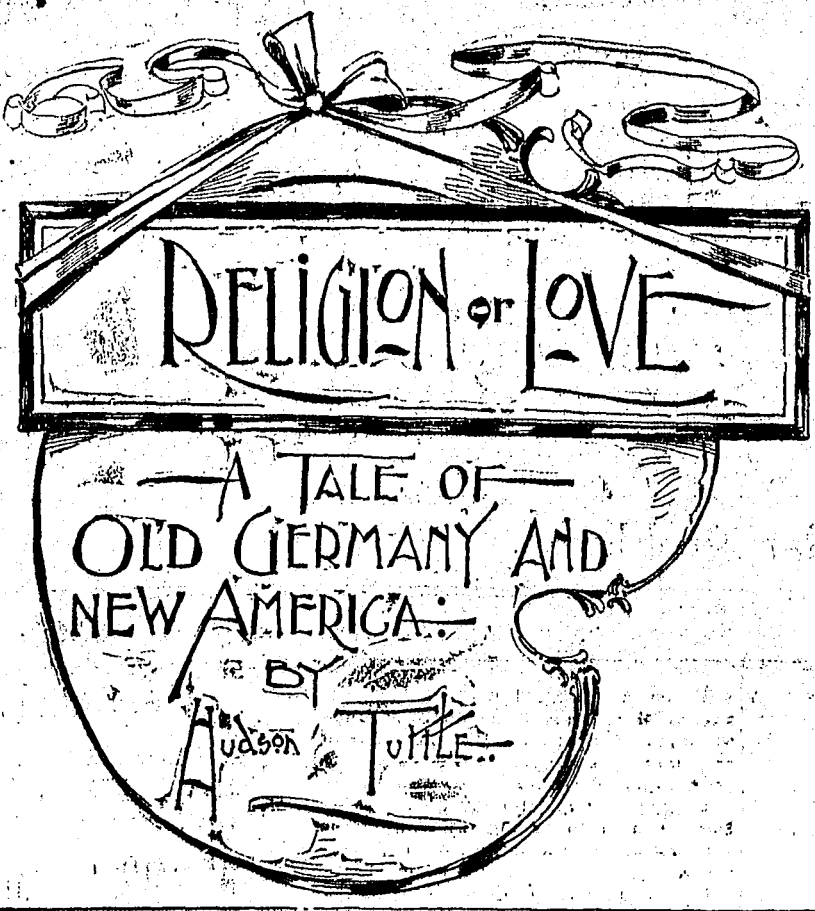
At Army and Navy Hall, Cleveland, Ohio, Mrs. H. S. Lake gave a lecture before the People's Spiritual Alliance, in which she stated, that "Mediumship can only be understood after patient research and investigation. The laws which govern it are obscure and at times exceedingly bewildering in their operation. The philosophy of mediumism embraces magnetism, mesmerism and psychology. Physical phases rest upon superabundance of vital magnetism, possessed by some persons peculiarly endowed. Mental mediumship is dependent upon certain qualities of brain formation and may be exercised more or less perfectly according to the sympathy or the indifference to be found in its environment. Spiritual mediumship is the attainment of the organism to the apprehension of principles, and necessarily is more rare than either of the other two."

"All mediums are not spiritual; much passes for the expression of exanimate spirits which is due to the influence of persons still in the form. Instances were narrated in which it was said that the medium was controlled by men and women still living. Spiritualism may properly be called a science, inasmuch as it has its classified and arranged facts. Epes Sargent and Prof. Zoellner were minds capable of critical analysis, and they deduced from the phenomena a rationalistic conception of the indestructibility of the ego. We are not dependent upon speculation, but are grounded upon the continual manifestations of supermundane activity. Some of the more thoughtful and intuitive among us postulate a divine and universal energy and now and then meet experiences which sustain that position. The inward nature becomes tempered to meet life's adversities with patience, but with the firm expectation that the spiritual being may become so intermingled with the great spirit that ill and evils may be modified and overcome. The recognition of this growth and this possibility reveals the brotherhood of man—the religion of Spiritualism. Under the influence of this idea our sympathies are quickened and our responsibilities increased, for the eternal man comes to understand that immortality is not desirable, except it carries with it the conditions of happiness, and that this state cannot be attained save by a noble discharge of the daily duties attendant upon the earthly life."

"Poor Richard's Almanac" commanded at the last sale \$18.

A bed, supper and breakfast in Paris in 1452 cost about 50 cents.

Henry VIII. paid the equivalent of \$17 in our money for a dog.



CHAPTER II.

A Story of Wrong.

Dark were the days and the storm-clouds gathered.

After the repast, Count Berthold waited his guests in the reception room, a great chamber with arched ceiling, wainscotted walls and narrow windows which looked out on the river. In the olden times famous warriors and statesmen had there met in consultation, and the walls had echoed with terrible oaths sworn against enemies, and pledges given to allies.

"Strange destiny which has sent these people to me," said Louis, pacing up and down the tiled floor. "Were it not for Heloise I could turn them away unheard, but her face enthalls me into a fascination I cannot break. I will hear their story, let them go, and away to the capital. I will waste no more the precious years of my life in this retreat while honor and glory await me on the battle-fields of my country."

He was interrupted by the approach of Dencke, who, scarcely pausing to give salutation, at once plunged into the heart of the subject.

"Heloise shrinks from making the explanation she deems proper, and has sent me in advance to repeat the more revolting details. Let me tell you in the beginning that I am a son of Count Rosenbaum's brother, and as such hold position in his household. For valor in the field I was promoted to the command of his retainers in his absence, and trusted with the tutelage of his daughter. My father having designed me for the priesthood I had early received an education for that object, but my ambition broke through the barriers of paternal authority, and sent me to the court of the Count. In his household was no break or jar until a year ago. Just preceding that time, ministers of the Reformed Church from Monrovia came among us and taught their exalted doctrines. They demanded that men should live like Christians, and imitate the example set by Jesus while on earth. They avoided offending any one, and forgave their enemies seventy times seven in a day. The doctrines pleased Heloise, and I made a study of them in order to determine for myself their truthfulness. Her pure and sensitive nature found in the new faith a spiritual strength nowhere else afforded, and she became enthusiastic in her adherence. I found every day new charms the teachings, and resolved to lay aside the sword and become a missionary like the older prophets, that all men might be brought to the light. Even Count Rosenbaum became interested, and had been left to himself our little province would have been changed from the old estate faith to the new without a word of dissent. There was, however, a priest in the household, who, notwithstanding the vows of his order, with the morality of his class, sought to gain the affection of Heloise. She rebuffed his advances with scorn, and fired with hatred he seized the opportunity to wreak his vengeance. In the name of the pope he threatened the Count with excommunication if he did not at once return to the church and compel his people to do the same.

"The Count was frightened into obedience, for he well knew that the word of the priest was stronger than his sword, or even that of the King, and he publicly rejected the reform doctrines, and commanded his people to do the same. Heloise would not, for gentle as she appears she is as adamant when principle is concerned. Four of her intimate friends stood bravely by her. The Count is not a cruel man, but he is weak and under control of superstition. The vile priest, Martesq, persuaded him that his command must be obeyed, and that the fagot was only too mild for heretics. 'Your daughter's soul is in danger,' said he. 'Save her by timely severity, as God sets you the example; save her from the eternal fires of hell.'

"In obedience to this infernal suggestion, one bright and beautiful day the four friends were taken to the public square, chained to stakes and fagots piled about them. They were beautiful girls, nobly born, and her playmates from childhood. To add to the infamy, Heloise was dragged to the scene that she might be terrified by the awful spectacle. The result was unexpected, for as the flames darted upward over the victims they uttered no cry, but exhaled the shuddering specta-

cles to be firm in their adherence to the truth, and died singing a song of joy."

"The Count must be a monster of evil!" hotly interrupted Louis.

"Say not so. He is a kind and loving man, who has been and is proverbial for his care of his dependents. He believes that he is serving God by compelling belief, and that he is serving God by forcing to abandon doctrines which lead them astray, by persecution."

"Cruel father! Is it possible that Heloise could witness such a horrible scene?"

"Humanly speaking it is not, but if the martyrs could sing songs of joy at death, she ought to be able to rejoice at their victory. She was then placed in a dungeon, the most solitary one in the castle, and allowed to see or communicate with no one. There she remained for four months, opposing her inviolable faith to the equally unyielding will of her father. Thus far I had avoided direct conflict, but my hour came. Martesq knew his work was not complete until I was destroyed. The alternative was offered me of renouncing my faith, or torture and death. On the day I received my information through a trusty servant that such had been the decision in the secret consultation held by the Count and the priest, I decided on a course of action. The guard at the door of Heloise's cell did not require a bribe, for her devotion had won him, and he gladly accepted the hazardous task of conducting her that evening to a boat I had moored by the banks of the river. I informed the Lady Margery, and the jester became aware as by instinct. I had a few trusty men about me, preferring to die, if need be, in attempting to escape, than the certain fate awaiting them if they remained. We all met at the boat, and with bated breath pushed out into the stream. Not daring to row, we trusted to the current to bear us away from the doom that awaited us."

The Countess and Heloise entered the room and seated themselves on a sofa opposite. The latter, refreshed by her repast and cheered by the kindness of friends, regained her radiant loveliness. Dencke gazed on her with the expression of a devotee for his patron saint, and it was easy to discover that his love was so pure that it defied her and shrank from oppression.

"I have just heard the story of your suffering," said Louis, "and I am shocked at the cruelty of Count Rosenbaum. As yet, I know little of your faith, but it must possess superior qualities to cause one like you to stake life itself in its defence. Be that as it may, right or wrong, you have our protection."

"I deeply, fervently thank you," replied Heloise; "thank you for us all, but I do not wish to burden you. We are fugitives, and heaven alone knows what fate will bring, and you little know what your decision may subject you to. Our faith is pure, ennobling, and dear as life to me. I am ready to sacrifice all to it, but I cannot ask others to share my suffering, or brave the storm I have evoked." Her countenance grew radiant as she continued: "It brings peace and good will to men. It says: 'Cast aside the cruel sword and nurture the arts of peace.' Are not all men brothers; why not, then, dwell in unity, and really do to others as you would have them do to you? The old church has become corrupt and stagnant, ruled by selfishness, and its zeal has degenerated into bigotry. It is time for awakening, and the new faith makes with the breath from heaven."

Louis listened in rapt attention, but the visions of ambition were not obliterated by the more radiant one before him.

"War is a necessity," he replied, "and the soldier makes possible the religion of peace. The millennium has not yet dawned, and ought we to anticipate it?"

"But when will it come unless we prepare for it? You are a soldier. You go to the war and are hewn down in battle; or, perchance, you hew others down and return. This you call glory. Another gives a cup of water to the thirsty, a loaf of bread to the famished, or carries to benighted lands the flaming torch of truth. Whom will the good God declare most righteous?"

The heart of the Countess was touched by these words so consonant with her own thoughts, and she looked fondly on the speaker as one sent for a special purpose to plead with her son.

"I would have him," she said, "a statesman for the good of our people rather than a warrior for his king. They need a fostering care. Constant warfare has demoralized and

disheartened them. They want a leader and a teacher."

"There never was a religion," remarked Dencke, "as well adapted to the people as this. Its ministers come from the people and understand their wants. They are united in bonds of affection and bound by vows to work for each other. So persuaded am I, that I have deserted most flattering prospects, kindred and home, and given myself to its cause."

Ah! how we mistake the motives which guide us! Had Dencke known himself, he would have seen that it was not religion or love of truth which pressed him forward, but love of Heloise, who had first sanctified the new doctrine. The love awakened by a base nature may be as itself, but that which responds to the pure and noble, is as divine as the heaven from which it springs, and by subtle alchemy eliminates the dross of passion, leaving only the pure gold of unselfish affection. For love, of itself, is self-forgetfulness in others. It gives everything and asks nothing: as the sun pours out its flood of warmth and light, asking no return. The moment it makes demands, it no longer is love, but selfishness.

"Then you have already enlisted?" exclaimed Louis.

"For life," replied the enthusiast. "I have left all behind me, and am ready to labor in any vineyard the Lord may assign. The provinces are as wide as the world. After the so-called civilized nations have been taught, there are the countless hordes of Asia, of Africa, and America. More than anywhere else my soul turns to the latter continent."

"To my mind," responded the Countess, "nowhere is there more need of light than here, and many generations, I fear, will pass away before the desired end will be gained."

"My mother was already converted before you came," said Louis, laughing; "and you will find her an ardent ally."

"Oh! not that, my Louis. It is a momentous affair to break from the mother church which received you at birth, and gave you consolation at the most trying events of life; but when that church has been neglectful of duty and will not listen to entreaties of her suffering children, we are, I think, at liberty to accept other teachers."

The sun had set behind the hills and the shadows of night began to fall. Most solemn hour when nature sinks to rest and sleep falls on men. The light lingered on the waters, and the moon pushed back the blushing twilight of the west. The nightingale was singing, as no other bird can sing, its tale of love. The song of the vine-dressers coming from their belated tasks made pleasing chorus.

"Before we part for the night," said the Countess, "it is well to pray. Our new friends may teach us how to appeal for aid to that one who knows all our wants and awaits only for us to ask."

They knelt, and the devout Dencke uttered a prayer, which, with direct and simple pathos, went to the hearts of his hearers. What of prayer? It is said by those who would rule God out of the Universe that it is unheard, unanswered and a foolish child's cry to the unknown, yet who can measure its silent power? What can pour into the troubled heart a more healing balm? What casts over the suffering soul such calm reliance and perfect trust? Let the cause be what it may, communion with an overruling power lifts the soul above the clouds of earth, and gives it more than human strength. Prayer is an appeal to the forces of the world of Spirit and baptize by the strength these forces bestow.

[TO BE CONTINUED.]

FREETHOUGHT.

It Must Be Tolerated.

An Epidemic of Fraud Sweeping Over the Country.

TO THE EDITOR:—Almost every issue of your very valuable paper has accounts of "wonderful materializations" which show on their face that they are arrant humbugs. Whenever accounts of these manifestations fail to give in detail the precautions against fraud, they are worse than valueless. Nineteenth of the so-called materializations are considered utterly fraudulent by experienced Spiritualists, who do not gulp down everything offered as spiritual phenomena. Now there are two classes of these fraudulent tricksters. In the one case confederates are introduced through trap-doors, windows, sliding panels or otherwise. The other, the so-called medium, by aid of a little phosphorescent paint, white gauze, etc., personates all the "spirits" herself. (The trickster is usually a woman.) To detect the first-class is easy. Careful scrutiny of the location of the cabinet will usually disclose the fraud. When this fails, long strips of paper tacked along the sides, and across the floor up the opposite sides both ways, will usually prevent any "manifestations." In the second class, if the medium is tied with shoemaker's "waxed ends" to the chair, no personations will take place. These frauds and their worshippers will cry out indignantly against this "persecution," but it will be found usually effective. If you would require all your correspondents who report these wonderful seances to give the precautions used to prevent fraud, you would save valuable space and your readers be no worse off. Those who play spirit ought to find out something; at least about those they try to personate; for instance, a correspondent describes a seance at which his "guide," "Chief Oury," appeared "standing nearly six feet high." etc. Old Oury was a short, fat fellow, not much over five feet in height, and about six feet around. Another speaks in a matter-of-fact way of the appearance of the Queen of Atlantis, as if he did not know that Atlantis is generally supposed to

be the imaginative creation of one of the old philosophers. This, with the vague teachings from "planetary spirits," disgusts sensible men and women, and causes them to blush for shame for the cause. To claim that such rubbish comes from spirits is an insult even to dead idiots—much less to the Franklins, the Shakespeares, the Jeffersons, the Lincolns and the hosts of scientists, statesmen and great minds, generally, who have gone before. There seems to be an epidemic of a sort of spiritual inebriety which demands the grossest stimulation, which will not be satisfied with anything less than spirits ten thousand, or ten-million years old, kings, queens and courtiers, all seeming to cool-headed people as drunken phantasms. In bright contrast with the slush and swill, stand the simple accounts of real phenomena, learned and useful dictations on science, theology and politics, brimming with interest and use. I think you are doing a work of patriotism that Americans should recognize in a substantial manner.

J. H. SHROOK.

Good Suggestions.

They Will Generally Work Well.

HOW CAN WE MAKE OUR MEETINGS INTERESTING?

When winter comes, with its attendant cold weather and snow, officers of Spiritualist societies are at their wits' end to know what to do to make their meetings attractive and interesting so as to keep them going and increase the attendance. Many and many a time we hear the question asked: "What can we do to increase our attendance?" never once stopping to think how other societies, with similar objects in view, proceed.

As a rule, we are too domineering and "individualized" to make more than a passing success, and after a few futile attempts, give up in despair and say, "There is no use; we can't keep a society going here."

After spending considerable time among the Spiritualists of the different sections of the country, I am going to give my ideas on the subject, and I believe you will find more truth than poetry in this article.

Now of our societies have any regard for the social side of life. "What! do I hear some one say, 'no regard for the social side of life? Why, do we not have a social every week, two weeks or month during the year?'"

Yes, you do, most of you, but it stops at that. You meet, play cards for a little while, eat some cake and drink a cup of coffee, sit down in a circle for half an hour, collect ten cents and go home. Do you call that looking after the social side of life? I do not.

How many young people are there who attend your meetings regularly? "Oh! we can't get them out; they want to go to the churches." Yes, that is it. Even the children of Spiritualists do not go to the Spiritualist meetings in most cases, and do go to the churches and Sunday-schools, where they are being filled full of the nonsense that their parents have spent years in getting rid of, and are making a bed of thorns for themselves which will require years of hard knocks to change into one of down, if it can ever be changed.

"But," says a fond parent, "my children will not go to the meetings unless they are forced, and I do not want to do that." That is too true. But do they not go to the churches without being forced? That being the case, Spiritualists, we are dilatory somewhere or they would be as willing to attend Spiritualist as other meetings. Then the question arises, what is the cause of this? From my experience the reason is, our utter indifference to all that pertains to the social life. Young people are not so deeply interested in the more philosophical and sedate things in life as they are in some of the amusements. The church people know this, act upon it, and, as a result, when they want anything done they call upon our Spiritualists' children for it; they do it and attract others to them and we lose all others and our own as well.

The church realizes that the boy and girl of to-day are to be the man and woman of tomorrow, and upon their education will depend the future of the movement they espouse. Consequently we find the land teeming with Sunday-schools of every description, and denomination, where they inculcate the ideas of their own peculiarism.

Then turn and see what we are doing as Spiritualists to propagate our ideas. What do we find? I have been in cities of 175,000 where there were hundreds of Spiritualists, possibly holding regular meetings, but not a sign of a Spiritualist Lyceum, and most of the Spiritualist children going to church Sunday-schools; if you venture to suggest that they are not doing their duty by their children, they are everlastingly insulted, and if you ask them to start a Lyceum they will tell you with a sad moan that "it is too much work to keep it going."

What are we to think of the people who, having had these young minds entrusted to their keeping, neglect the trust? Will they not be considered, weighed and found wanting in the end?

Spiritualists, if you want to get Spiritualism elevated to the point it should occupy, you must do it through the young. While it continues to have the reputation that it now enjoys, viz: that it consists of the idle vapors of a few old bald-headed cranks, you will find it in the same position it now occupies.

How can we do this? I am asked nearly every day. I would invite the young people, of every age and denomination, to the Spiritualist gatherings, and when I got them there, I would have social features that would make them want to come again. They would, too. Have music, recitations, humorous readings, and at the close of that, a real old-fashioned social, and you would soon find a renewed interest that would astonish you. Change it so that a repetition will not tire them, and occasionally vary it with a dance.

Do not consider everything that is done in the light of dollars and cents. When it is

suggested that an entertainment would be a good thing, do not stand back and say, "It does not pay; we got up an entertainment some time ago and it only made a small sum for us."

Possibly it made a deep impression on some people and assisted to make less feeling against Spiritualism. Open your hearts and try to make your meetings attractive in a social sense. If a stranger attends your meetings, don't wait for him or her to force an acquaintance, but go up to them, find out who they are and invite them to come again. The churches do this, and, although too many of us are found in the ranks of "kickers" when it comes to "apeing the church," as it is called, there are many lessons we will be obliged to learn from the church before we will do our work in an acceptable way. We have been holding mutual admiration meetings long enough; now let us get to a solid foundation and go to work. Get a choir, invite the young people, start a Lyceum, be a little energetic and the result will be a surprise to you.

W. H. BACH.

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TO THE RESCUE!

Beethoven Upheld by E. C. Getsinger.

A New Science of Physics Necessary for Spiritualists.

PHYSICS AND PHENOMENA—OCTAVES OF FORCE—MULTIPLICATION OF OCTAVE VIBRATIONS—SOLID AND LIQUID—SOUND AND VIBRATION.

The criticism made by intellectual doubters of the spirit phenomena makes it clearly apparent how necessary it is that our knowledge of physics be somewhat expanded. There is hardly a phenomenon of spirit existence and manifestation taking place which our present knowledge of physics will assist in explaining. Certain portions of physics are correct as far as they reach, but they do not reach far enough—they exclude certain limits as soon as it looks suspiciously metaphysical. Physicists of to-day are moral cowards. They desire to cater to public opinion, and since this phenomenon of spirit manifestation is not popular, these physicists assume a puzzled air and say: "We cannot explain it." Yes! it cannot be explained by what they know of physics, because they never pretended to look for a living force on the other side of the grave, since that would appear to be juggling with goblins, skeletons and uncanny things. But, not instead of these, there comes an intelligent force, possessing love, charity, light and truth; possessing a feeling for humanity, a deep pity for the oppressed, an anxious soul for the benighted.

Professor Dolbear, Mr. Crookes, Mr. Sayre and other "psychical researchers" are afraid to come boldly out and express their hearts' belief—daring not to be martyrs or even pioneers of this truth for the sake of truth and against religio-hypocrites.

Come out, ye pretenders and worshippers at the shrine of public approbation and don the armor of truth, and not be the followers in the rear for sake of personal safety. There is hardly a professor of any prominence but what has written a book on science. Should they accept the existence of Spirit-life, it would cause them to refute their own work, and that means much to every man, and that means much to every woman, and that means much to every child, and that means much to every nation. Those who are actively engaged in the promulgation of higher knowledge are not those holding the chairs of our universities to-day, but are yet to take them as the successors of the present incumbents. What Spiritualists need worse than mediums is a scientific explanation to their phenomena, and this will never be satisfactorily done with the present understanding of the laws of physics. The criticism of Mr. J. R. Perry of the Spirit Beethoven's utterances on sound waves, calls me to the rescue, for I am deeply interested in the George Cole manifestations, and I do not desire my confidence in the same shaken. There are many who feel as I do; hence, I herewith analyze the utterances of Spirit Beethoven, as well as Mr. Perry's, which are all right as far as our knowledge of physics go, but there is more to be known, and a little of this I endeavor to set forth.

All can rest assured that physics is destined to a grand revolution and the entire sciences will follow. Our truths of to-day are only imperfect—one-sided truths—made so by the expansion of knowledge from time to time. First—In No. 254 Spirit Beethoven is quoted as saying: "If a gong is put under an exhausted receiver and beaten with the hardest blows, no sound whatever could be heard from it."

Matter is substance whose elements are particles of force in least possible quantities or volume—atoms. Matter covers a radius of a number of octaves of force, while elements are grouped into these octaves as being base and refined matter—lower and higher intensities of atomic waves of force. Consequently when we get beyond a certain number of octaves, we enter the realm of the etheric elements—the counterpart and multiplication of octave vibrations. When we thus exhaust a receiver we take from it the elements coming under the head of matter or low forces, but the receiver is full of the higher elementary forces or etheric matter. Base matter can only express its like in force, and that is a low intensity of action. Its force, as embodied in the vibration of the gong as put into action by exterior force, can only be propelled by like elements, for an "A" note on a piano will not set into action a "B" note of another piano. Hence, vibrations coming from base force (matter) can only be carried or propelled by base force—gases; and since we exhaust the gases in the receiver, we have deprived the gong of the elements or conductor necessary to propel its action, although our eye perceives a vibratory motion of the gong. Whether Spirit Beethoven is cognizant of this interpretation, I am unable to say; but I think he is, judging from his following remarks.

Second—What Beethoven would call a solid, another would call a liquid; it is an arbitrary definition. Beethoven being in the spirit, or living in probably the fifty-fourth octave of nature's classified realms of force, would only be subject to the elements of that realm as far as reality is concerned—elements of the thirtieth octave or of the sixtieth octave. He would not be solids to him, hence he would say it is liquid because it is not solid (to him). Hence, only that substance occupying the position he occupies is real or solid to him. He failed to definitely say, when he spoke of liquids and solids, vacuums and pressures or densities, whether his deductions referred to our plane or his.

Third—"And once they (sounds) have passed from the influence of earth's atmosphere, they gather in volume and strength and at last unite with the harmonies of the harmony of the spheres." A sound of a sound is composed of two intensities of vibration; it is composed of many intensities, and it is only the predominant intensity which expresses a sound to us, while the lesser vibrations are drowned or overcome in this way! Hence, when we express a sound, we express many degrees of action. It is sent out into space; there the sound is "decomposed" as by a prism, each degree of action finding an element which corresponds to its action, and this element conducts this particular vibratory action onward and onward. Where we had only one sound at first, we have a variety now, and yet the unscientific would swear we had one sound before as well as after. Thus each particular vi-

bration as sent out sets into action all the elements corresponding to it, and thus this note has "increased in volume and strength." Consequently, the sounds go on and on and finally reach the plane which consists of all like sounds, and there it makes up and unites with the great universal force—not as that sound uttered, but as a part of it, while the divided parts make up the whole.

Fourth—He says "that the humids of the atmosphere are here defined as liquids, and the vacuums as solids."

When he said humids, he meant the heavy, dense, moist, base elements or planes of such "are here"—in his realm of existence, "defined as liquids." When he said the vacuums, he meant that he—in his existence—was living in a solid, which to us would be a vacuum, because it was exhausted of base elements, the same as the receiver was thus exhausted. Such a condition would be a vacuum to us. He calls our gaseous atmospheres "liquids," because he can penetrate the same, as a boat penetrates water. A more dense condition would be a "solid" to the boat, but not to a spirit; but a spirit condition would be a solid condition to a spirit, yet a vacuum to us mortals.

Fifth—"Sound floats upon it (the elastic air) as a stick would upon water." The conductors of the various degrees of action composing an original sound, are the strata of like elementary atoms of force, hence, when an activity of sound is sent out with a certain force, it at once is conducted by this particular strata, hence it floats upon the same, yet to us passes apparently through the air. Hence, "air is material matter (strata of force) and has extension."

Sixth—"All sounds, whatever their pitch or intensity, travel with the same velocity." Because each intensity of vibration composing a sound finds at once its natural corresponding conductor, and thus they simultaneously travel with like velocity, for a base sound, being conducted by base atomic elements of force, will travel as fast as a high note which is being propelled by higher elements, and in this way the harmony is held intact. Since all intensities of action exist in interstellar space, and since each propels its like, why should not "Home, Sweet Home," be sent out into space, after the sounds have become intensified (evolved) by octave-multiplication, so that the notes correspond to the etheric elements in said space, hence find response in the vacuous spheres, and there reverberate to other planets' spirit spheres—deceiving them by inferring that this mortal plane held a sweet home for its inhabitants. But Spirit Beethoven held the above "not to be an extravagant presumption."

Now to Mr. Perry's remarks in No. 258. He says: "It is not true, either, that the faintest whisper made by human speech, in prohibitive times, is still vibrated about through the countless ages of time." For like all forces while not lost, it is converted into heat, and thus becomes a part of the universal energy in the form of heat, but does not exist as a vibratory sound any longer than the time necessary to convert it into heat; all forces are interchangeable.

Mr. Perry holds to the above simply because he believes that all vibratory action, outside of heat, is converted finally into "universal energy in the form of heat." He presents no proof, only as authorities claim, and that is entirely hypothetical. Hence, he does not disprove, but simply denies Beethoven's claim. The above hypothesis was invented by puzzled scientists, in order to give the unthinking world a cause as to solar heat. This is one cause as to the existence of the sun. Again, heat is only heat when the vibratory action is so great that it operates against the air under resisting conditions; when not so operating it is not great heat, but a temperature slightly above that of man. Put cold water into a receptacle, and under great pressure it will become hot—take away the pressure (resistance) and it is cold in proportion. Is water a vibratory force? If so, then if heat is a universal resultant of all energies, this water ought then to have remained as heat when once in that condition.

If the energy used in compressing the water was changed or transformed into heat, and so heated the water, then this transformed energy (heat) must have emanated to somewhere as what?—emanated as particles of force higher in octave than matter or water, and it was only when compressed in great volume that this energy manifested as heat; when not so compressed it was simply particles of vibratory force emanating as vibratory sound.

Mr. Perry "that in interstellar space no sound that human ear would be capable of hearing" can exist, because we live in base conditions, and those activities above our auricular sensitivity do not exist to us, yet exist to spirits. In interstellar space no mortal could hear a sound, but could see a light, because stellar light is a higher degree of action than is sound, hence finds a universal conductor above that of base air; thus we perceive light from stars, but not their sound; hence the light of the sun is seen, but not its roar and hum of music. Sounds that have evolved into higher octaves can, by the same law, be devolved into their original baseness; hence stellar sounds can be devolved so as to be heard by mortals in modified form, by passing through our atmospheres to earth.

He further says "that without atmospheres we would be blind, and freeze into solid chunks in less time than it takes to write it." Etc. When we find out the true causes of earth's heat and seasons, as I have found them—caused by polar atmospheric lenses focusing light rays into heat rays—then such statements will be found ridiculous and rampant utterances devoid of scientific basis, but founded on hypothetical basis to a great extent.

In the above lines of argument will I lead those physicists who accept my future challenge to a conference or debate.

E. C. GETSINGER.

160 Monroe ave., Detroit, Mich.

FORBIDS SPIRITUALISM.

That Is What the Catholic Church Is Doing.

TO THE EDITOR:—The Montreal Daily Star of Nov. 12, says: "La Semaine Religieuse, replying to a question, says that the Catholic Church expressly forbids Spiritualism as a practice belonging to superstition and magic, and quotes a formal condemnation pronounced by Mgr. Bourget in 1853." And yet a few Spiritualists will apologize for the Catholic Church. MONTREAL, CANADA. CRITIC.

BEATS TELEPHONES.

Stead's Automatic Hand.

Mr. W. T. Stead still keeps up his communication with Borderland. While at Grindewald he received bad news from London, and thought of returning. He telegraphed, but could receive no reply until the next morning. In order to learn at once he tried his "automatic hand," asking his faithful, departed friend to tell him. Immediately his hand wrote: "Your friend is better. Do not return. You will get a telegram at seven tomorrow morning."

The telegram came on time, and confirmed the "spirit message." With Mr. Stead for authority, this cannot be doubted. It beats telephones and telegrams, and leaves Mr. Stead several miles ahead of the world.

The above item appeared in The Advance Congregationalist of Oct. 4, and while rejoicing to see an orthodox religious paper giving so fair a notice of the phenomena of spirit communication, we cannot let the occasion pass by without reminding our brothers of The Advance that Mr. Stead is not alone, although "miles ahead of the world." He has a large company of clairvoyants and mediums who are fully abreast with him, in their ability to receive messages from the "faithful, departed friends."

Forever near us, though unseen
The dear, immortal spirits tread;
For all the boundless universe
Is life. There are no dead!

—Psychic Research.

THE MOTHER-IN-LAW.

She was my dream's fulfillment and my joy,
This lovely woman whom you call your wife.
You sported at your play, an idle boy,
When I first felt the stirring of her life.

Within my startled being, I was thrilled
With such intensity of love, it filled
The very universe! But words are vain—
No man can comprehend that wild, sweet pain.

You smiled in childhood's slumber while I felt
The agonies of labor; and the nights
I, weeping, o'er the little sufferer knelt,
You, wandering on through dream-land's fair delights,

Flung out your lengthening limbs and slept and grew,
While I, awake, saved this dear wife for you.

She was my heart's loved idol and my pride;
I taught her all those graces which you prize;
I dreamed of coming years, when at my side
She should lend luster to my fading days.

Should cling to me (as she to you clings now),
The young fruit hanging to the withered bough.

But lo! the blossom was so fair a sight
You plucked it from me—for your own delight.

Well, you are worthy of her—oh, thank God!
And yet I think you do not realize
How burning were the sands of o'er which I trod.

To bear and rear this woman you so prize,
It was no easy thing to see her go
Even into the arms of one she worshipped so.

How strong, how vast, how awful seems the power
Of this new love which fills a maiden's heart.

For one who never bore a single hour
Of pain for her; which tears her life apart.

Of all its moorings, and controls her more
Than all the ties the years have held before.

Which crowns a stranger with a kingly grace
And gives the one who bare her—second place.

She loves me still! And yet, were death to say:
"Choose now between them" you would be her choice.

God meant it to be so—it is his way—
But can you wonder if, while I rejoice
In her content, this thought hurts like a knife:

No pleasure in her joy is bitter-sweet,
Your very goodness sometimes hurts my heart.

Because, for her, life's drama seems complete
Without the mother's oft-repeated part.

Be patient with me! She was mine so long
Who now is yours. One must indeed be strong

To meet such loss without the least regret.
And so forgive me if my eyes are wet.

ELLA WHEELER WILCOX.

THE Pensacola Camp Postponed.

TO THE EDITOR:—To all those interested in the establishment of a Southern camp, we would respectfully say we have abandoned the enterprise for the present. The Southern Spiritual Association was organized on a basis that we believe to be advantageous, but owing to certain delays in perfecting contracts and the limited time in which to erect the necessary buildings, we have deemed it advisable to notify all interested, through your valuable paper, that a postponement is necessary. In fact, we could not have accomplished the work we desired and have offered all the facilities we desired to offer in the time left us. Therefore, after consultation, we have decided to abandon said meeting for the season of '95. It is the intention of the Board of Directors, if they can receive the necessary support of interested parties, to prosecute the work and offer to Spiritualists of the country in 1896 a camp with every requisite convenience. A. GASTON, Meadville, Pa.

TRUE WIT.

True wit is life's sand-paper,
Or emery wheel.

We better feel
If it contains no mean caper.

True wit must exactly fit,
And yet have no sting in it.

It is what ozone is to the air,
Invigorating everywhere.

—G. S. GREEN, M. D.



Our Newsboy Announcing Our New Departure, and Volume I. of "The Encyclopædia of Death, and Life in the Spirit-World."

RIGID INTOLERANCE.

On the Part of the W. C. T. U.

BIGOTRY OF THE "CHRISTIANS"—NO FRIENDSHIP FOR LIBERALS ENGAGED IN A COMMON WORK—ARE TO GET THEIR MONEY, BUT NOT THEIR PRINCIPLES.

A recent number of THE PROGRESSIVE THINKER contained a quotation from the Union Signal, the national organ of that society, which stated: "If there is any device of the Devil which the W. C. T. U. has a greater abhorrence than any other, it is Spiritualism."

While this society contains many of the noblest women of the age, and has probably done more to educate the masses, along many reformatory lines, than any other organization, yet its narrow bigotry is plainly visible to any liberal progressive thinkers. They should be called the Orthodox Women's Temperance Union, or Woman's Evangelical Union.

To support this assertion many personal experiences could be given. Many valuable members, deeply interested in temperance and all reformatory work, have been literally "driven out from the fold" simply because they were not allowed the privileges given to members of orthodox churches.

While most of the national leaders are progressive in ideas and practice Christian charity, the petty spite too often manifested in local unions is noticeable. They question the theological belief as a guarantee of character more than a religious life.

While they will accept any one as a member and receive all the money or work they can get from every one, they draw the line of sectarianism nearly as limited as the Evangelical Y. M. C. A. and Y. W. C. A. While unlike the latter religious (?) organizations in not designating, by so-called active and associate membership, in many local Women's Christian Temperance Union members who are known not to belong to an orthodox or evangelical church are seldom allowed the privilege of holding any office, or being eligible as delegates.

After seven years of active service, while not a member of any church, I know a religiously-inclined woman of good character, and whose many good works were not known to the world, who sent in the following resolution at one of the state conventions of this so-called "unsectarian" society:

"Many members of the W. C. T. U. do not agree with us in theology, yet are one with us in all the reforms we advocate, have fallen out of our ranks and are practically lost to our work, because of a feeling that their religious views were obnoxious; therefore,

"Resolved, That we express appreciation of their work, and as we profess to be unsectarian, we affirm that we have no desire to do them from any privilege of the W. C. T. U., such as holding office or representing us as delegates."

The result was that it was not even considered by the resolution committee, but immediately destroyed. At another state convention when this subject was introduced by a prominent woman in the state work, the president cut off discussion by saying: "Let us pray, and adjourn by singing: 'Blest Be the Tie that Binds.'"

Knowing the above to be truthful facts and having seen full proof of the same, it is only just that all liberalists should understand the position of all such societies. This is not questioning that they have been and probably will be a great power for much good, and one of the means of educating the masses up to some advanced ideas, but like all large bodies they move too slowly to greatly benefit the age in which they are existing. They preach more than practice, and talk, pray and sing about the blood of Jesus more than they do active work "in his name," or exercise the loving charity which he intended.

MARION SIDNEY COLBY.

WORDS INADEQUATE.

To Express His Admiration of the Work

TO THE EDITOR:—I have no words adequate to express my satisfaction with your "Encyclopædia of Death, and Life in the Spirit-World." It is simply invaluable. What a store you must have had to draw upon to produce such a volume as the one before me, and you promise us more.

Had I not passed through the dreadful ordeal of fear of death and entered the realm of freedom by knowing the truth of death before I saw this book, it would have been worth thousands of dollars to me. When I lived all my young life, which should have been joyful and happy, but was made a life of bondage through fear of death, what I would have given to have read this blessed book, and I am sure it must spread happiness and joy everywhere it goes. The terms on which you give it is so generous that no one need be without it. I only wish I could but half impress your patrons with its value, for I feel sure that no mortal who needs information on this great subject can imagine its importance until they read it.

With all my heart I bespeak for it a very extensive circulation, and for its author long life and health to pursue his grand work.

R. NEELY.

The Scope of the Work.

The Encyclopædia of Death, and Life in the Spirit-World consists of 400 closely printed pages, neatly printed and substantially bound. As prices go, it is worth at least \$1.50. This is Vol. I. of a series. Twenty thousand copies have been contracted for and all will be sold. In fact, we expect to dispose of at least 100,000 copies. In inaugurating our Publishing House, we have presented you a specimen of its work for examination. Just think of it—what a sweeping reduction in price! The entire libraries of the world cannot furnish you with the data on Death that will be presented in the various volumes. The analysis of Death will be complete—most comprehensive. You can get this work for 50 cents when you send in a dollar subscription. This enables us, in a measure, to bear the burden of the inauguration of our Publishing House.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P. M. Services at 3:30 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

Chicago Fraternal Endeavor Society, No. 11 North Adams street.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

The price of a wine jug or demijohn was fixed by Nero at 7 cents.

Perhaps perseverance has been the radical principle of every truly great character.—J. Foster.

EX-SECRETARY DIMMICK.

He Replies to Criticisms.

TO THE EDITOR:—I trust the time may come in the near or distant future when I shall no longer be obliged to answer for the sins of others. I have shoulders broad enough to take on a pretty heavy load, but I feel that it is due some who have written to me as well as to your paper that with respect to the important foreign reports which were made up at a considerable cost of time and labor on the solicitation of the writer, by various correspondents throughout the world, an explanation should be made in such manner that I shall not be compelled to accept the blame, if any there be, for an omission to have the reports presented to the convention. I had taken special pains for several months and as far back as May last, to secure as far as possible, from well-known Spiritualists in the different foreign countries an account of the status of Spiritualism, and the character of demonstrations occurring within their knowledge. My letters of invitation and soliciting such knowledge were published after the editors had taken the trouble and went to the expense of having the same translated into their respective languages. The result was that we had a voluminous correspondence with foreign Spiritualists and the reports rendered for the convention were of a highly interesting character, with some most valuable suggestions from such well-known persons as Emma Hardinge Britten, of England, John Allon, Esq., the Hon. Secretary of the International Corresponding Committee, of London; Henri Sausse, of Lyons, France; A. Bouvier, of the same place; J. Gobel, of Holland, and many others from St. Petersburg, Russia; Italy, Australia, New Zealand, Cape Town, and Kimberley, South Africa. While it would have been impossible to have made a presentation of all the contents of the various documents to the convention I had undertaken the most important part of the communications so that I could, in the course of an hour, which it was agreed I should have for the purpose, place before the delegates assembled, the matter which I considered essential for their better information and to have the same incorporated in the full reports.

I waited patiently until near the closing hours of the convention for the opportunity to present the matter which I had so carefully prepared, believing that the status of Spiritualism abroad would have not only an interesting effect, but that it would be the incentive to closer relations between the bodies of Spiritualists, organized and unorganized, all over the world, and cement the interests of each and all, thus solidifying, as far as possible, the class of believers, and in this way become a powerful force.

The opportunity was not presented to allow the exposition of the most important matter referred to, and for some reason, which can only be assumed, it was virtually pushed aside. Although it may appear in the published report, it appears to me that the effect would have been greater if it had been presented at the convention. It would also have shown a greater respect to our foreign correspondents, who had taken so much pains to enlighten the Spiritualists of America. The lengthy and remarkable interesting report from India by K. Chakravarti embraces many points and peculiar phases of their belief in that empire which would especially interest all Spiritualists of this country.

I therefore desire to have it understood that I was not in fault for the omission to have the foreign reports presented. I had not taken up but little time at the convention, nor at the previous convention at Chicago, and would have considered it but little courtesy to have been permitted to have laid before the convention the matter I had thus prepared.

However, it is now a thing of the past, and having stated the facts relative to this most interesting part of the programme, which I had marked out for a special feature of the proceedings of the convention, it is left to those concerned as to the reasons why the omission was made. The subject was brought up, but most unjustly consigned to oblivion, so far as allowing it to become a part of the proceedings of the convention was concerned. I understand it is to be incorporated with the published report.

R. A. D.

The National Organization certainly belittled itself in the estimation of Spiritualists generally in not giving Mr. Dimmick a chance to be heard. A delegate stated to us that he was disgusted by the "wire pulling" manifested.—EDITOR.

GRAND TEMPLE

The Order of the Magi, 1910 Washington Boulevard, Chicago.

Since our last report the work of the Grand Temple has been very great, necessitating constant labor and the holding of many special degrees. The health of the presiding officer has not been good, on account of the sudden atmospheric changes in Chicago, tending constantly to induce throat and lung difficulties. But the work in Chicago shall not be neglected entirely, if possible to so arrange as to put in part of the time here. To this end, the California trip has been postponed for a season of several weeks, or months, and we shall visit other points nearer to the Grand Temple.

The first week or ten days in December will be put in at Clinton, Iowa, a possibly farther West, where a call has been made for the work. The Grand Temple, with all its charts and paraphernalia, will be set up and degrees conferred there. Parties in Iowa and vicinity who can make that point easier than to come to Chicago, can avail themselves of the opportunity to take degrees.

About the middle of December, unless plans are changed, the Grand Temple will be set up at Lansing, Mich., for some ten or twelve days, after for business all the degrees from the first to the fourteenth can be conferred there in the State Temple, presided over by Grand Master A. J. Champion.

Persons wishing to avail themselves of this unusual opportunity to take degrees in Michigan will do well to write to A. J. Champion, Lansing, for dates, location of Temple, blanks, etc.

Later movements will be duly heralded in THE PROGRESSIVE THINKER. We contemplate a visit to New York City, Boston and Philadelphia, after these engagements are filled, dates for which have not yet been determined.

O. H. RICHMOND, G. M. of Temple.

THE PRIEST, THE WOMAN

THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I. The Struggle between the Surrender of Womanly Self Respect in the Confessional.

CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest.

CHAPTER III. The Confessional is the Modern Broom.

CHAPTER IV. How the Yow of Confession is made easy by Auricular Confession.

CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her preparation for the next.

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CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?

CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.

CHAPTER XI. Auricular Confession in Australia, America, and France.

CHAPTER XII. A Chapter for the Consideration of Legislators, Heads and Fathers—Some of the matters on which the Priest of Rome must question his Priesthood.

Sent Post-paid, Price, \$1.00.

THE MISSING LINK

In Modern Spiritualism.

By A. LEAH UNDERHILL, One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM—so called—from its inception at Hydesville, N. Y., including the experiences of the Fox Family, spiritualists; and others who cannot not tell to any other source, and the interest is intensified when that account is written by one of the Fox Sisters. Such is the fact in this volume, which has been written by A. Leah Fox, after her marriage with Daniel Underhill. The account, experiences, trials and triumphs of these pioneers of the great modern Spiritual movement which now numbers its votaries by millions. Every Spiritualist should have.

"THE MISSING LINK"

to add to a full understanding of Spiritualism, and a better knowledge of its earlier modern origin and life. The volume is enriched with a number of the engraved portraits of members of the Fox Family. Price, \$1.50. For sale at this office.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

T. S. Bermuda: Q. How is modern spiritualism defined?

A. Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law: that the spiritual realm is governed by laws as fixed and determinate as those which rule over physical matter. The spiritual manifestations of the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of presentation from the inspiration of the Universal Divine Mind (God), to the lowest forms of witchcraft, divination and voodooism. Modern Spiritualism utilizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which right judgment may be formed.

Its basic propositions are, that there is a future life, the direct continuance of the earth-life; that the spirit is endowed with the possibilities of endless progress; that it can come into the direct presence of those in the physical body, and converse with them.

A. W. K. Greenville, Tenn.: is mediumistic in use of divining rods, and asks: How is this gift best perfected?

A. By practical use. It must be ever borne in mind that this phase is wholly on the material plane, and attracts spirits of earthly character, and if deception and falsehood are met with there should be no surprise.

R. C. S., Jacksonville, Ill.: Q. What would be the probable result if a spirit was "grabbed" when making itself seen at a materializing seance? What would follow the sudden turning on of the light, while the "form" is out?

A. In a genuine "materialization," it would be as impossible to "grab" the spirit form as to hold a shadow. It would be less substantial than the essential conditions by which it was created were disturbed than a cloud. The "grabbing" or turning on the light, by rudely disturbing the currents of magnetic force, would affect the medium more or less severely.

The "grabbing" method has not been conducive to any good result, for usually it is so clumsily done that the most transparent fraud has been able to break its force.

Entering a circle with the intent to find fraud, carries with it deception, and attracts the spirit of fraud, which otherwise may have been absent.

I. C., Portland, Oregon: Q. Is it true that locality and the planets have an influence on the sensitive, and if so, why? A. The sensitive magnetism is attracted to sensitive persons, modifying sleep and affecting the nervous forces. Of the influence of the sun, moon and planets all has yet to be learned, and this will be proven far more than is even claimed. When any substance is exposed for some time to the sun-light it becomes luminous to the sensitive, and excites a magnetic influence on them. This influence is conductive. When the subject, remaining in a dark room, takes hold of a wire passing out into the sunshine, he at once experiences the cooling sensation of magnetism.

The moon's rays afford the same results, even with stronger attractive forces. It is well known that many diseases are aggravated when night approaches, while others are more severe during the day. All nervous pains are more unbearable at night. These facts have been summarily referred by modern materialism to the imagination. The silence of the night gave free rein to fancy, and small aches become unbearable. During the day the half of the earth that is illuminated is positive while the unilluminated is negative, and as day and night follow each other, so do these states. The sensations of morning and evening are different. We have enjoyed the light and positive magnetism of the day, and are soothed with the expectation to sink into the negative embrace of night. We become passive and enter a state twin-brother to death.

It is said of Pfeffel, the blind German poet, that as he passed a certain spot he noticed the hand of his attendant, a young clergyman, trembled. He made inquiry and was told by the young man that he had the peculiar sensation he always experienced whenever he passed over a spot where some one had been buried. On going to this place at night he saw a weak light like an immaterial flame, waving over the spot, resembling a woman's form, and declared some one must be buried there. Pfeffel had the place dug up. At some depth a layer of lime was met with, beneath which was a skeleton. This was removed and the hole filled. The next morning the young clergyman, who was afterwards brought to the spot, but he could see nothing. The nocturnal appearance had vanished.

Dwellings long inhabited become saturated with the aura of those who have dwelt therein, and the sensitive are more or less affected thereby. It thus becomes apparent that localities have two distinct influences, one which may be called physical, dependent on the geological or mineralogical structure whereby the magnetic currents are directed; the other forms the retained aura of the living beings that have dwelt therein.

J. G. P., Rockvale, Col.: Q. I daily see (or fancy) persons and objects too real to be spirits, and hear voices, but these relate to common-place matters, and some I would rather not hear. How shall I interpret these phenomena?

A. As the evidence of sensuousness, which is not viewed by spirits who are not above the "common-place," but if duly cultured will furnish the means of communication for a higher and more intelligent order.

D. S. M., National Military Home, O.: Q. I. M. from the earliest inception of being, body and spirit, begin together, how much intellectual and moral devel-

opment is required to insure immortality, or continued life?

(2) What difference, if any, exists between life and spirit?

(3) Is it true that evolution fully accounts for man's existence as an individual spirit?

(4) Does evolution fully account for any form of life? A. The human being, after a certain stage of mental growth, receives a charter to eternal life which it cannot annul, bearing with it all its infinite consequences and responsibilities. In "Psychic Science," page 208, it is said on this subject: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit—either, as the spirit of the animal is immediately after death.

If I be asked at about what age the spirit of man retains its identity, it may be said that no fixed date can be given, for it is dependent on many conditions. Is the idiot immortal? That depends on the cause of the idiosyncrasy. If the idiot is destitute of intelligence, a voiceless, thoughtless being, the inference is not cheering.

As it is impossible to determine where the valley leaves off and the hill begins, so it is impossible to fix the point where immortality is reached.

(2) If it is meant: What is the difference between the life and spirit of a man, it may be replied, that life represents the result of organic changes in the physical body, supplemented by the purely spiritual activities, while spirit is a celestial body with the intellectual qualities which go therewith and retain identity after separation from the physical. In this light, life and spirit are so distinct they do not admit of comparison.

(3 and 4) Evolution does not account for the cause, it only attempts to explain the method. The energy which, with irresistible power, has pushed forward the development of low to higher forms: from the simple evolving the complex, is unknown; but the ways of its process, are clearly determined by evolution, and all the varied phases of life in organic beings accounted for, and ascending to man's psychic being, this is shown to be a direct outgrowth, the fruitage of the great tree of life.

H. H. H., Cherryvale, Kansas: Q. (1) In your answers to questions in THE PROGRESSIVE THINKER of October 13, you say: "The same law that would give immortality to a dog would endow the cholera bacillus or microbe of typhoid fever with the same." Would not the same law that would give immortality to a man endow a dog with the same? (2) In a room where there are two or more clairvoyants and spirits appear, why do not all see the same forms?

A. (1) The prophecy of immortality is made by every living being, as the scaffolding of an arch prophesies the perfect structure, but not till the arch is finished, and the last stone (keystone) is in place, can the scaffolding be removed without the arch falling. Not until man is reached, and man with a degree of civilization, is the spiritual arch, for which the physical body is the scaffolding, completed so as to remain after the physical body falls away. Thus it is that while evolution pursues an unbroken course from the lowest being to man, in him its direction is changed from physical to spiritual advancement, and a wide gap placed between him and the forms of life from which he sprang. Hence the objection, often urged against man's continued existence after death, that if this be true all animals be alike immortal, loses its force.

(2) Two persons in the same room might not see the same objects unless their attention was especially directed, and this, in greater degree, is true of clairvoyants. The exalted state of independent seeing, which is only absolute when the spirit has entirely escaped the body, blends with the sensitive which receives impressions so vividly that it interprets them as seeing. Hence one clairvoyant might see a spirit present, and the other of lesser "clearness" might not; or one might receive by impression, while the spirit would not take the trouble to impress the other. In most instances, when the clairvoyants are present they all see, thus confirming each other's statements, and proving that they are not hallucinations.

A THANKSGIVING THOUGHT.

A cry from the crowded city
Goes up to the Lord above;
Look down, oh Lord, in thy pity,
Look down on thy boundless love.

On the hungry poor who know
But a world of want and woe,
And the ragged children small—
Do thou comfort one and all.

Give hope, O Lord, to thy people;
Give work to the empty hand;
And loudly from spire and steeple
Ring plenty to all the land.

To the needy, sick and cold,
To the lame, the blind and old;
Let a glad, inspiring ray
Shine across their cheerless day!

And unto thy people living
From heaven and want apart,
This day of their glad Thanksgiving
Send thou to each happy heart
A remembrance of the poor
Who are knocking at their door,
That their want be sanctified
By the blessing, undenied.

HIS RICHES.

"Tis a poor Thanksgiving," said
Farmer Jack;
"For the crops have failed and my pet
horse died.
My heart's too bitter for thankfulness;
There's nothing but trouble and loss!"
he cried.

"Oh, no," said Mary, his cheerful wife;
"You have me and the children left
beside."
A smile swept over the husband's face;
"We will keep the feast; there shall
be no lack.
The Lord forgive me my hasty words!
Forget them, Mary; I take them back.
Since you and the children my riches
are,
I'm a millionaire," said Farmer Jack.

AWAKEN, KANSANS!

The Regulars at Work,
And Will Try to Suppress All
Magnetic Healers.

LET EVERY SPIRITUALIST IN THE STATE
WRITE TO THEIR RESPECTIVE MEMBERS
IN THE LEGISLATURE PROTESTING
AGAINST THE INFAMOUS BILL.

TO THE EDITOR:—I enclose copy of a proposed bill, with a secret letter to the doctors, and a blank form for their remittance to a "boodle fund," all gotten up by the "State Board of Health" of Kansas. The Spiritualists and all liberty-loving people can see by this that the doctors are making a strong effort to enslave the people medically. It makes us again realize the old chestnut, "Eternal vigilance," etc. The doctors are keeping this movement as secret as possible. They are also contributing largely in money. So, saying nothing of what the druggists are doing, there will be a powerful pressure brought to bear upon our Legislature this winter to pass this objectionable bill, unless it is met by a stubborn fight. "A word to the wise," etc. I am corresponding with others in Kansas relative to this movement. Those who wish further information can write me, enclosing stamp. Among the many odious features of the bill may be found the following:

DEFINITION OF PRACTICING PHYSICIAN.
"Sec. 10. Any person shall be regarded as practicing medicine within the meaning of this act, who shall treat, operate on, or prescribe for any physical ailment of another."

ITINERANT VENDOR OF DRUGS, ETC.—
LICENSE. V.

"Sec. 11. Any itinerant vendor of any drug, nostrum, ointment or appliance of any kind intended for the treatment of disease or injury, or who shall, by writing or printing, or any other method, profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of one hundred (100) dollars per month into the treasury of the Board, to be collected by the State Board of Health, in the name of the people of the State of Kansas, for the use of said Board of Health."

If the above becomes a law, it will suppress every magnetic healer in the State of Kansas. With a determined effort the bill can be defeated. The Spiritualists of Topeka should be on the alert.

E. C. BLANCHARD.

Wichita, Kansas.

WITH THE EVENING COMETH LIGHT.

The winds of chill November
All day have moaned around
The table of our cottage home,
With melancholy sound.

Like the spirit of the autumn
Mourning for days and eons dead,
For aether blue and golden red,
That on the hills lie dead.

The first white flakes of winter
Come gently sailing down;
The winds have raked the drifting
leaves.

In heaps upon the ground.
And as the shadows darken
The corners of the room
The spirit of the dreary hour
Casts o'er my soul a gloom.

And memories sweep o'er me
Of paths my feet have trod
With loving friends and kindred dear
Gone, like the golden rod.

I sit, and muse, and wonder,
Here in the gathering gloom;
Till the mellow glowing of the fire
Lights up the little room.

A sense of peace steals o'er me,
I drop my load of pain,
Voices from out the empty air
Are calling me again.

In accents soft and tender
They fall upon my ear:
Oh! think not that we ever died,
We live and greet you here.

And so I know my loved ones
Called dead have never died,
But guard, and guide, and teach me till
I reach the farther side.

And so I struggle onward
And seek to live aright,
Knowing that when life's day shall
close,

With the evening cometh light.
—EMMETT R. NEWTON.

"PLANCHETTES."

Denounced by a Catholic Priest in
the Church of the Gesù.

The Montreal (Canada) Daily Star of
Nov. 12th, says: The Rev. Father Ruhl-
man, S. J., preaching at the Gesù
yesterday morning, referred to the fact that
some time before the death of the late
Mr. Mercier, "Planchettes" had been
consulted and had foretold what proved
to be the exact day upon which the ex-
Premier would die. "Planchettes" is a
little tablet, used in Spiritualistic seances.

This was published in local papers
three weeks before his death and re-
lated positively one week before. It
happened as predicted.

"Through," he asked the
Rev. Father, "had this little tablet been
able to reply? That it had been some-
thing above and beyond natural laws,
and that it had been something endowed
with certain rational powers, was be-
yond question. It had also been some-
thing invisible—a spirit. Hence, then,
had it come? Not from heaven, certainly.
It was clearly an engine of Satan—
this diabolical tablet called a Planchette.
Those who endeavored to obtain intelli-
gence through its instrumentality placed
themselves in direct communication with
the devil."

The Rev. Father was astonished that
the "Planchettes" should be exposed
for sale in store windows in this Catholic
city of Montreal. All Catholics should
avoid "planchettes" as being "a machina-
tion of the evil one." C. F. H.

Solitude is apt to give too high an
opinion of one's self.—Byron

Art and science have their meeting
point in method.—Bulwer.

A proverb is the half-way house to an
idea.—George Meredith.

Many men spend their lives gazing at
their own shadows.—Hare.

We sell the thrones of angels for a
short and turbulent pleasure.—Emerson.

SCHOOLS FOR THE INDIANS.

Oppose Sectarian Control.

MOVEMENT ENCOURAGED BY THE COM-
MISSIONER OF INDIAN AFFAIRS—THE
ROMISH CHURCH LEADS IN GETTING
MONEY.

TO THE EDITOR:—Late telegrams from
Washington state that the movement to
discontinue government aid to schools
under sectarian control for the education
of Indians, which took the form of a pa-
graph in the last Indian Appropriation
bill, is being encouraged by the Indian
office, and contacts for the present fiscal
year, have been declined, or reduced
wherever it could be done without de-
priving the Indian children of school
privileges. The Commissioner of Indian
Affairs, through the Superintendent of
Indian Schools, is using all the influence
of the bureau to get as many Indian chil-
dren as possible under public school in-
struction, especially in localities where
allotments of land have been made to
Indians, and where they live surrounded
by white settlers. The number of Indian
pupils attending private contract schools
has been reduced about ten per cent this
year under this policy, and fifty-four In-
dian children are now being educated in
the public schools of California, nine in
the public schools of Minnesota, twenty-
nine in Nebraska, fifty-four in Okla-
homa, three in Oregon, twelve in South
Dakota, forty in Utah, twenty-one in the
State of Washington and twelve in Wis-
consin, a total of 259.

Dr. W. N. Hallman, the Superintendent
of Indian Schools, a first adjunct
of the movement, threw the Indian
children into the public schools for edu-
cation. "It is our aim," he said, "to
bring them into close association as
possible with the white children of their
locality. We recognize that this can
best be done by using the public schools
as an educational medium. In the mis-
sion and government schools the Indian
children are kept to themselves. In some
Catholic contract schools, where there
are white as well as Indian pupils, the
latter are kept to themselves and treated
as a different class, which has an un-
fortunate influence. I am in favor of
refusing contracts to any school where a
distinction is made between white and
Indian children.

"The annual appropriation for the
support of Indian schools for the present
fiscal year was \$2,000,000; a decrease of
8.87 per cent as compared with the ap-
propriation for the preceding fiscal year,
and of this sum the Roman Catholic
Church will receive, under existing con-
tracts, \$250,215, as compared with \$289,745
during the fiscal year ended June 30, 1893,
while the Episcopal schools will receive
\$7,020, the Friends \$10,020, the Mennonites
\$3,750, the Unitarians \$5,400, and the
Lutherans \$15,120, the same as last
year. The Presbyterian schools received
\$36,340, and the Congregational \$10,825,
during the last fiscal year, but this year
these denominations declined to accept
contracts from the government, although
they will remain open and offer the same
facilities for the education of the Indian
free of cost to the government, defraying
the expenses of their own missionary or
other church funds. The Methodist re-
ceived \$13,980 from the government dur-
ing the fiscal year ended June 30, 1892,
but since then have been educating In-
dians at their own expense. The Baptists
never accepted a contract, prefer-
ring to defray all expenses out of their
own resources.

"At present the government holds
contracts with the Roman Catholic
Church for fifty-three schools, with the
Unitarians for one, the Presbyterians
four, the Mennonites one, the Episco-
palian two, the Lutherans one, the
Friends one, while there are two Con-
gregational and one Methodist Indian
school. The cost per pupil per annum
averages from \$30 in the contract schools
to \$107 at the Hampton Institute and
other non-sectarian schools."

The Romish Octopus Church leads in
getting its hands into the public treas-
ury. When will instruction in reading,
spelling and arithmetic become purely
secular—when, oh God, when?

JOS. TUCK.

AFTER SUNSET.

When night hath fallen upon the city,
And hushed are its weary noises all,
I sit alone by my fireside, watching
The flame-light flicker upon the wall.

Watching the quaint, fantastic shadows
There in the heart of the cheery glow;
Reading in them, as at here, legends,
Pictures and dreams of the long ago.

There I can see the dear old faces—
Eyes meeting mine in the same true
smile
Which I loved to watch, in the "days
long silent,"

Which are hid from me for a little
while.
Out of the shadows they shine upon me,
Till I see them not, for my blinding
tears;

For myself I weep, not for you, my dear
one,
At home with God all these happy
years!

But oh! in my weariness oft I wonder,
If you, in your new-found peace, can
guess
How I sit here by my lonely fire—
Am longing to enter your happiness!

It seemeth to me that from the dark-
ness
The old, fond voices make soft reply,
"Be patient a little, little longer,
You shall be happier by-and-by."

And hushed and comforted by such an
answer,
I whisper: "My darlings, I will be
strong!
Are ye not safe in the Father's keeping?
Shall I not come home to mine own,
ere long?"

Then sitting here, in the firelight's glow,
I close my eyes, and with a new to see
I beth me the love, that some happy morn-
ing
Will surely give back my lost to me.

And o'er and o'er to myself I murmur,
Wistfully—trusting—joyfully—
"Be patient a little, little longer,
You shall be happier by-and-by!"

A Roman military saddle cost \$8; a
whip, 24 cents; a bridle cost \$1.
A Mazarin Bible, printed in 1455, sold
a few years ago for \$2,500.

The fur-trimmed cloak worn by Crom-
well as Lord Protector cost \$70.

Silence in times of suffering is the
best.—Dryden.

PROF. HERMANN.

The Great Magician's Views of Spirit-
ualism.

HE BY NO MEANS CONSIDERS IT ALL
FRAUD AND HUMBUG—HIS BOLD AD-
MISSION.

TO THE EDITOR:—The following is
taken from a two-column article pub-
lished in the New York Herald of Nov.
11, 1894, by A. Hermann, the renowned
magician, in which he describes some of
the methods by which the masses are
imposed upon under the garb of spiritual
manifestations. But while giving these
bizarre phenomena, he frankly acknowl-
edges that there are the genuine. But
here is what he says:

"Although perfectly well aware that
any subject touching on the relation be-
tween any form of religion and any form
of amusement is a dangerous one, the
temptation to take a header into stage
spiritualistic manifestations is too great
to be resisted just at the present time,
when there are any number of alleged
spiritual mediums and exponents of spir-
itual mediums' practices now before the
public. While we are being treated to
lectures on Hindoo miracles, and with
accounts of the improbable, if not the
impossible, being seen and experienced
almost daily, it might not be amiss to
discuss the manner in which a great
many of the most marvelous so-called
spirit manifestations are produced.

"It is a most difficult matter for me to
say what must necessarily be satisfying,
in order to cover the subject under
treatment, without being accused of
scoffing at the religious belief of some
community or sect.

"Believe me, it is far from my inten-
tion to hold up to ridicule any form of
religious worship or belief. I have been
accused of being a Spiritualist, and of
accomplishing many illusions through
the aid of spirits, while the Spiritualists,
on the other hand, have accused me of
so closely imitating the work of their
trickery as to seemingly accomplish by
mediums what they claim to do by spir-
itual aid. I hold that any form of re-
ligious belief or worship indulged in by
sincere human beings is worthy of re-
spect. If one cannot find it in his heart
to respect their creed, their sincerity
should certainly command it. That
the many marvelous forces impos-
sible for the average human being of to-
day to understand, is apparent to every
thinking individual, and it is quite as
probable that a means of communication
between the material and spiritual
worlds will be established, so plain and
direct as not to admit of a dispute or
question.

"The discovery of steam and elec-
tricity, the marvels wrought by Edison,
the wizard, and the wonderful dis-
coveries made by medical scientists in
the last few years, are enough to con-
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THE PSYCHOGRAPH.

A Successful Seance With It.

AN INTERESTING EXPERIENCE—QUESTIONS ANSWERED.

In a private letter an investigator gives the following interesting experience:

We did not at first have much success with the psychograph. We had a nice visiting card, and with a neighboring young lady who came out of curiosity, we held several seances, but the most we could get were names—any number of names of all my dead relatives and friends, and when these were exhausted, names we never heard of before would be given just so long as we had patience to sit. When we asked questions there was a wavering uncertainty which made it quite unreliable. In this I remark our experience was singular, inasmuch as names are said to be hard to get. However, there was little use in getting a whole communication of names if no answer came from them, so after a few sittings we invariably broke up with laughing at the torrent of names.

Then a neighboring woman came in, and seeing the instrument wanted to take it home and try it. She did so, and at once, sitting alone, received a joyous message from a deceased sister. She became so enraptured, she sat by it all her spare time and made spare time to sit. She talked of nothing else. She got so she would not do a thing unless she first consulted her spirit-friends. Then suddenly she received a message signed "Satan." She was a church member and believed in the "Evil One." He said he alone had given her all she had received, to tempt her and lead her astray. Every time she sat the spirit words that came would be: "I, Satan, am here."

It was bad medicine for her to take, but I thought perhaps it was given by her spirit friends to wake her out of complete dependence on them, for she had, as it were, lost her individuality. They misadvised, if that was true, for she was so frightened she brought back the psychograph and said she would never sit again.

Well, we thought we would try it ourselves again, and the index soon told us that some one was present.

We asked: Was it Satan who communicated?

A. No, one of her friends.

Q. Do you think it right to be thus false?

A. No, but—

Q. But?

A. Everything not straight is Satan.

Q. Who are you?

A. J—

Q. My grandfather?

A. Yes.

Q. Can you not bring us some notable, like Lincoln or Napoleon?

A. No, I never met them. I can give you some of the largest names, if you want them.

Q. We know, and hope you will not return to name-giving. Why did you do that at first?

A. To practice so we could control. We were afraid to start with thoughts, for they might be so changed in getting to you.

Q. Will you tell us which political party is right?

A. No.

Q. Why?

A. Because none are right.

Q. What were your politics when on earth?

A. Democratic; but that is not what a Democrat now implies.

Q. You would be a Republican?

A. Not quite. I would not tolerate trusts or monopolies.

Q. You would stand for the Temperance party?

A. Temperance is well, but a pretty narrow plank for a national party to stand on. I'd have plans enough for the whole people to stand on.

Q. Then, of course, you advise being a Populist?

A. Of course I do not. The People's party ought to be a good party at present it is immature.

Q. You see good and bad in all?

A. All; but ask no more. These affairs do not interest me.

Q. Is it a burden for spirits to come and communicate?

A. A. For me, yes; for others, no; for breaks the monotony of an idle existence.

Q. Can you give me tests so I may feel sure of your identity?

A. Everything possible.

I then asked a series of personal questions, as to children and family matters, the answers to some of which were known to me, and others not, but which I verified. All, with one exception, were correctly given. That was his own name, which was given without a middle letter and repeatedly declared to be correct, when the Bible had it recorded with that middle name in full.

I do not profess to account for this, but otherwise everything was perfect. Nor do I attempt to account for the remarkable facility of communication after the instrument had been returned, unless from the magnetic influence it had received.

Altogether I was well satisfied with the psychograph and regard it as the most perfect and reliable means of communication. I am somewhat of a mechanic, and must say that I never saw an object gained by such perfection in scientific construction as in the revolving disc and index.

MOLLIE.

There's a spicion in the atmosphere o' snow,

An' it makes my heart go pit-a-pat for'

I kin almost feel the tingle,

An' hear the merry jingle,

An' the creakin' o' the cutter on the snow!

There's a sharp an' likely feelin' in the air,

That sets the blood a-glowin' rich and rare;

I kin almost see the glimmer

O' the stars 'at shine an' shimmer

When a sled in the parkin' winter air!

O, I hunger for the tinkle o' the bells,

An' the ne'er forgotten story 'at it tells.

O' straw rides quaint and jolly,

In the days when pretty Mollie

Made my heart-strings tinkle, tinkle like the bells!

There's a soft an' subtle feelin' in my heart,

'At drives away life's every sting an' smart,

O, the memory o' love's folly!

It was sleighin' time when Mollie

Put her sweetest an' her sunshine in my heart!

—New York Sun.

THE CAUSE IN LOUISVILLE.

Local Mediums Give Tests After Each Lecture.

TO THE EDITOR:—The First Spiritual Church of Louisville, Ky., has been in existence for upwards of ten years, during which time we have not missed a single Sunday night's service. During those years our rostrum has been occupied by some of the best talent on the Spiritualist platform, and by local talent, Miss Lizzie D. Bailey, your humble servant, and others.

Our rostrum is at present occupied by the Rev. A. H. Sweetser, who was formerly a Universalist and a Christian minister. Brother Sweetser, upon having his Spiritual eyes opened, threw up a good salary and withdrew from the orthodox church. He is now throwing out Spiritual shots into the ranks of Christians, Campbellites and Universalists.

Some years ago we determined to use our local mediums in giving tests at the close of each lecture. This rule we have not deviated from, and the result has been that many persons who have visited our hall from curiosity have, through the descriptions given them of their spirit friends by our mediums, become spirit friends and ardent Spiritualists. It is but due them that their names should be given. They are: Miss Lizzie D. Bailey, Mrs. M. E. Marshall, Chas. Hoffstetter, Dr. Thos. McAbay and Mrs. Mary Jewell.

We hold during the winter months a monthly social. We give our next social on December 27th.

I will now close, with an earnest wish for the prosperity of your valuable paper and the advancement of Spiritualism.

DR. J. H. WILSON, President.

ARE THE CHILDREN HOME?

Each day when the glow of sunset fades in the Western sky,

And the wee ones, tired of playing, go tripping lightly by,

I steal away from my husband, as he sits in the easy chair,

And watch from the open doorway their faces, fresh and fair.

Alone in the dear old homestead, that once was full of life,

Ringing with girlish laughter, echoing boyish strife,

We two were waiting together; and oft, as the shadows come,

With tremulous voice he calls me: "It is night; are the children home?"

"Yes, love!" I answer him gently, "they're all home long ago."

And I sing in my quivering treble a song so soft and low,

Till the old man drops to slumber with his head upon his hand,

And I tell to myself the number home in the Better Land;

Home where never a sorrow shall dim their eyes with tears;

Where the smile of God is on them through all the Summer years;

I know—yet my arms are empty that fondly folded seven,

And the mother heart within me is almost starved for heaven.

Sometimes in the dusk of evening I only shut my eyes,

And the children are all about me, a vision from the skies;

The babes whose dimpled fingers lost the way to my breast,

And the beautiful ones the angels passed to the world of the blest,

With never a cloud upon them, I see their radiant brows;

My boys that I gave to freedom—the red sword sealed their vows!

In a tangled Southern forest, twin brothers bold and brave,

They fell and the flag they died for, thank God! floats over their grave.

A breath, and the vision is lifted away on wings of light,

And again we two are together, all alone in the night;

They tell me his mind is failing, but I smile at idle fears;

He is only back with the children, in the dear and peaceful years.

And still as the Summer sunset fades away in the West,

And the wee ones, tired of playing, go trooping home to rest,

My husband calls from his corner: "Say, love! have the children come?"

And I answer, with eyes uplifted: "Yes, dear! they are all at home!"

MARGARET E. SANGSTER.

The Scope of the Work.

The Encyclopedia of Death, and Life in the Spirit-World consists of 400 closely printed pages, neatly printed and substantially bound. As prices go, it is worth at least \$1.50. This is Vol. I. of a series. Twenty thousand copies have been contracted for and all will be sold. In fact, we expect to dispose of at least 100,000 copies. In inaugurating our Publishing House, we have presented you a specimen of its work for examination. Just think of it—what a sweeping reduction in price! The entire libraries of the world cannot furnish you with the data on Death that will be presented in the various volumes. The analysis of Death will be complete—most comprehensive. You can get this work for 50 cents when you send in a dollar subscription. This enables us, in a measure, to bear the burden of the inauguration of our Publishing House.

WHY SHOULDN'T I?

My canary sings the whole day long Behind his gilded wires;

Shut in from all that birds enjoy And happy song inspires;

The freedom, grace and action fine Of wild birds he foregoes;

But, spite of that, with lightnessness His little heart o'erflows.

"The world is wide, And birds outside

In happy cheer always abide— Why shouldn't I?"

I, too, must dwell behind the bars Of toil and sorrow;

From heavy heart and weary brain My prayers or songs arise;

Yet, all around, sad hearts abound And troubles worse than mine;

If aught of comfort I can bring To them, shall I repine?

God's world is wide; If I can hide

My crowding tears and sing beside— Why shouldn't I?"

HELEN M. WINSLOW.

Mrs. Cora L. V. Richmond at Englewood.

TO THE EDITOR:—We regard it as a sign of the times and a tribute to the shrine of truth, when the pastor of a church, however broad its platform, not only invites an advocate of Spiritualism to fill his pulpit, but also selects its ethics and principles as the theme for the discourse. On Sunday evening, November 25, long before the hour of service, the Universalist Church at Englewood was crowded to the doors by an eager, intelligent audience, anxiously waiting for the promised discourse by Mrs. Cora L. V. Richmond.

The pastor of the church, in broad and gracious terms, introduced the speaker, courteously waiving the usual order of service, leaving it entirely to the hands of the guides. Indeed, this courtesy was a particularly marked feature of the entire evening. Even the selections of music had evidently been made in deference to the speaker's opinions, and, I may say here, were exquisitely rendered by the choir.

After the invocation, which at once enthralled the listeners, the subject (which by request of the audience was selected by the pastor of the church), "What will be the New Spiritualism, its Philosophy, and its Work?" was then handled by the guides of Mrs. Richmond in their usual masterly manner. As she proceeded the sentiments and feelings of the listeners became apparent. Scattered through the audience was a sprinkling of her own people, and these might have been known from their looks of pardonable pride as they drank again of these old truths, falling from the lips of this their own beloved pastor; but it was a study to watch those who for the first time listened to this peerless advocate of Spiritualism, as with calm, quiet dignity, in language at once choice and sublime, she unfolded page by page the message of love and immortality.

At the close of the service hundreds crowded around Mrs. Richmond, eager to clasp the hand of this wonderful instrument. It was an evening long to be remembered. May we not hope that the seed sown found its lodgment, carrying joy and sunshine to many a sorrowing heart, and will yet prove a beacon light, guiding them into this haven of peace.

CAROLINE CATLIN.

MOTHER NATURE.

We see thee, Mother Nature,

In the rippling of the brook;

We see thee in the woodland,

As in an open book.

We hear thy gentle footsteps

In the rustling of the leaves,

And we hear thee sweetly warble

In a voice that ne'er deceives.

Thy loved embraces enkindle,

Wherever we may roam;

Pure thoughts of thee, the matron

Of the universe, our home.

Nor sun, nor cloud, nor rainbow,

Inside of the domain,

Can escape to be according

To thy laws that ever reign.

Thy breath, the gentle zephyr,

That fans the parching ray,

Is love itself, unguessed,

By the touch of summer day.

The groomfield and the meadow,

The lowing cow and ox;

The lowland and the mountain,

The sand and rugged rocks;

The billows and the seashore,

The ships that plunge and toss;

The hurricane and thunder,

The sea-weed and the moss;

All voice thy name in praises,

In the silence of their souls,

And chant harmonic music

That down the ages rolls.

DR. T. WILKINS.

A CHILD'S STRANGE DREAM.

On the Night Judge Summers Died, It Dreamed It.

W. J. Driscoll, superintendent of mails, was a warm friend of the late Owen Summers, who took a great fancy to Mr. Driscoll's boy, a bright little youngster of nearly three years. The judge frequently petted him and gave him dainties, and in return was fully repaid by the child's admiration.

Now comes the strange part of the story, rather to be accounted for in the occult than by any ordinary science that men believe through the proof of causes by effect.

On the night that Judge Summers died the little fellow awoke with a start, followed by a scream and the exclamation of a voice trembling with terror:

"Oh, mamma! mamma! Judge Summers says he's dead."

The little lad was bathed in cold perspiration. He was comforted and told that he was only dreaming, and after some time was tucked away sound asleep in his crib.

The next morning the announcement came, startling the whole community, that Owen Summers was dead.

Now, the question is: Did the spirit of Owen Summers, winging its way into the unknown, tap at that child's crib, in the dead of night, and whisper in the little fellow's ear an eternal farewell?

Those who believe in the occult will look at it in that way. Let those who don't believe in it explain the coincidence—for, even as a coincidence, it is strange, passing strange.—The Florida Times.

An Interesting Experience.

TO THE EDITOR:—The "Encyclopedia of Death" was received yesterday. Please accept my thanks. I shall read it with pleasure.

My brother went to Spirit-life October 20. He was not a Spiritualist. He always would say: "O, well, this will all be explained by science and the church."

He has now been dead seven times. He was one of the surprised humans to find "he was not dead—could not die."

He was conscious to the last and went directly to conscious life in the spirit.

His daughter passed away at three years, about twenty-five years ago. He was surprised to find a grown-up woman, educated and beautiful—another surprise!

J. H. WHITE.

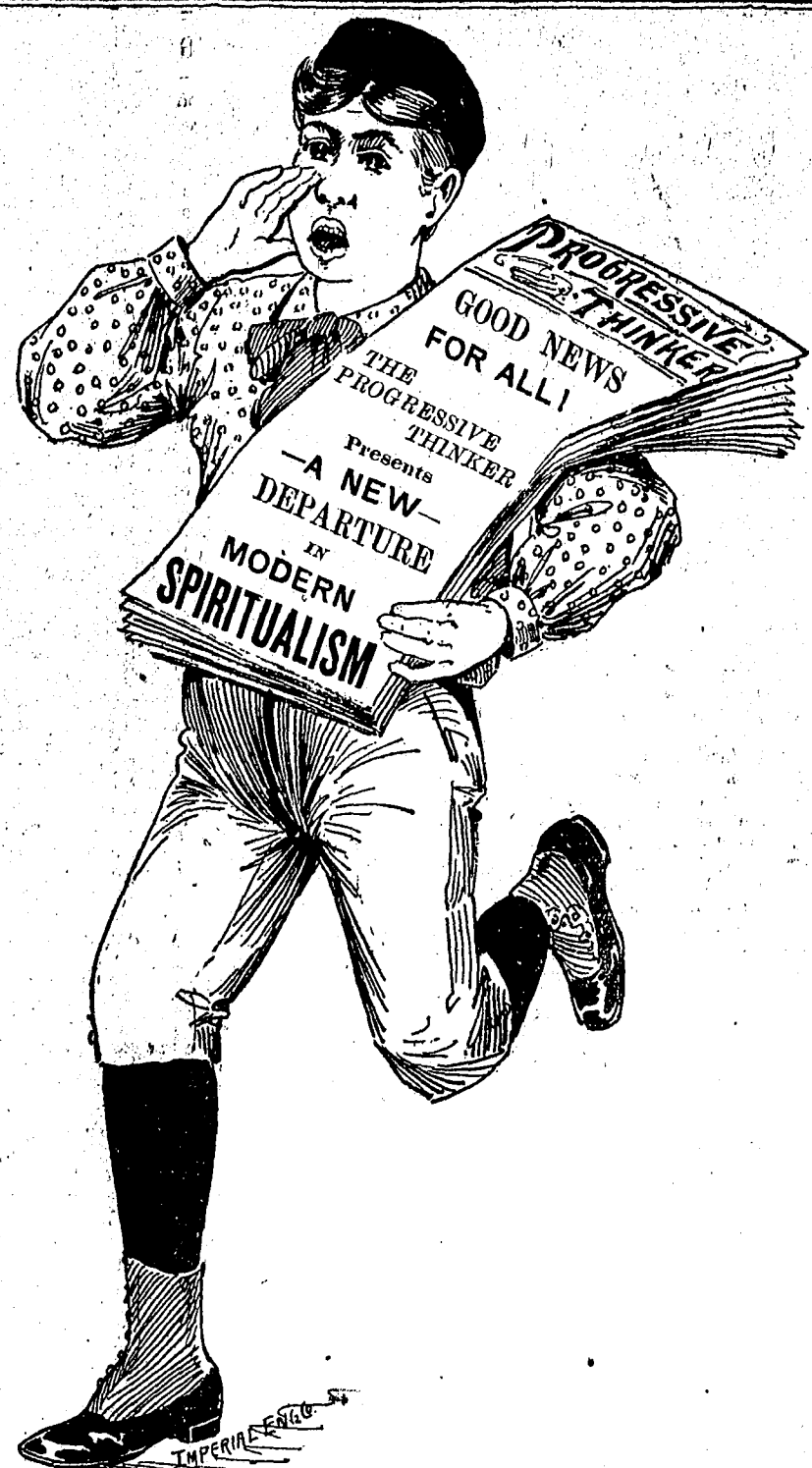
Full many a flower is born to blush unseen

And waste its sweetness on the desert air;

Full many a tramp in filth and rags is seen

Who might, with pluck, have been a millionaire.

—Kansas City Journal.



Our Newboy Announcing Our New Departure, and Volume I. of "The Encyclopedia of Death, and Life in the Spirit-World."

THE NEW DEPARTURE.

The Encyclopedia of Death.

The Great Novelist, Author and

Lecturer,

LEON LEWIS.

Expresses His Views of the Book.

Here is a book that responds to its title! It is, indeed, a grand and unique collection of much that is known of the invisible world, the realities which there exist, and the relations of this present existence to that which is to come.

Like a wise seer of the ages, who has been busy separating the wheat of life from its tares, this book comes to us as a repository of the highest and best thoughts of our race on the grandest and most important subject which can ever animate the human mind—that of knowing whence we come, whither we are going, and what is the actual meaning of that sublime mystery of mysteries, our advent into this world and our passage out of it.

Who will venture to remain ignorant of that great gate through which we must all pass—nobody knows how soon—when the whole story is told with such endless detail and profusion as we see displayed in this volume? Surely no one who has a single thought above the dull scenes of mortality can be ignorant of the fact that we are offered in this volume the accumulated wisdom of one of the great Nestors of the spiritual movement of our days, and that we have here the best offerings of a busy and well-balanced life for such a trifling sum of money that we stand amazed at the offer. It must certainly be the wish and the hope of all men and women who are well-wishers of humanity that Mr. Francis will not sow such seed as this in vain! The great spiritual republic has in this handsome and elaborate Encyclopedia a shrine around which it can and should rally, as a great step towards a still grander advance, and it will be a veritable calamity to our cause, as well as a personal sin at the door of every man claiming to be a Spiritualist, if this worthy enterprise of the author-publisher does not find an instant and widespread recognition. LEON LEWIS.

Co-Operation.

It was a happy thought—our New Departure. We are chockfull of them. It is the Young America manifesting itself—bubbling over with vitality and good-will. It has been our fond hope to leave THE PROGRESSIVE THINKER and a Publishing House to the Spiritualists of the world. This New Departure is one step in that direction. It is made in the interests of Spiritualism. The Publishing House will surely be evolved, and no mistake. We are making the sacrifice. The burden on us is heavy: on you it is too light for you to feel. Now we ask your hearty co-operation. Send in your yearly subscription, and with it 50 cents for the Encyclopedia of Death, and Life in the Spirit-World. It will be sent to you postpaid. If not prepared to renew your subscription now, and want the benefits derived from the book at once, send in the yearly subscription of a new subscriber, and both of you can have the advantage of the offer at 50 cents each.

Barley is found, mentioned on the earliest Egyptian monuments.

Rice is said to be the staple food of nearly one-half the human race.

It is said that mules fed on corn that has the smut will lose their hoofs.

Maize has probably more enemies than any other species of grain.

DR. V. FELL.

He Reviews the Situation.

A RINGING PARAGRAPH FROM LYMAN C. HOWE—"THE INSIDIOUS CHARACTER OF THE ROMAN HIERARCHY—THE CATHOLIC OWES ALLEGIANCE TO THE POPE."

12mo. cloth, pp. 460. Price, \$1.25.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL.

"The book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the spiritual philosophy and its revelations."

"Especially in describing the state of angelhood as exemplified by the living, breathing characters from Petrosburg, to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, besides which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors) sink into insignificance."—Banner of Light.

12mo. cloth, pp. 446. Price, \$1.25.

Headquarters for the sale of the above works: Carlyle's New School, Y. M. C. A. Building, 209 South Broadway, Los Angeles, Cal.

specious name of "Religion" can be held in check a little longer in this country, the general enlightenment, now fast flooding the country will make impossible the schemes of religious bigots, and secure to our beloved country, now in the throes of industrial and religious revolution, a happy and glorious future, Nashville, Tenn. V. FELL.

BOOK REVIEWS.

THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 9.

CHICAGO, DECEMBER 15, 1894.

NO. 264

A RUSSIAN SPIRIT.

Apparition Seen in the Cathedral of St. Peter and Paul.

GHOST OF ALEXANDER II.

Blood-Stained and Bedraggled Specter Prays in the Chapel.

GENERAL TRUTHFUL AND ABUNDANT PERSONS SEE IT—POLICE MAY BE A NIBBLIST TRICK.

St. Petersburg, Russia, Dec. 15.—A cable-gram to the Chicago Inter-Oceanic from the St. Petersburg Herald, dated Dec. 14, says that early this morning, at the entrance of the cathedral of St. Peter and Paul, a figure was seen, which was described as a blood-stained and bedraggled specter, who was seen to be praying in the chapel.

tion of the cathedral, and laid the matter before him. That dignitary denied the possibility of intrusion by some masquerading miscreant, but advised the arrest of Sjelgar, to give the police time for further investigation. Then the chief of the political police was invited to a consultation. He found in the narrative food for many grievous suspicions, and made the court marshal, the sexton and Alexandrovitch promise not to mention the fact to any living soul. Alexandrovitch was at once placed in a room attached to the officer's quarters in the imperial palace, where he is still kept under strict surveillance.

POSSIBLY A POLITICAL TRICK.

The chief of the political police seems to think the apparition nothing more or less than some sort of revolutionary focus pocus. Of late, he argues, the cry for a continuation of the Czar's policy is heard on all sides where the so-called New Russia party raises its head. We have been reminded again and again of the constitution drawn up by Loris Melikov, by order of Alexander II., and which his successor, the Czar we have just buried, refused to sign, though it is said that his father was prevented from signing it only by his untimely death.

saw the awful apparition, and was too scared to make a decided endeavor to solve the mystery.

The policeman made a few steps toward the figure while it leaned over the altar. These steps would not have been observed on the thick carpet if the man's sword had not come in contact with the woodwork of the steps. The apparition seems to have had a fine ear, for it turned at once, and, looking fixedly at the pursuer, retreated toward the dark portion of the cathedral, moving backward with increasing speed. As it did in the other cases, it vanished without leaving a trace behind.

A RENOWNED SCIENTIST'S THEORY.

The specter of Alexander II. has also manifested itself in the corridors of the Winter palace. A guard and two maids claim to have seen it. Whether Czar Nicholas and his bride are acquainted with the strange facts I cannot find out. The probabilities are that his majesty will hear of them only after some time. At court, the story of the sentinel and the serving women is not credited. It reminds oldtimers too strongly of the legend of the white lady, which is said to appear in the Berlin Schloss every time when a royal Hohenzollern is about to die. Still there are a good many people who believe implicitly in the white lady.



THE CZAR, PRINCE KONSTANTINOS OF GREECE, AND THE GRAND DUKE GEORGE, CONSIDERING THE APPEARANCE OF THE APPARITION.

mausoleum. Your majesty is aware that the baldness of blond and silver and gold brocade erected over our dead lord's memory keeps daylight out almost entirely. The dark carpet covering the marble flooring intensifies the prevailing darkness, which at the time of my visit was not yet broken by the light of the chandeliers and golden wall brackets. All about me was somber and silent; I could not even hear the workmen engaged at the entrance of the cathedral.

"Remembering the late Czar's pious devotion to the Holy Virgin, I was about to offer my prayers before her shrine in the side chapel, when something awful happened, that fixed me to the floor, agast and trembling.

"Your lordship knows that I was one of the body-servants of the martyr Czar. I was on the coach-box when he and nearly all of us were blown to pieces in March, 1881. I will never forget his face and figure, as I saw it after the terrible explosion, nor his words: 'Hold on—go home—to die.'

grave, to adhere to progressive ideas and principles," said the chief.

This is a plausible explanation of the occurrence, that will doubtless be generally accepted, after the "New Russia's apparition" has been caught and exposed as a fraud. Unfortunately for the chief, the solution of the problem by these means seems to be as far off as ever, for "the ghost of Alexander II." is still walking, at intervals, in the cathedral, and has, I am told, also appeared at the Czar's palace. Yesterday morning the strange apparition showed itself to the disbelieving sexton already mentioned, who was not so overawed by it as the servant, Sjelgar, he says, but enough frightened to call for assistance.

The assistance came in the shape of several musketeers, who were praying in other parts of the church, and two workmen engaged in the removal of mourning decorations. According to their sworn statements, made before the court marshal, they saw substantially what Sjelgar claims to have seen: "The Liberator-Czar, in his bloody uniform, sad-eyed, and apparently suffering from pain."

UNCLE JOSH ON THANKSGIVING.

I've been thinkin' o' Thanksgiving. O' the turkeys an' the livin' O' the lives that folks are livin' Who have plenty, love and peace; Who have barns with grain a groanin', An' cellars groanin' more, With the poor in hunger moanin' Around the very door.

Here's one who thanks for plenty; His business has been good; An' he purchased an' he sent a Lot o' clothin' an' o' food To a widdier an' her children 'At was starvin' in the street; An' the Lord'll hear him thankin' An' pick him out a seat.

Each one must thank accordin' To the merits of his case; Ef he has been a hoardin' From all the human race He cannot get to heaven Till he makes er suokers— St. Peter takes no suokers 'Thout the reg'lar price.

You may whine around the entrance, With the wish-bone o' a goose, An' sing yer songs o' taffy, But ye'll fin' it ain't no use; That's jest one way ter git thar; Any other way ye'll rot; That's by givin' an' right livin'; Thanksgiving is all rot.

Think ye'll fool the Father With er sickly, plaintive tone, Until he'll drop his scepter— Give up his crown an' throne? Think by murd'rin' turkeys One day in all the year, The peartly gates will open An' yer record will be clear? Ef this is called religion, Then justice stands alone; The Father is a ninnny, Er a dummy on the throne; Then God is but a stumacher To be stuffed with turkie meat, An' the butcher is the savior That'll gain the mercy seat.

—DR. T. WILKINS.

The Good Man and His Flock.

A country minister in a certain flock took permanent leave of his congregation in the following manner: "Brothers and sisters: I come to say good-by. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit, and wormy apples; and by their fruit ye shall know them."

"Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-by."—New York Herald.

Schubert loved corned beef and cabbage better than any other dish.

"SATOLLI'S MISSION," OR THE BLESSING.



Leo XIII.—From the chair of St. Peter do I bless thee, that thou wouldst bring godless America within the fold, for which the award awaits thee.

THE BOLDEST "ROMAN" OF THEM ALL.

After Uncle Sam's Scalp.



INTRUDER (Satolli):—He sleeps, and no one near, 'tis well! NATIVE (Indian):—Not so! He is conscious of your presence, and ever guarded. Beware!!!

SOME EVIDENT FACTS.

That Should Be Clear to All.

It is clear to every intelligent mind, whether in sympathy with the Roman Catholic church or not, that the presence of Mr. Satolli, the papal ablegate, in this country, is of extraordinary significance. There has been much speculation as to his real mission on the part of the members of his own church, and by the American people. To the unprejudiced and observing thinker it is evident from the fact of his distinguished office, that his mission here is a most important one; and that there is a plan beyond that of whipping a few haughty bishops and disobedient priests into line, which could be accomplished with ease by the eminent head of the church (Cardinal Gibbons) in this country, whose judgment is reputed to be

most wise and impartial, and whose learning, piety and executive ability have been commented upon so highly as to name him (complimentary) a worthy successor to Leo XIII. Thus it would seem unnecessary for Rome to send a special envoy to attend to such minor affairs. There are many of our fellow-citizens who think that his (Satolli's) mission here is accompanied with danger; that our free institutions are threatened, and that he is the chosen head of a conspiracy, planned by the propagandists at Rome, to impose our national progress and curb our liberties. It is a fact (notwithstanding the expressions by the dignitaries of the church to the contrary) that scientific investigations, inquiry and independence, so characteristic of our nation and times, are odious to orthodox teachers, and Rome especially, which bases its future on the rising young Republic.

Buffalo, N. Y. AMERICAN BUGLER.

A MAGICIAN'S METHOD.

A Dead Give-Away Presented.

TO THE EDITOR:—If reports have been correct in sundry interviews printed in various newspapers, Mr. Kellar has posed as a magician who could give Spiritualists a few points and even then have plenty of "magic" left to prove that their phenomena did not come from "the spirits." In this city, the impression was given out through the press and other agencies that Kellar and his wife performed their marvelous exhibitions by their own individual skill, independent of spirits or "hypnotism," etc. Of course the ignorant or the "knowing ones"—those who are wise in their own conceit—gladly accepted the "explanations" of the Kellar mysteries in thus showing up the falsity of the claims of believers in spirit power to operate before the senses of mortals. If Kellar and his wife could, as individual mortals, outwank the spirits, why claim that the mysteries were given out by the aid of mediums who had been absorbed to spirits for their origin? Well, the accident to Mrs. Kellar, reported below by the Journal of this city, shows that perhaps she and he are really "mediums," who, to maintain popularity, appear before the public as unbelievers in spiritual power, while they at the same time are willingly the recipients of the favors of spirit guides in producing wonderful effects. Says the Journal:

"The mind-reading test between Kellar and his wife, Saturday night, was interrupted by Mrs. Kellar breaking

down under the nervous strain. A bill of the Capital National Bank was offered her to test her powers, but after reading the name of the bank, she wrestled with the task for several minutes, and finally said she would have to give it up, as her strength was exhausted. Mr. Kellar led her from the stage, and was seen in the wing to be making the usual motions of a hypnotist. He snapped his fingers in her ears, made passes across her eyes, and after a minute or two was rewarded with seeing her start with sudden consciousness, as subjects do when aroused from a hypnotic sleep. She swooned, and would have fallen had not her husband caught her. He bore her in his arms out of view of those in the boxes. This, some thought, gives an insight into the method of the wonderful mind-reading feats, which are said to be due to telepathy."

Indianapolis, Ind.

He Didn't Like to Be Kissed.

The Rev. J. Colquhoun, of Leigh, was a man of extreme solemnity of demeanor. On one sacrament Sunday morning, his wife, being desirous to have him nicely out for the occasion, had his coat rigged, well-brushed, his shirt white as snow and his hands hanging handsomely on his breast; and when she surveyed her rude man, she was so delighted with his comely appearance that she suddenly took him around the neck and kissed him.

EMBLEMATIC.

Seance with Mr. A. Campbell.

A BEAUTIFUL SYMBOLIC PAINTING—EXPLANATION AND SUGGESTIONS IN REGARD TO IT—THE INTERPRETATION.

The marvels of spiritual manifestation will never cease. They are increasing year by year. The spiritual world is a vast storehouse of truth and beauty, and it needs but the development of character in us, and the proper material and spiritual conditions, to bring forth wonders yet undreamed of. If it be true that the archetype of all that is manifested in the material world is within the spiritual realm, and that the ideal in its perfectness is unable to express itself because of untoward material conditions, and that there is no limit to the exquisiteness and grandeur of the ideal considered in itself, it follows that the lower world alone places the limitations upon the expressions of the spiritual within.

Man cannot be immortal unless there is within him the possibility of eternal growth and enhancement of his powers. With but the world of matter as a medium of soul-expression, we may doubt the possibility of an eternal progress of the soul. Gravitation would always be the law of matter. The spirit, to soar whilst yet encased in the physical, must soar on the wings of imagination; but would it be a complete life destiny, a realization of the deepest aspirations and longings of man, if his soarings were always to be made in imagination merely? Space is infinite, time is eternal; principles in accordance with which these things are which are, are likewise eternal and infinite. If, then, the spirit of man is not free in the vastness of the opportunities which infinity affords, he is destined, at some time and some where, to come to an end. But allied with eternal principle, manifested as a moral law which forever conserves the good and the true, he has the safeguard and guaranty of an eternal existence, as eternal as the law of his being; as the principle of mathematics, or as the law of the physical universe.

A SYMBOLIC REVELATION.

These reflections are prompted by a symbolic revelation from the world of spirit, recently obtained through the mediumship of Mr. Campbell.

THE METHOD OF OBTAINING RESULTS.

It is needless, perhaps, to give in detail the *modus operandi*. Suffice it that not the slightest movement or surrounding was suggestive of improper interference by the medium with the work of the spiritual intelligences. Two pieces of porcelain, about seven by ten inches in size, after full examination by the sitters, were placed between four common school slates, one porcelain slate each between the two pairs of school slates, which likewise were perfectly free from writing or marks of any kind. All these slates, with the porcelain slates between as described, were then bound together by two strong rubber bands, one placed endwise and the other side-wise around the slates. Thus fastened, the slates were held for a few minutes by the medium and sitters jointly, from opposite sides of the table, underneath the table; then placed on the table immediately in front of the sitters, who joined hands across the table with the medium; then after the lapse of a few moments more the slates were placed by the sitters in his lap, the medium remaining seated up to this time opposite the sitters, but rising after a few moments and pacing up and down the room; so that the slates during the whole time of the seance were either in the sight of the sitters or within his grasp. The seance occupied less than an hour. On opening the slates one of the porcelain surfaces there was a most singular, but significant symbolic painting in oil, the paint being moist as though just laid on. The picture consisted of three five-pointed stars, two forming the base and one the top of a pyramid. Within the star of the apex of the pyramid is represented a perfect human eye, the right eye of a male, calm and expressive as the eye of a sage. In the lower right-hand five-pointed star is an ancient scene of two pyramids, one of which is overarched by twelve minute bright points, or stars, set on a dark-blue background, giving the appearance of the deepest night. In the left-hand lower five-pointed star, which overlaps the right-hand star, is a landscape—a free, a rocky promontory, and in the foreground of the sea an albatross is seen wheeling his way through the storm which seems to be raging over the sea, the landscape being typical of the living present. Around the margin of the whole, gracefully pendant from behind the star containing the eye, and entwining both the lower stars, is a bright-red, shaded, wavy band, emblematic, or at least suggestive, of the bond of natural law which binds and controls in the material world, but which is lost in its origin within that inscrutable source of all things. The picture as a whole gives a most pleasing impression, harmonious and delicate in its coloring, geometrical figure, and profoundly suggestive of thought.

THE INTERPRETATION.

On both slates there was writing, on one of which the message was this: "By the emblems that we send unto thee will we declare ourselves. YERMAH."

My interpretation of the symbols is this: The eye is the all-seeing eye of infinite intelligence, wisdom and power, the power being the moral force which, as Emerson says, is the parent of all force. The five-pointed star signifies in

its points, faith, love, hope, charity, forgiveness, all radiating from the supreme unfathomable source of all expressed by the intelligent eye. This star with the eye holds sway over the two other stars, one emblematic of the past and the other of the present, as embodied in the earth and in the history of mankind. The whole is indicative of eternal beauty, of the harmony of reason, and the power and control of law and principle.

THE RESULT OF SPIRITUAL AGENCY.

It is of course important to know whether or not this picture, and other manifestations produced and occurring in the manner described, are really the production of spiritual agencies. Personally I am thoroughly convinced that in this instance the medium had no possible voluntary agency in the matter. Skeptics will not be convinced unless they see with their own eyes, and some not even then, for they will inquire "How is it done?" And if an explanation be not forthcoming, they will attribute it to "electricity," "hypnotism," "unconscious mental action," "astral shells," and any and everything but the most natural and palpable cause. It is hardly worth while to waste time with such trifling quibbles. The question of the honesty of the medium being settled, as in this case, to the investigator's satisfaction, the manifestation is one being speaking intelligence, power of artistic conception and skill of execution. These are qualities which we would as human beings, by their exercise, when produced. Here is the result of the same character; all that is lacking being the privilege of witnessing the process of production through the agency of the corporeal man. We do not see the intelligence, the conception that is to be outwrought, nor the propelling motive of the agent in either case, but in neither case can we for one moment question the agency of intelligence in the production. To be fully consistent, the extreme skeptic should doubt the existence of all mental operation except his own; for he can see no one's thoughts, but only be conscious of his own. It is, come to think the matter up, an intolerable species of logic which would discriminate between results of intelligence, because in one case the corporeal process is cognizable, and in the other it is not.

A different question presents itself when we are dealing with tricksters who profess to be mediums. Here is the sad aspect of the whole subject of Spiritualism. Not a Spiritualist wants to find fraud. To him mediumship is a sacred trust. He hails it with a constant joy, and feels it his duty to encourage and succor all true mediumship, and to spurn and tramp out the false and spurious. No infallible method seems to present itself, but much can be done by Spiritualists toward weeding out the tares by calling attention prominently and constantly to those whom they know to be good and true.

WAS CONTROLLED.

How He Became a Spiritualist.

Up to the time I was twenty-five, I knew very little about Spiritualism, having been brought up to attend church and to regard all things pertaining to it as the work of the devil. At this time, during a visit to some friends who were believers in it, I met a young medium. My friends persuaded me to have a sitting with her. She told me I was a mediumist, and that a Frenchman whom I had met on my travels was waiting to control me. I asked her the full number of questions in regard to what I should do to prove the Frenchman's ability to make me an instrument by which I could be convinced. She gave me the required information, and I went home, resolved to thoroughly test that which I thought to be the work of the imagination or his Satanic majesty.

A cousin was visiting me at this time, and one evening a gentleman friend happened in. I thought I would enlist their services; so I broached the subject to them. They thought it would be fun, so we got a table, placed pencil and paper upon it, and sat down. My wife went into the next room, as she did not favor the circle. At first we joked about it, but presently got quieted down, and in a few minutes my hand commenced to shake. I took up the pencil and began to write so rapidly that my wife, thinking I was doing it to fool them, called out, "The spirits have come." That was the last I knew for a few seconds when I found my wife beside me. I was wringing my hands, which were cold and clammy, and was saying: "I could not help it." My face was white and drawn, and they said I looked as if I was dead. It affected my cousin so badly that it was nearly two hours before she came out of it. We called it the concentration of our electric forces. My wife was very much frightened, and still retains her fear.

From that time I have been an investigator, and shall remain one until I find something better. I do not accept everything I hear and see, but analyze it, and all that I find that is good I place with my pure faith, and the rest I throw with the chaff.

I think most Spiritualists are too ready to eat of the grain, and do not look inside of the shell to see whether the kernel is meet with Spiritual truth or impregnated with fraudulent midew.

I think we now have too many mediums before the public who for the sake of the mighty dollar abuse the gift that a God of love has given them, by mingling the true with the false.

F. O. FEETS.

Some sort of drink from barley has been made in Germany ever since the country was known.

THE REV. M. J. SAVAGE.

A Fair-Minded Investigator of Spiritualism.

And So Differs from Ministers Generally.

The hospitality of Mr. Savage to modern Spiritualism is a very pleasing and noticeable feature in that popular and scholarly clergyman's pulpit and literary life; because ministers generally are opposed to it and treat it and its advocates with supercilious contempt. Mr. Savage investigates it and knows something about it, and has the right to an opinion; while others of his class, who have not studied the matter, have no right, in their ignorance, to have an opinion, much less to express it. Mr. Savage sees no reason *a priori* why religious teachers should oppose it, for it only claims proof positive of ministers' every-day assertions.

I was commending this hospitality of Mr. Savage to a good Spiritualist, who said in reply, that he liked to see a man show his colors; for from his own experience, related by himself, he must know Spiritualism is based on facts; for, says this brother: "I have had the same experiences that he says he has had, and I am satisfied, and own up to being a believer, and he, at heart, is as much a Spiritualist as I am, and I do like to see a man own up to his convictions."

I said to this friend, in reply: "I think the phenomena have not fully convinced him so as to make him a Spiritualist; the phenomena have interested him, as being facts, making him persevere in his investigations, and I am certain he will land in the light. He is cautious, wants the truth, and thinks it better to wait than to be deluded; and I think he is right. The relation of his experiences satisfies me both of their truth and their claimed source, but they would not if I had not had in my first experience that which satisfied me that"

"The Spirit-world lies all about us, and its avenues are open to the unseen feet of phantoms, that come and go and we perceive them not."

Save by their influence—"and that absolute fact illuminates my subsequent experiences, but for which I would have continued an investigator, as Mr. Savage has. I think if he had had my first experience, the experiences he has related would have satisfied him; for if he knew positively there was an intelligent Spirit-world around us, he would attribute the source to that world; but he does not know that fact, as you and I do, so he is wise to wait, as I certainly would have waited but for my first experience, which was a clincher. I am sure Mr. Savage hopes it is what we Spiritualists claim for it, and would be sorry as I would be to have it prove an illusion."

He does not want to attribute an intelligence to a spirit if the phenomenon can be explained in a mundane manner, or this side of a Spirit-world, and there he is right. He says he has an abundance of facts that cannot be explained on the theory that he is dealing with an invisible intelligence, and from my experience I feel sure he never will be able to explain his "abundance of facts" except by our theory; and if I was in Mr. Savage's place I would not be a believer until I was satisfied I would still be an honest investigator in search of the truth, and he is on the road to the truth.

I think Mr. Savage is doing more good as a hospitable investigator, and outsider than if he was an avowed Spiritualist. He is one of the most popular lecturers on a treat of Spiritualism respectfully, as I have said, and generally the class, in its ignorance, is opposed to it and to the people who advocate it; and under the circumstances, Mr. Savage's course is a bold one, and if his position was not a high one, he might lose caste, as John Pierpont did, who was also an illustrious preacher. But it was thirty years ago, and there is a great difference between now and then in the attitude of the public towards it—the galaxy of men, scholarly and scientific, in its ranks, has added to its respectability, and no one now need be ashamed to avow himself a Spiritualist. This was not the case in its early days. I do not believe Mr. Savage hesitates on the score of respectability. I feel sure he wants the truth, I think he believes as I do, there is no religion higher than truth.

Mr. Savage is doing a great deal of good to our cause by his hospitable attitude and the respectful manner in which he treats our phenomena. He reaches the outside world where a Spiritualist lecture could not. How many people there are who are not drawn to the subject as worth any sensible man's attention, when they hear Mr. Savage giving attention to it, and speaking of it with respect as a possible truth, they think there must be something in it if Mr. Savage considers it worthy his attention, and they look into it, where otherwise they would have nothing to do with it. I do not know but I would be sorry to see Mr. Savage acknowledge himself a Spiritualist. It would, of course, add to the respectability of the body, but he could not do the good to the cause as an insider that he does as a hospitable outsider. Mr. Savage's bright thoughts are worth reading.

In one of his sermons he begins with these words: "I shall now venture to set my feet for at least a little way within the borders of a country that at best has been but very rarely traveled on occasions like this: the regions of psychic research; I have been a member of the American Society from the first. Besides this I have done what I could as an original investigator for fifteen or sixteen years. I think I may, therefore, claim, without any breach of modesty, to know something more of the subject than those who have given no careful attention to it whatever. Many discuss it on a *priori* ground, many others have made up their minds on the basis of one or two public and probably fraudulent seances and from time to time what they see in the newspapers. It is evident these people have no right to hold an opinion, much less to express it, and yet, if your experience is like mine, you will find they are more certain about it than anybody else, and quite ready with their shallow judgment as to the folly of one who has really taken the trouble to study the matter. I have long felt, when my parishioners come to me in sorrow and beg for guidance, that I ought to have something better to offer them than a prejudice, by competent scientific investigation."

"When we are on the borderland of stupendous facts like these, I confess I find it hard to be patient with the confused and flippant ignorance that waves them aside with a supercilious air, while it gravely patters over a fable, or a dug up verbiage of an extinct masochist, calling one science and the other superstition."

"Connected with modern Spiritualism there is beyond a question an immense amount of deliberate fraud, then there is much of honest self-delusion, but when all the fraud and self-delusion have been brushed aside there remains a respectable, nay even a striking and startling body of facts that, as yet, find no place in our recognized theory of the world and man."

"It is not a question, then, that is all in the air, and is of no practical importance. I know of none that I believe to be more practical, or important. But if this certainty is never to be attained, I believe with Mr. Pike in this, that the great majority of men and women will cherish the hope at any rate, in the hour of sorrow and loss, and when the night comes they will look up to the stars and dream of other and happier worlds; and this, at any rate, can be said of the dream, that no advance of knowledge as yet has proved the right to impeach it, or take away its comfort from the hearts that ache for the faces that have vanished."

"Speaking of Testament testimony, to give his rational grounds for belief today, we need remarkable evidence. And it is hardly too much to say, that we do not have it. We are not sure of the testimony of a single eye-witness. The gospels are anonymous, contain only hearsay evidence, we cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, his knowledge of the facts. On such testimony as the New Testament provides for so stupendous a claim modern courts would convict a criminal of petty larceny. A thousand times more evidence in favor of spirit return in the modern world is offered by the despised and outcast body of Spiritualists."

"Between science and Spiritualism, traditional orthodoxy possesses the advantages of neither, and between the upper and nether millstones will be ground to powder. It has neither the logical method of science nor the present claimed truths of Spiritualism. It differs from the current of the centuries, swept on by the force of tradition, but like an iceberg, however bravely it may glitter, it is getting into latitudes too tight and warm for it, and is destined to melt away."

"Since, then, science cannot explain mind as the result of putting together cunningly devised particles of matter, it cannot assert that this same mind will cease to be when the material particles are taken to pieces."

"Leaving science, let us pass to what we know of modern Spiritualism. Let us remark, at the onset, it is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its contrary claims; there are also thousands of silent believers who don't like to be called knaves or fools, and so keep silent about it. Like Nicodemus, they come by night, lest they be cast out of the synagogue. Large masses of people believe in modern Spiritualism as a fact. It is a fact big enough to touch and shape a large part of modern life."

"There is nothing in modern Spiritualism out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we would expect. It reassures itself, then, as a single question of fact. To establish this claim there is a body of evidence that would be regarded as conclusive proof on any other proposition whatsoever. Yet, I find no fault with this incredulity so long as it is honest and sincere. For, if it is true, doubt will not destroy it, and we can all much better afford to wait than to be deluded."

I think these quotations from Mr. Savage's utterances so well worth reading, that I have made this article longer than I expected. I will not extend it by relating my first experience in investigation of Spiritualism, of which I have spoken, but I will write it as an article by itself, at an early date.

JOHN WETHERBEE.

CLIMBIN' UP TO HEAVEN IN DE MAWN.

O wake dar' chillun' purty soon,
Dar's a hallelujah glory run' de moon;
Dee yo' resurrection day,
Dar's resurrection day.

Climbin' up to heaven in de mawn?
CHORUS.

Yes, a climbin' up to heaven in de mawn,
Climbin' up to heaven in de mawn,
An' I'll pass yo' wid a sigh,
Fur I know dat by and by

I'll go climbin' up to heaven in de mawn.
Doan' ye loiter wid de nigrans in de cano;
Doan' ye tarry by de shinny in de lane;
Dee yo' resurrection day,
Dar's resurrection day.

Climbin' up to heaven in de mawn?
CHORUS.

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Climbin' up to heaven in de mawn?
CHORUS.



Our Newsboy Announcing Our New Departure, and Volume I. of "The Encyclopedia of Death, and Life in the Spirit-World."

THE NEW DEPARTURE.

As Viewed by an Eminent Author and Journalist.

TO THE EDITOR:—One of the incomprehensible questions with me is: How did you find time in the midst of your multitudinous duties as editor, publisher, business manager, and general factotum of THE PROGRESSIVE THINKER, to write, print, and publish your one and only Encyclopedia of Death, and Life in the Spirit-World? The book is splendidly gotten up on good paper, from new type, is printed in the best style of the art, has 400 closely-set 12mo. pages, not a single line of which is "stuffed." It is bound in a neat and substantial form, and its value is greatly increased by an excellent likeness of the author for a frontispiece.

Stranger yet, you propose to give the book to all who add 50 cents to their annual subscription to your paper. Why, man alive, the material used in the book and the cost of binding will exceed that amount. Your proposition is virtually to sell at \$1.50 book and give each purchaser a year's subscription to the best and most valuable Spiritualist paper for \$1.50 I ever knew. I see but one way for you to meet most expenses, and that along the same line with a Jew clothier, late of this city. Said he to a customer:

"I am selling these clothes below cost, as has been my custom for years."

"I don't see how you can do that, Mr. B., and keep up your stock. You must go under by and by."

"Oh, no, the great secret of my success is, I sell more goods than any other two houses in the city."

An ordinary observer would have expected ruin would follow the selling of goods below cost, just as we thought you would go under if you continued to publish an eight-page paper, filled with original and instructive matter, such as is in THE PROGRESSIVE THINKER, for \$1 a year. Instead you have been at it some five years, and you seem to be still prosperous. The conclusion is, low prices agree with you.

Well, there are times when low prices are popular, so here is success to you.

Fraternally,
G. W. BROWN, M. D.

Rockford, Ill.

THE NEW DEPARTURE.

As Viewed by That Eminent Critic and Scholar, J. O. Barrett.

HE PROPHESES A WORLD-WIDE DEMAND.

TO THE EDITOR:—I have not had time to read your book with the care it deserves, but have read enough of it to perceive it is truly a most instructive and valuable work, shedding scientific and logical light upon the problem of death, as you so well state in your preface.

I bespeak for the Encyclopedia of Death a world-wide demand, by all classes of society for all are alike pointed for the "new birth" into a "higher altitude in the spheres of progress."

Fraternally yours, "in spirit and in truth,"
J. O. BARRETT.

Brown's Valley, Minn.

THE NEW DEPARTURE.

Words from a Sterling Worker.

Bishop A. Beals writes: "The Encyclopedia of Death is a new light in the literature of Spiritualism, and a credit to its author. The first volume will sharpen the public appetite for more of the same kind, and the next one will be eagerly sought for."

THE NEW DEPARTURE.

It Comes from Georgia.

TO THE EDITOR:—Huzza for the New Departure, and God bless THE PROGRESSIVE THINKER. M. I. WELCH.

THE NEW DEPARTURE.

It Is the Right Thing, and It Comes at the Right Time.

EVERLASTING GRATITUDE—THE RIGHT SEASON—A GOOD SUGGESTION—A CHRISTMAS GIFT.

TO THE EDITOR:—No. 261 is at hand, and I read with pleasure about the New Departure. Indeed, the name "PROGRESSIVE THINKER" is well chosen. I can see the grand possibilities aimed at by the governing powers in charge of the same, for the benefit of millions who may be hungering for spiritual food, but are unable to procure such books on account of their present cost, for the reason that our medium of exchange has been converted into a commodity to speculate with, and is thereby made so dear that the masses will be unable to procure it except for the greatest necessities of life. Therefore, any New Departure that will cheapen and thereby increase the circulation of this coming literature of the future, will deserve the everlasting gratitude of the human race.

This New Departure comes also in just the right season of the year. Most of us have friends whom we desire to honor by gifts at Christmas or New Year's time, and what inexpensive gift, let me ask, can we possibly give that can prove of more lasting value to any one than this taking advantage of this New Departure. I mean exactly what I say, for here are two new names, and a money order to pay for a book and one year's subscription in each case, and I should consider it an act to be proud of if these two names could reach you in time to secure first and second place on your list of this grand New Departure. I hope, indeed, that this grand New Departure will be taken advantage of at such a lively rate as to overwhelm its promoter with delight at its success. I repeat, that no grander inexpensive holiday present can possibly be given than this New Departure offers.

L. PETERSON.
Seattle, Wash.

THE NEW DEPARTURE.

The Encyclopedia of Death.

CHEERING WORDS FROM A VETERAN WORKER.

TO THE EDITOR:—I have refrained from expressing any opinion regarding the merits of the Encyclopedia of Death until carefully perusing the same, but am happy to add my testimony to its worth as an educator in all that pertains to the subject. It is simply wonderful how much has been compiled in a volume of its size. It not only contains many things of interest to the advanced Spiritualists, but should be in the hands of thousands, who for a lifetime have been subject to bondage through fear of the change called death, but which in reality is only birth into a higher and better life. The marvel of it is, that such a volume can be furnished for so small a price, and it seems that the least any reader of THE PROGRESSIVE THINKER could do would be to try and get an additional subscriber, with the book, and thus help to disseminate the truths which it contains. Truly, the New Departure has demonstrated that you are indeed progressive, and that THE PROGRESSIVE THINKER is not belied its name.

WILL C. ROGGE.
Rockester, Ind.

THE NEW DEPARTURE.

SHORT, BUT TELLING.

TO THE EDITOR:—Huzza for the New Departure, and God bless THE PROGRESSIVE THINKER. M. I. WELCH.

Michael Angelo, during the greater part of his life lived on the plain food of an Italian peasant.

THE NEW DEPARTURE.

Rembrandt ate herrings and rye bread. This was his ordinary diet.

Bernadotte, Napoleon's marshal, who afterwards became King of Sweden, liked geese and onions.

Meysterber said that no man could work well who did not live well. He was a hearty eater.

Rare Ben Jonson asked no better treat than a pork pie, with an abundance of Canary wine.

Frederick the Great was satisfied with salt beef or pork and cabbage.

THE NEW DEPARTURE.

Henry VIII. could always eat himself stupid on a haunch of venison.

Rembrandt ate herrings and rye bread. This was his ordinary diet.

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THE NEW DEPARTURE.

Henry VIII. could always eat himself stupid on a haunch of venison.

THE NEW DEPARTURE.

As Viewed by the Great Traveler, Author, Physician and Lecturer, J. M. Peebles.

SAN DIEGO, Cal., Nov. 24, 1894.

TO THE EDITOR:—I have read a portion of your volume, "The Encyclopedia of Death, and Life in the Spirit-World," and am delighted with both the appearance of the book and its contents, so instructive and interesting! I am in perfect harmony with your New Departure, and wish both you and it abundant success. Of course I shall want all of the volumes, because my library of two thousand volumes in San Antonio was burned.

I am more than pleased to learn of your continued success in your great work of enlightening mankind.

Very truly yours,
J. M. P.

THE NEW DEPARTURE.

AS VIEWED BY AN EXCELLENT MEDIUM.

THE MOST WONDERFUL BOOK—SHOULD COME INTO THE HANDS OF EVERY PROGRESSIVE MIND.

TO THE EDITOR:—Volume I. of the Encyclopedia of Death, and Life in the Spirit-World, has been received. I deem it one of the most wonderful books I have ever had the privilege of reading. We have here every conceivable form of experience of death, related by those experiencing the change. A work that could be produced only by one well-versed on the true nature of life and death, which is embodied only in the great spiritual philosophy, a work that should commend itself to every progressive thinker. May success crown your worthy efforts.

D. D. GLASS.

TIMELY SUGGESTIONS.

Uniting of the Christian Churches.

CARDINAL GIBBONS—THE METHODISTS—TAMMANY HALL—SOME ROTTENNESS AMONG SPIRITUALISTS.

TO THE EDITOR:—As a reminder of the tendency of the religious part of the world to compromise in matters of belief and government of their several organizations, let us notice the sermon of Cardinal Gibbons, of Baltimore, as quoted in a recent copy of the Brooklyn Eagle.

The point in question may be noticed in the following:

"There is a growing desire on the part of all Christians to unite in one grand church. 'Tis a condition of things for which I have long prayed and worked, and expect to see it realized. We need not alter the fundamental principles of Christianity, but we may change our methods and conform to the needs of the hour, and thus unite in one grand movement and power, against which the powers of Atheism and the Agnostics shall have no effect, and the time will be short when under the name of Christ we shall conquer the world."

The above may not be exactly verbatim, but the idea is the same. Now we find in the Sunday World, of New York, the following:

"It is said that a celibate order is to be established by Methodists. The members will take vows for five years, after which they will be yearly renewable. Their dress will include a brown cassock, a black cross on the breast, and a black girdle."

Some time ago—possibly a year—there was an article in some paper which stated that the Methodists were establishing a system of nunneries.

Now, comparing all this with the cardinal's sermon, to which we have referred, and noting a remark further along, as follows: "I have received a number of letters from prominent Protestant clergymen, who have expressed the desire that we might unite in one grand Christian church and work together. I sincerely pray that we may." It would seem as though the prophetic messages I have received from time to time during the past ten years were being fulfilled, and many others have received similar warning and prophecies of that which is to come, and they are coming all at once. Not an important move of the religious as well as political organizations that has been made for years, but that we have received it beforehand.

The Tammany Hall business and elections were told us, and while we are considering the movements of other people, let us look to our own ranks and see if there is a powerful "Tammany Hall" in our Spiritualist cause. It seems to us that there is corruption on every hand—and the strange part of the thing is, that as soon as an exposure is made and abundant proof of the rascality is brought to light, away flies this one to investigate, at their own expense, the humbug and lies, couched in the name of Spiritualism, and denounces those who have proven the impostor to be unworthy of patronage, and an article at once appears duly signed by a committee offsetting the exposure.

Verily, there is something peculiar about all this: that if a worker who is honest and capable, and worthy of the respect and support of the Spiritualists, speaks the truth, he is either "jealous" or not "developed enough to distinguish a fraud from the genuine."

So long as we do not organize and work together in a sensible manner, and our denominations do this, we cannot expect to combat or compete with the Catholic or the Atheist, or the general public sentiment. How would it do to unearth a little of rottenness and hypocrisy in our own ranks and gain the respect of the cultured class of people who are anxious to be of us if they would not have to sacrifice their standard of common morality?

AN EARNEST WORKER.

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THE NEW DEPARTURE.

The Nestor of Fast Passenger Service.

The New York Central System was the Nestor of fast passenger service in the United States. Away back in 1878 that road was running "flyers." The "White Mail" was put on in 1876, and ran between New York and Chicago in nearly as fast time as is now made between these cities. This train, however, did not carry passengers; though there was, even at that time, a fast passenger service in operation over those roads. The train was called the "Lightning Express" and made the trip from New York to Chicago in about twenty-six hours. The "White Mail," as it was called, was the admiration of the whole country. Four snow-white mail cars made up the train and the farmers used to stop work when it passed. Indeed, there was a rumor to the effect that this train only hit in high places. Soon after this the New York and Chicago Limited was put on. This was the first all-sleeper train ever run, and some doubt as to the patronage was indulged in by the roads. But this question settled itself. The train paid from the beginning, and it was soon followed by other fast all-sleeper trains. But the other roads have always waited on the Central and we owe the comfortable train service throughout the country to the enterprise and pluck of the New York Central System.—"Dixie."

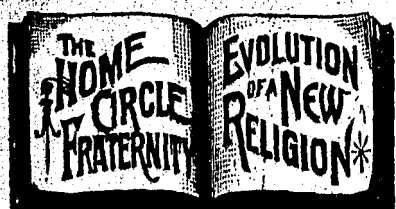
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THE MOST WONDERFUL BOOK—SHOULD COME INTO THE HANDS OF EVERY PROGRESSIVE MIND.



A GENIUS OR MEDIUM.

Entertaining Angels Unawares.

A DIVINE LESSON OF GOODNESS.

I. Along about the year 1882, while sharing an office in the practice of law with ex-Congressman W. E. Mason in the old Unity block, 73 Dearborn street, one of the daily visitors was Charlie Wood, a mulatto boy about 13 years old, well grown for his age, who played the useful but lowly calling of giving 5-cent shines. The boy was noticeable in no way from the customary bootblack, except that he had very pleasing manner, did his work well, and was much liked by his patrons. One day after one of his shines I said to Mr. Mason:

"That boy ought to shine in a higher sphere." We had several times before remarked on his unusually agreeable manners—politeness—which his boot-black outfit seemed to bring more into prominence. While engaged one morning in putting on a polish, I remarked to him:

"Charlie, do you ever go to theater?" The boy for a moment stopped his work, looked up with a pleased expression, exhibiting a very fine set of ivory, and replied:

"Oh, yes; I like to go to theater. I go whenever I can afford it."

"What plays have you seen?" I asked.

"Oh, I've seen nearly all of them. I have seen McCullough, Booth, Barrett, and all of the rest of them."

"What kind of plays do you like the best?"

"Tragedy, sir; tragedy."

"Oh, you do, eh? What tragedies have you been seeing?"

"I saw 'Othello,' 'Virginia,' 'Richard III,' 'Hamlet,' 'Macbeth,' and all of the great tragedies."

"Do you ever speak pieces, Charlie?"

"Yes, I sometimes try to speak them."

"Say, Charlie, if you will speak a piece that I will give you, I'll give you a dollar. What do you say?"

"All right, I'll try it, sir."

"But you must speak it from memory, as they do on the stage, you know—no books."

"I understand."

"How long will it take you to recite a piece if I give it to you?"

"Well, that depends on the length of the speech," he said, smiling.

"Well, I am going to give you a pretty long piece, and if you can speak that without any serious mistakes, from memory, in a reasonable time, I will give you \$1."

II.

Little did the boy imagine the sly joke I was preparing for him, or the severe task that I had in mind, nor could he have possibly suspected that it was to be a trick on him which would not only severely test his memorizing ability, but his dramatic genius. There was in this proposition a covert joke, which will be hereafter fully explained, that has been of good service to the boy. My proposed recitation of the play of "Hamlet," beginning with the words: "Angels and ministers of grace defend us," etc., being the long speech in the ghost scene, first act of Hamlet, where the melancholy Dane sees for the first time his father's ghost and holds converse therewith. Edwin Booth, who undoubtedly was the leading and most accomplished of all the Hamlets that have appeared in America, has declared that this particular recitation required more ability, judgment, and discretion, and what is called dramatic instinct, in its proper rendition than all the other dramatic literature with which he was acquainted; the changing emotions, the simulation of fear, hope, entreaty, love, veneration, and despair, the varied play incident to the proper reading of this selection tested the capacity of the actor more than one would imagine upon a casual reading. To this severe task did Charlie Wood apply himself. I supposed it would take him from two to three weeks to report himself ready to give the exhibition, which was expected to be a grand and immensely laughable to the small and select audience which would hear him. It was expected that he would do something more than murder Shakespeare—that he would make an awful farce of this severe bit of classic tragedy. But did he? "To my amazement and surprise, which could have been seen in the expression of my eyes," he did not wait for a week or two or three weeks, as I expected he would, to make himself ready, but in three days after I had thus jocularly given him the task he announced himself ready for it. All tatters and rags, out at the knees and elbows, and necessarily more or less begrimed, so that you could not tell whether he was white, black, brown, or yellow, with his blackening paraphernalia with him as the only accessories to this impromptu bit of tragedy, Charlie appeared. Now, it should be told at this point that my idea, as before intimated, was wholly a humorous and tricky one, in that it was expected to be very amusing to see how a colored boot-black was going to turn pale at sight of the ghost. This was the key to the position, or rather the trap set for this embryo tragedian. In reading it did he turn pale? He did. Immediately after Charlie's arrival I called in the other occupants of the floor of the building and invited them to "come in and see the fun." There were Lawyer Mason (since Congressman Mason), Wallace (since Judge Wallace), Lawyer Washburne (since Mayor Washburne), Lawyer Longenecker (since State Attorney), Lawyer Collins (since Judge Collins), Col. W. W. Collins (now of Malcom, Mo. Mill & Co.), myself and several others. We arranged ourselves in the little office semi-circular fashion, and Charlie took the floor. We were prepared to hold our sides, as we already did, in suppressed merriment at what we expected to be a most comical murdering of Hamlet. Laying the little blackening outfit down, straightening himself up, extending his hands, rolling his eyes heavenward, then deepening his voice, Charlie began:

"Angels and ministers of grace defend us!"

Be thou a spirit of health or goblin damn'd;

Bring with thee airs from heaven or blasts from hell;

Be thy intents wicked or charitable;

Thou comest in such a questionable shape

That I will speak to thee; I'll call thee Hamlet,

King, father, royal Dane, O, answer me!

My father's spirit?—Thou art a slave to passion.

Thou art a slave to passion.

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And before it is forgotten, the boy did turn pale. There were noticeable streaks of pallor, that were nothing less than the expression of the innate dramatic feeling and instinct which the boy has illustrated in such a wonderful manner since. He gave the long recitation with no serious mistakes, making barely one or two slight mispronunciations, and had the text certainly so well digested and rendered it so clearly after the manner of the best exponents of the part that it was very evident that he had been a close observer of the methods in quality of style as well as mannerisms of most of the tragedians of the time. At the conclusion of the recitation, during which the most careful and respectful attention was paid, nor was there a chance for a gasp or even a smile among the select audience gathered, Charlie's hat received somewhere near five dollars in immediate contributions, with many words of encouragement from all of us, for what was certainly a most remarkable performance.

"Why, Charlie, how did you learn this?" we all asked in chorus.

"I just picked it up," he replied, without any appearance of conceit, or as if

he had done anything noteworthy. The receipt of so much coin for a few minutes' work, other than shining boots, was a triumph to him, and he was

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distinguished English tragedian in the play of "The Bells," and given me an imitation of Irving's style, as Nat Goodwin and several other imitators were making decided hits by such imitations. Charlie did so, and amazed me more than ever by repeating substantially without any mistakes or omissions the entire long scene known as the "Mesmeric Scene," where the murderer recites, in that fully graphic manner which made Irving's reputation, the full and entire scene embracing several thousand words. He not only read it with all the horrible theatrical accompaniments, but the imitation of Irving in voice, gesture and expression was so absolutely marvelous that I was almost speechless with surprise. This last performance made me realize more than anything else he had previously done the possession of positive genius, and this is the reason that I took him to Prof. Lyman. I have seen many imitations of Irving, among others Nat Goodwin and Henry E. Dixie, and I declare without fear of contradiction that they could not approach this boy's performance. Prof. Lyman, seeing his opportunity with the quick eye and trained ear of a master, took the boy in his own employ as office boy at \$4 a week and gave him daily lessons for a year, at the end of which time he was one of the chief attractions at the professor's annual benefit, at Central Music Hall, where, before 2,500 people, Charlie Wood read "Eugene Aram's" "dream scene," from "Hamlet," and his astonishing imitation of Irving from "The

colored company and for one week played "Richard III." at the Madison Street Opera House, and also one week the same company played "Hamlet" at Freiburg's Opera House on Twenty-second street and Wabash avenue. In each of these different places he evoked much praise from the city press. The Tribune devoted three-quarters of a column of en- couraging criticism upon his Hamlet, pointing out some original ideas in the "business" which Charlie introduced, and commending the general performance as creditable. The Herald thus captioned his performance of Richard III.

RICHARD III. IN COLOR.

Charles Winter Wood Portrays the Crooked Backed Tyrant at the Madison Street Opera House.

A COLORED BOY'S MARVELOUS WORK.

Then proceeds to spend three-quarters of a column of praise and commendation, which many distinguished tragedians who have strutted through these parts might well envy. He has done some other dramatic work at Detroit, Louisville, Milwaukee and Beloit in the interim of his studies, everywhere receiving praise and encouragement.

VII.

In the meantime, the boy had grown to be a man in full stature, and must now be in his twenty-third year; he is about five feet nine and a half inches tall, very erect, well-proportioned, muscular, and will weigh somewhere near 160 pounds; his complexion is a light brown; a pair of hazel eyes, a face of singular expression, with an address and manner at once pleasing and modest.

In closing this hurried sketch I do not know how in words one might express the magnificent kindness and generosity of the gentleman who saw fit to make the sacrifice in the boy's behalf by giving him his superb education. It is surely here shown, if there be any moral to the story, that we do, indeed, sometimes "entertain an angel unawares;" that sometimes, amid the prosy careworn routine of daily work and business, we can step aside and help some deserving one along the thorny road; thus may be proven that when one has the disposition he can find the way to give a helping hand to a deserving one, who might otherwise be degraded by mean employments and the world lose the benefit of the worth of such a one. If the thousands upon thousands of so-called Christians people would follow the example of this practical Christian gentleman they would be ashamed to say, "I haven't time to bother with such people."

VIII.

The above, by Jarvis Blume, in the Chicago Times, is an appropriate Home Circle Sermon, presenting a grand and beautiful study to every reflective mind, as to whether this poor colored boy was a genius or a medium, or both combined.

We believe that genius is always coupled with mediumship, and that the former can manifest no greatness without the latter. In this incident we have a harbinger of the millennium, when every home will become an asylum for some or less fortunate than the owner or occupant, resulting in doing away with jails and poor-houses, and making every person a philanthropist—a door of good. The gentleman who took this little negro under his protecting care illustrated the highest phase of Spiritualism and Christianity; and in so doing greatly assisted in preparing for the ushering in of the millennium dawn. The world must advance to that point where every human soul will be entitled to recognition as a spark of divinity, and have an opportunity to develop to the fullest extent possible on this material side of life.

John Phancie

EVIDENTLY OBSESSED.

She Thought Her Name Was Anna Hartman.

After Eight Years She Returns.

THOUGHT TO HAVE BEEN KILLED BY A RAILROAD TRAIN AND BURIED, SHE IS MOURNED BY HER FAMILY—INSANE, BUT RECOVERED, SHE REGAINS MEMORY AND SEARCHES OUT HER HUSBAND, ONLY TO FIND HIM MARRIED AGAIN—A STRANGE STORY, WITH MANY ODD PHASES.

TO THE EDITOR:—The following was evidently a case of obsession, as reported by a Chicago daily. It appears from the account given that Percis Anna Hartwig, wife of Jonas Hartwig, supposed to have been killed by a locomotive in Detroit eight years ago, while mentally deranged, walked into the office of her husband, E. A. Hartwig, in the Security Building, a week ago last Wednesday. To her three children whom she met there Mrs. Hartwig appeared as the dead come to life. They had cared for what they thought was her grave in Canada for many years. Her property had been divided, and her husband, sons and daughters had found new homes in Chicago.

It was a happy meeting for the Hartwigs. When the first greetings had been given Mrs. Hartwig began to inquire for her husband.

"Where's Jonas?" she asked.

Her children looked at one another blankly; none of them wanted to say anything. Finally one of them blurted it out:

Jonas Hartwig had another wife.

He had been married five years ago after three years of mourning for his wife Percis, whom he thought he had buried. He is now living in Chicago with his second wife and her children.

MRS. HARTWIG'S STORY.

The story of Mrs. Hartwig is an exceedingly remarkable one. When her family was living in Detroit her mind became deranged as a result of ill-health. Her relatives put her in the Pontiac insane asylum. The physicians there thought her first husband could be easily cured, and twice within two months the woman escaped from this asylum and returned to her home. It was decided to send her again to the asylum, but January 7, 1887—the night before the attendants of the institution were to come for her—the insane woman found out

their plan and slipped away from the house. She disappeared utterly. Descriptions of her were sent to all the police stations in Detroit, but none of the officers could find any trace of Mrs. Hartwig. Jan. 12 the body of a woman, terribly battered and torn, was picked up on the tracks of the Detroit, Grand Haven & Milwaukee road at Belle River, Canada. This woman had been struck by an engine and so mangled that it was almost impossible to make out any of her features. But in a general way the body tallied exactly with the description of Mrs. Hartwig.

IDENTIFIED AS MRS. HARTWIG.

A set of false teeth found in the dead woman's mouth was declared by a dentist to be a set that he had recently made for Mrs. Hartwig. When the body was examined many marks were found upon it that indicated that it was the corpse of the insane woman. So the Hartwigs claimed it as such. It was buried in Canada by the railroad officials, the Hartwigs not being anxious to look upon it, so hideously was it mangled.

Mrs. Hartwig had considerable property in her own name, and was given a permanent place in the asylum.

But with Mrs. Hartwig's recovery of reason there came no return of memory. She thought at first her name was Anna Hartman.

THOUGHT SHE WAS ANOTHER.

She had not the faintest recollection of her Detroit home, of her husband or her children. Nearly seven years ago Mrs. Hartwig came to Chicago, highly recommended by her employers in Benton Harbor. She secured a position as nurse in Evanston and prospered exceedingly. Jonas Hartwig and his children had come to Chicago too. Lewis D. Hartwig, a son, lives at No. 1308 West Adams, and is employed by Hodge & Homer, wholesale hardware merchants, by which firm the father, Jonas, is also employed.

E. H. Hartwig has an office in Room 107 of the Security Building, where his sister Rose is also employed.

So Mrs. Hartwig was living within fifteen miles of her husband's children; they thought she was buried in Canada and she had no recollection at all of them.

A week ago last Wednesday Mrs. Hartwig—Anna Hartman she called herself—reading a newspaper, came by chance upon a paragraph stating that E. S. Hartwig of Room No. 107, Security Building had been indicted for forgery!

BROUGHT IT ALL BACK.

The name Hartwig brought back the lonely woman's memory—she remembered her home in Detroit, her children, her real name.

She started at once for the Criminal Court to see if E. S. Hartwig was really her son, and if so to give bond for him. She found that the man had given bond. Then she went to the Security Building to Room No. 107. E. S. Hartwig was there, so was his sister Rose.

The two were startled beyond the power of speech to see their mother walk into the room—they recognized her at once, yet they could scarcely credit their eyes. Mrs. Hartwig, her memory perfectly restored, recognized her children at once. Even as she was giving them greeting the other son, Lewis, entered the room. So there was a strange family reunion.

For an hour Mrs. Hartwig was so noisily prostrated by excitement that she could scarcely talk, but she was soon able to tell her adventures and to ask after the others of her family. It was then she learned of the second marriage of her husband; he had found another wife in Detroit five years ago.

Mrs. Hartwig and his second wife are living in the comfortable surroundings of a handsomely-furnished home at No. 189 Cokent street and are members of the Luke Hitchcock Methodist Church.

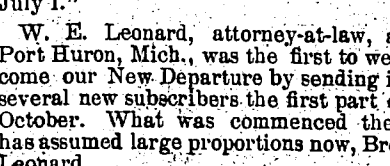
A little girl of 4 years, born of this marriage, and two daughters, aged 17 and 11, children of Mrs. Hartwig by her former marriage, complete the family circle in its present status.

Mrs. Hartwig's obsession control undoubtedly left her at the time when she read a paragraph in the paper in relation to her son, and the body controlled by Anna Hartman was immediately taken possession of by its rightful occupant.



the platform at Army and Navy Hall, Cleveland, Ohio. Her lectures are some of the highest order, and the character of the thought expressed is commanding the attention of the most advanced thinkers in Cleveland. In refutation of the rumor that the Alliance had engaged the services of Mrs. Kate Robison, the speaker and platform test medium, I desire to give circulation to the fact that Mrs. Lake is under engagement with the Alliance for the entire year, which will not end until July 1, 1895, and the trustees of the society, as well as the membership at large, are so highly pleased with the character of her lectures that they have no desire for a change. The trustees of the Alliance are with her heart and soul in her work of reform."

Geo. H. Brooks, the lecturer and psychometrist writes: "Will you kindly note in your next issue that I go from Bay City, Mich., to Milwaukee, Wis. My address there will be 603 Grand avenue. My two weeks' stay among old friends in Bay City has been very pleasant. I will respond to funerals and weddings, and all letters and telegrams should be sent to 603 Grand ave., Milwaukee, Wis."



C. H. Figue, M. D., late of Nashville, Tenn., will make a trip through Kansas and Iowa to lecture and give tests. The Doctor goes forth well recommended. He will receive subscriptions for THE PROGRESSIVE THINKER.

LIFE OF THOMAS PAINE.
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THE PROGRESSIVE THINKER

SCIENCE, MORALITY, SUPPLEMENTED BY AN EXHAUSTIVE THE FUTURE

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 9.

CHICAGO, DECEMBER 29, 1894.

NO. 266

LETTERS FROM SPIRITS.

Written to Brooklynites by Distinguished Spirits.

Some Astonishing Information for the Skeptical.

COMPLETE MAIL FACILITIES BETWEEN THE TWO WORLDS—A SCENE AT A SEANCE IN THIS CITY.

The recent exposures of pretended mediums, says the Brooklyn (N. Y.) Eagle, which have appeared in many newspapers, have excited much interest in the subject of Spiritualism and the opinions of those who regard the reality of spirit phenomena as scientifically established. It will be news to many to be informed that there are more than three million Spiritualists in the United States. It is claimed by those interested in the gospel of the invisible that there are upward of fifty thousand persons in Brooklyn who no longer look upon spirit manifestations with skeptical eyes.

As a matter of fact Brooklyn, N. Y., is one of the most important centers of Spiritualism on this side of the Atlantic. Es-Surrogate, Abraham H. Bailey, of this city, is president of the Spiritualist association, which holds camp-meetings every summer at Lake Pleasant, Mass. He is now engaged in the preparation of a life of Mollie Fancher, the Brooklyn



ESTHER, EGYPTIAN PRINCESS.

girl whose powers have attracted such wide attention. There are now in Brooklyn eight regularly sustained organizations. The Progressive Spiritual Association meets in the Amphion Theater. A second society is presided over by Mrs. Dr. J. Cole Blake, of 1024 Bedford avenue. The Advance Spiritual Conference assembles at 102 Court street, and the Woman's Progressive Union at 102 Gates avenue. Mr. J. E. Bartlett is the medium of a circle which assembles at the corner of Kingston and Atlantic avenues, while 575 is the meeting-place of still another circle. The Church of the New Dispensation is presided over by ex-Judge Dailey. The Carrie Miller Circle holds weekly meetings at 2490 Atlantic avenue, under the mediumship of Mr. George Cole. In addition to the above-mentioned societies holding meetings of a public or semi-public character, there are a large number of other circles which do not court publicity, and meet quietly, though regularly, at some chosen place, under the guidance of a regular medium.

SPIRITUALISM HAS REACHED A CRISIS.

In the opinion of believers, Spiritualism has reached a crisis in its development, or rather a point which must be considered as the beginning of a new era in its history. The new phases now on the verge of blossoming forth into reality, will greatly transcend in importance anything that has thus far appeared. The spirits, we are told, are knocking at the door in their anxiety to communicate to mortals the secrets of the invisible. It is only necessary to provide favorable conditions to receive more than mortals can desire. Spiritualistic parlance, we live in the world of effects, and they, the spirits, in the world of causes. So convincing are the proofs of the real presence of spirits that the churches must, it is claimed, ere long take note of it, and we are assured that the great majority of men pass from their present state of incredulous smiles and skepticism to that of "positing and unqualified assent." Apparently, mediums possessed of the powers necessary to enable the spirits to accomplish their enlightening purposes are provided, and henceforth communications of the highest importance in value, upon history, science and the future state, are to be written by invisible hands. The production of this spirit library marks a tremendous jump from that crude form of spirit manifestation made in the table rappings of fifty years ago, which were successively followed by trance and inspirational manifestations; levitation or lifting of heavy weights; spirit art, or the production of portraits painted or drawn by the spirit; the materialization of spirit forms, and now, at length, by messages and papers written by the spirit, which also displays the power to use the telegraph and the type-writer. These several steps in the stairway of development are pointed to as indicating the extraordinary growth of the movement. Spiritualism, we are told, is to become the controlling force in modern society. Its claims have now been as clearly demonstrated as any fact of physical science. The reality and consciousness of immortal life, spirit communion and intercourse follow the law of spiritual unfoldment. Spiritualism is the announcement and revelation of the law, which is that spirit is the absolute master of matter. Everywhere and under

all circumstances, where proper conditions are furnished, matter is molded and shaped, aggregated, and segregated, solidified and liquified at the good will and pleasure of this overmastering, intelligent force which we call spirit.

PROMINENT BROOKLYN SPIRITUALISTS.

Descending from theory to facts, it is interesting to note what Brooklyn Spiritualists are doing to promote the cause. Accompanied by Mr. George Cole, the medium, and Mr. Charles R. Miller, the father of Carrie Miller, the controlling spirit of the circle bearing the name, an Eagle representative called at the residence of a Brooklyn man well-known in business circles, who has for some years been investigating spirit phenomena. Through the mediumship of Mr. Cole the man has received communications from four or five hundred spirits. The list includes Samuel M. and David E. Meeker, David Maurer, President Lincoln, Silas Wright, ex-Mayor Martin Kalbfleisch, Henry Ward Beecher, Dr. E. H. Chapin, General Grant, General Sherman, General Sheridan, Daniel S. Dickinson, Washington, Clay, Webster and others. At Christmas, in 1891, he placed numerous sheets of paper in a sealed envelope and received in return messages that covered every sheet. The ancestors of himself and wife for six generations supplied him their autographs. So successful was the experiment that there were over four hundred signatures in the envelope. Last year Mr. C. paid a visit to his birthplace in Central New York. Before leaving home he informed his deceased uncle of his intention, the latter replying that he would go with him. In a now abandoned cemetery there stood a white marble slab marking the last resting-place of Mrs. Bessie Wilcox, who died many years ago. Mr. Cole noticed that the slab had been broken and part of the cemetery plowed up. He succeeded in finding the broken fragments, from which he copied the inscription. On returning to Brooklyn he reminded his uncle of the promise. In proof that the promise had been kept the uncle complied with Mr. Cole's request and wrote a copy of the inscription on the slab.

MESSAGE FROM GEORGE C. BENNETT.

As a decisive test of spirit powers Mr. Cole addressed a letter to his old friend, the late George C. Bennett, founder of the Brooklyn Times. He placed the letter in a sealed envelope, which was deposited in an iron safe, Mr. Cole unlocking and locking the safe himself. When the envelope was taken out, Mr. Bennett furnished him a list of the various papers and documents which the safe contained. The latest communication from Mr. Bennett, in the safe, was the following:

"Friends, I make this manifestation for the purpose of proving by practical demonstration, under different conditions, not only the continued existence, but the active, intelligent lives of relatives and friends who have passed from your midst and whose mortal remains have been laid away in the silent tomb or narrow grave. Spirit-life, dear friends, is not that indolent, purposeless state of being you have been taught. On the contrary, every spirit has its own peculiar mission, whether in celestial or terrestrial spheres, and all contribute to the accomplishment of one great end. I do not care again to make this manifestation inside of a locked safe, as it partakes too much of a material phase. I thank you all and am cognizant of the motives which have called me here."

"GEORGE C. BENNETT."

"On November 23," explained Mr. C., "as I sat in this room I noticed a funeral passing along the avenue. It occurred to me to address the spirit of the deceased and ascertain if I could get a reply. I did so without mentioning any names and sent the note sealed to Mr. Cole. The reply was from the spirit I had in mind and described the residence, death, funeral and place of interment of the man whose funeral I had noticed passing. All of the signatures which I have received, if of those with whom I have been acquainted, are facsimiles of their hand-writing when living. The signature of my uncle, for example, is so exact that it would be accepted at the bank. This Christmas I shall adopt a new idea. Instead of using detached sheets in an envelope, I will have a blank book in which the spirits may write. Before adopting this plan I asked the spirits if they could write under such conditions and was assured that they would. The communications I have from Generals Grant, Sherman and Sheridan are addresses upon the dedication of the memorial arch in Prospect Park."

MESSAGE FROM STONEWALL JACKSON.

"Recently we received a communication from Stonewall Jackson. I was so interested in what the famous Confederate said that I wrote him and asked if he would give the exact words he used when expiring. The general complied with my request and sent me the following message:

"My good sir—You must excuse my writing on this occasion, as the conditions are somewhat different from what they were when I manifested. The communication made at that manifestation, which you have in your possession, and from which you have quoted the paragraph I had intended for the subject of discourse, will be found somewhat different in handwriting from that which will characterize this communication. As you are aware, when a mortal, I was deeply imbued with religious sentiments, having been baptized many years since in an Episcopal church at Fort Hamilton, Long Island, while stationed at that post in military capacity under the command of Major R. E. Lee,

who during the civil war became famous as the leading general on the Confederate side of the great war. As intimated above, when a mortal, I was deeply imbued with religious sentiments and guided my acts from that standpoint. This spiritual discipline to which I adhered and endeavored to impress on others, gave me the name of 'Christian Soldier,' and commanded that confidence and respect which but few in either army enjoyed. Pious, therefore, had its advantages. Even the savagery of internecine strife and my experiences before and during the period of my mortal career in that war are memories unshaded by brutality, and the sanguinary passions peculiar to ignorance, vice, and intemperance, and are pleasant memories as I now regard them from the stand of the cause I advocated from Bull Run to Chancellorsville. As mortal life was fast fading, the material world grew indistinct and dim, my spiritual gaze was developing, and the beautiful world beyond growing visible and palpable. The beautiful river of golden waters with silvery banks, the cool, refreshing verdure beyond, with the foliage-clad trees, presented to my awakening spiritual view a rest and refreshment such as language may not describe. Spirits of the fallen, companions in arms, even those on the Federal side, had gathered around me. Is it any wonder, then, that my mortal utterance, obeying its last duty, should have been: Let me cross over the river and rest in the shade of the trees? The exact language used was 'let us' cross, and not 'let me' cross, as I addressed many spirits who had gathered around me, and of whose presence I was perfectly cognizant. We crossed over the river and rested in the shade of the trees, away from the dust and smoke of battle, away from the groans and shrieks of the wounded and dying, and there assembled what were enemies in mortal life, but friends in spiritual life, from both armies, and also the heroes of previous wars, from the War of the Revolution to the Civil War, and the most conspicuous figure among them all was that of General George Washington. All were interested in passing events, and asked many questions regarding the battle in which I had fallen. I will say, however, that it was some time after I had been wounded before I passed, and that it was in the transition state that I made use of the language you have quoted, and which continued for some time. The question is often asked by mortals, 'What is Spirit-life?' The answer is very simple and requires no theological science to answer it. It is the evolution of mortal life, the steps of progress from the material to the spiritual, and all so natural that many who lose the mortal suddenly by violence or accident are not conscious of the change until the difference of surroundings is experienced, the meeting of relatives and those who had preceded them on the celestial journey. Then the realization of the great change begins to dawn, and man finds himself that happy, independent being, a perfect master over every want, with time and space brought into subjection to him and all things else given to him. He is a perfect and immortal sovereign, and his realm is unbounded space. Man is here meant to

comprehend both sexes, as Martha Washington has her counterpart, as well as Daniel Webster. Spirit-life is perfected manhood and womanhood, with no harassing war or care, purely progressive as a great roll on from one plane of excellence to another, ever advancing, always increasing, nearer and nearer to God. Every day and every hour brings the spirit nearer to the all-merciful, all-powerful and all-wise God, and I cannot close the communication with a better peroration than the last verse of my favorite hymn:

Or if on joyful wing
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly;
Still all my song shall be:
Nearer, my God, to Thee;
Nearer to Thee.

"With love and respect,
"THOMAS J. JACKSON,"

SPIRIT COMMUNICATIONS.

"In making these tests of the reality of spirit communication, I write a note to the spirit from whom I desire to hear, and seal it carefully in the envelope to be opened without the fact being detected. I send this to Mr. Cole, who holds a seance at his home and brings or sends me his answers. I get two or three letters every week. There are no deceased members of our family whom I do not hear from frequently. I do not see how any fact in ordinary life can be more clearly proven than the genuine-ness and reality of spirit manifestations has been in the course of my investigations. It seems to me useless to publish such facts, as most people will only laugh when they read them."

MR. COLE, THE MEDIUM.

Mr. Cole, the medium through whom

these manifestations are obtained, belongs to an old Kings county family, and is the brother of Mrs. J. Cole Blake, the medium. He has been conscious of his mediumistic powers from the age of five years, and professes to understand it no better now than he did then. He served as a soldier during the late war, and since that time has been continuously in Brooklyn. It was some fifteen years ago that he began giving seances regularly. He is now regarded by Spiritualists generally as the greatest living medium for obtaining independent spirit-writing in the form of lengthy papers upon scientific and other topics. Carrie Miller was born and died in the town of New Lots, in 1854. It is now twenty-five years since she began manifesting herself to her father, Mr. Charles R. Miller. The circle of which she is the controlling spirit was established some fifteen years ago, and has been maintained ever since. Seances are held frequently, and at one held last July a long paper upon the theory of sound was received from Beethoven. To obtain an idea of the modus operandi of getting letters from the invisible world, this writer attended a seance, held at 2490 Atlantic avenue. Mr. Cole and three others were present. A glass butter-dish was placed upon a table, some six feet from the sitters, who occupied four chairs placed in a row. A blank sheet of paper, torn from a pad fresh from a stationery store, was held by the medium and the writer between the thumb and forefinger of each until magnetized, after which it was carefully folded and pressed together, so that it would remain folded. The paper and a small lead-pencil were then placed in the dish, which was covered. In a few minutes a form, visible only to the medium, appeared, followed soon by a second form, recognized by the medium. Two other forms, a woman and a child, unknown to any of the sitters, came also. It shortly became evident that only one would write anything. It was the first that stood over the dish and utilized the opportunity to deliver a message. At no time was the paper in the dish out of the sight of the sitters. When the paper, which bore the mark of the Eagle representative as a precaution against jugglery, was taken from its receptacle and unfolded by him, it was found to be inscribed with the following words:

MESSAGE FROM A VETERAN EDITOR.

"In making this spiritual manifestation I am impressed with a sense of duty in availing myself of this opportunity to make some remarks in reference to American journalism. The profession of a journalist involves a great moral responsibility. Their influence and teachings enter every household of the land. The young, whose minds are in process of development, receive from news items and comments of daily journals impressions that contribute greatly to the formation of the mental man or woman. The public press is a great educator. It protects the honest and upright, and exposes the corrupt and fraudulent. It is an element in business transactions that is progressive, and inures largely to the wealth and prosperity of the country. Finally, there is not an element in social, commercial, political or religious development with which the public press is not intimately connected."

"H. J. RAYMOND, New York Times."

In the meantime, all the forms had vanished, and Carrie Miller then appeared to say, through the medium, that no further manifestations would be made that day.

TWO IMPORTANT POINTS.

Spiritualistically speaking, there are two points which thrust themselves upon the attention of believers in communication from the invisible. Spirits who lived before the dawn of history are now eager to enlighten the modern world about the ages in which they flourished, and planetary spirits, or the souls of departed inhabitants on other members of the solar system, such as Mars, have indicated their desire to inform the dwellers on earth of life as it is and has been in the worlds which they inhabited. It is now twenty-five years since Anderson, the well-known spirit artist, produced in San Francisco his pictures of spirit forms, under the patronage of General Winchester, an acknowledged associate of Horace Greeley. Spirit art is used to designate a painting or drawing delineating a form visible only to the medium, or a photograph of a visible materialization. The Carrie Miller picture is of the first-mentioned class. The portrait of Agatha is from the photograph of an oil painting made by Dr. Rogers, of Philadelphia, at the World's Fair, in Chicago, in November, 1893. When Mrs. C., the wife of the Brooklyn man spoken of, saw the picture, she was so much pleased that she became anxious to communicate to the spirit original. This she proceeded to do, and in response to her wish she received the following communication:

MESSAGE FROM AGATHA MENKARA.

"Dear mortal, I am the daughter of Menkara, the great priest of the Nilus, who existed before the Pharaohs; passing to the world the wealth and knowledge of times that were before histories were made, and the laws and sciences, and whose mortal remains yet lie in the sarcophagus, in the interior of the eastern pyramid of Egypt, near the ancient city of Cairo. The labyrinthian passages leading from the exterior to my father's tomb cannot be fathomed by mortals of modern times, nor can the entrance to the exterior surface of the pyramid be discovered, so accurately are the joints blended. But there, hundreds of feet in the interior, and through polished granite passages, in

perfect preservation, are these remains of my father, Menkara, with millions of wealth in precious stones surrounding his mummified figure—sufficient wealth to redeem Egypt from the hands of the oppressor, could mortal Egyptians of this day and age but obtain possession of it. I am Agatha, the daughter of that Menkara of whom I have written, and of whose memory all Egypt is proud. I am Agatha, whose spirit picture you have seen, and I have come to this genial race of mortal beings to testify to the greatness of the people of Egypt. I am Agatha, who, when a mortal, was idolized by the brave and hardy sons of Egypt, who wore the royal purple of power, and sailed the Nilus, attended by many people. I am Agatha, the



SPIRIT CARRIE MILLER.

spirit now, who comes to earth and earth-life scenes in the interest of humanity and to aid in establishing the truth of immortal life and the facts of spirit presence near every mortal, and that guardian angels hover over the poor and weary, to aid and comfort, and lighten the pathway from one life to the other. This is my mission: I am to teach of the life, so pure, so bright, so celestially sweet, in these regions of balmy ether, perfumed with the spirit of flowers, such as the earth can never know, of that life where the warm sunshine of love never grows cold, where hearts never break, where hopes are never disappointed, but where all is the fruition of every joy. I am Agatha, who will visit you in those dark hours of trial and care, and will brighten with silver lining those clouds which press upon the soul.

"AGATHA MENKARA."

THE POWER TO RECEIVE MESSAGES COMPLETE.

The case, as it stands, may be summed up thus:

"The power to receive messages from spirits is now claimed to be so complete that mortals are in a position to rewrite history from the beginning, fill up the blank pages, lift the veil which shrouds the past and make us as familiar with the infancy of the race as we are with the occurrences of the nineteenth century. These unseen teachers, who are to make men of all times contemporaries, will also, Spiritualists say, familiarize us with the mysteries of the future life, be our teachers of science, and solve many problems which now perplex the student. The establishment of easy mail facilities, rivaling the service supplied by Uncle Sam in satisfaction, and far surpassing it in quickness, is to blot out the dividing line between the mortal and the immortal. When Zschylus and Sophocles have rewritten their lost tragedies, Pindar has restored to us his lost lyrics, the ancients have written for us complete histories of the races and peoples that have passed away, and we have received treasures upon science viewed from a spirit standpoint, we shall have a collection of works far exceeding the Brooklyn library in magnitude and variety of contents. When thus clearly stated, the accepted tenets of Spiritualism as it is will appear to plain people like the vapors of madmen. It must be stated, however, that large numbers of those who believe these things to be true are necessarily neither lunatics nor fools, but, on the contrary, are, in this age of dollar-getting, fully alive to all the possibilities of this most popular form of hunting, and are exceptionally successful in its pursuit."

It may be noted here that Mr. Cole has just received a letter from Mr. Edward Shippen, a retired merchant of Louisville, Ky., who is deeply interested in the study of the Atlantean, the inhabitants of the submerged continent. Already a communication has, it is claimed, been received from Yermeh, an Atlantean who lived sixteen thousand years ago. An effort is to be made to obtain a series of communications from Yermeh, with a view to securing a history of the people who were the ancestors of the Egyptians. The result will doubtless be awaited by Spiritualists with interest.

As the sequel of the prevalence of spiritualistic ideas, we may expect that mortals will no longer view death with apprehension, and think as lightly of passing over to the silent majority as they would of going on shipboard to make a trip to Europe. To whatever extent such ideas may spread, it is certain that the skeptical majority will view with growing interest the evolution of Spiritualism into the novel and startling phases which it is assuming in these latter days.

The Boston brown bread is made of rye and corn meal, in the proportion of one to two.

Wheat is mentioned in the Scriptures as a well-known grain and under wide cultivation.

THE ORTHODOX.

They Are Peering Into Spirit Manifestations.

MINISTERS VISIT CIRCLES—CHURCH MEMBERS FORM CIRCLES—STARTLING MANIFESTATIONS.

TO THE EDITOR:—In almost every department of life reasoning powers and scientific methods are superseding thoughtless repetition of ancient superstitions, customs or habits. A majority of our beliefs or theories are based upon false premises. Scientific methods have not yet got much foothold in governing our households; but in religious circles the arousing of interest in the phenomenal and spiritual have been entrusted to the thinkers. The sheep who give the least trouble follow the shepherd, or are willingly driven by the shepherd dog. A few may lead the lambs to higher pastures, beside the cooling waters, but she cannot make them commune with nature until they get ready, or until a desire for purer water is felt physically.

The modern doctor of divinity shrinks from the responsibility of advising souls or prescribing for serious cases of spiritual development. A worthy pastor of a Methodist church became interested in the occult power of mind over matter. Being invited to visit a psychological exhibition, and being much pleased, he thoughtlessly wrote a letter praising the performance.

This letter was too good an advertisement for the managers of the entertainment to keep, so it was published. The church board met at once, expressed their disapproval, and the members wanted him removed at once. He was sorry so much trouble had arisen from an "innocent act," but however innocent, he has probably lost his position and reputation among that sect of people.

Two pastors, one from the Methodist Episcopal church, the other from a Baptist church in Detroit, were at one time attending an evangelistic convention, one of our large western cities. Between the religious sessions they visited a medium, "simply to study the psychological phenomena," they said. Why should not the flock go also and think for themselves? These pastors would not dare unite with an investigator's society or a psychical research club, and were horrified because the members of a liberal church talked of having one in their church.

Many professed followers of the Great Spirit commit acts in the dark, which lesser spirits would shrink from, or else do openly.

A few months ago, in one of Michigan's cities, a number of prominent church members were discussing Spiritualism and formed a circle "just for fun." The manifestations were so startling they have been continued twice a week ever since. Two of the church officials have become wonderful "mediums." All of this, however, is carefully kept from the pastor, who may be as silently investigating, if the truth were known.

One well-known Congregational pastor's mother reports seeing spirits often. Her son said he had no reason to doubt his mother's testimony. He also said he hoped the day would come when the word "orthodox" would be dropped from our vocabulary.

A prominent liberal minister and professor of science said he would be willing to spend ten years to prove the fact that spirits return or control mortals. It would not take ten days, brother, if you could meet the conditions and the people who have seen, heard, felt and talked with the emancipated souls. Another scholar admitted he was a spiritualistic scientist, yet did not believe science and religion could ever harmonize. It does not, my brother, suffer after truth, but theology and science never can; neither can religion and theology. The truth only shall make all free from selfish creeds and endless bells.

The evolutions of earth's heavens were begun ages ago. As we enter new circles containing higher atmospheres of thought, all mysteries are made plain, and are miraculous to us no longer. You expect to meet departed "spirits of the just made perfect" and to "know each other there," as you sing, without believing or knowing what you are singing, being psychologized with the exciting melody, perhaps.

Why not be more consistent, and know them here—speak to them before they are enabled to enter spheres too far above us to be able to return?

Many believe this is the spiritual era which the earth entered in 1875. We are surely receiving many new manifestations of a spiritual nature; and who can prove that we are not living in the last era due before the millennial dawn? Are the leaders of "flocks" preparing the way for spiritual development, or are they sowing tares and gathering chaff, instead of figs? Are the majority of the "flocks" materially orthodox, or spiritually Christ-like? Is the most important question. Why so many immaterial material things are eagerly sought for, and spiritual possibilities neglected, is the question of the age.

MARION SIDNEY COLBY.

Our Joy-Worlds.

There are joy-worlds so beautiful in kind,
Existing within the mind,
That not a death-stroke 'twould ever
seem
Could disturb our peaceful dream.
"But," oh! that fateful word,
Crash after crash sometimes is heard,
G. S. GREEN, M. D.

A WEATHER PROPHET.

He Lives in Kansas and Claims Great Things.

HON. D. R. HIGBIE, West Branch, Mo.—Dear Sir:—Yours of recent date to hand. Will say, thirty-one years ago, the first week in September, 1863, I then believed I had found the key to the weather of all future years. Now, I know it. Time has demonstrated it. Then I tried out from my weather record just where each rough would come up to the close of 1908. Nothing has failed to this date, while I have history to refer to, which shows such conditions have existed for 260 years in the past, at regular periods.

Again, on interviewing aged persons in May, 1864, I was able to get evidence of droughts at regular periods, back to 1774. In some correspondence with Lieut. B. F. Maury, in the fifties, I gained more evidence to support my discovery, while meteorological records, going back over ninety years in New York, and over six in this State, sustain me. Now, sir, if I have made the point that enables me and others, who get my forecasts to learn at the beginning of any year that is coming, to make a daily record of the weather, they will soon find what they have, and what is recorded in them is true, and they will have a foundation by which they may learn what any year in the past has been in weather, etc. It will show to you, in reading history, its correctness.

Now, if we are surrounded with plausible and observable matter, backed up by history, as made by others, covering centuries past, that we are able to forecast seasons for many years to come, and have done so for nearly one-third of a century, and it has proved, and is proving true for each year, far more than Tice, Wiggins, Venner, Blake, or Rev. Irl Hicks, I ask, why seek after the planetary system? Few men will ever learn astronomy. Hick's answer as to when the planets would occupy the same relation to each other (say January 1st, 1894), was that "nineteen years hence they would be in the same position. Now, according to the law that the planetary movements give us our weather, we will find that 1875 was very wet, east of a line from the west end of Lake Superior to the west end of the Gulf of Mexico, while nineteen years after we have had the wide-spread drought, hot winds, and bugs, about which I wrote in September, 1893. Hence, planetary weather forecasts are a failure, or those men have not been able to verify them; neither can they offer any testimony as proof, except the occasional hits of some storm coming, as reported through the dailies. Still, Foster and Hicks were agreed as to the time and character of predicted storms.

Most sincerely yours, honored sir, in search of nature's arcana.

J. C. H. SWAN.

Whitewater, Kansas.

FORECASTS.

Mr. Swan's forecasts of seasons, wet, dry, cold, fruitful, etc., for the last thirty-one years. Especially valuable to farmers. Read it and write him.

D. R. HIGBIE, M. D.

FOR CHRISTMAS-DAY.

If the words "Glory in the Highest" be sung in an anteroom or choir-gallery, this dialogue may be used as a recitation, with musical accompaniment.

"Where have you come from, Mabel mine,
While the stars still shine, the stars still shine,
With a happy dream in those eyes of thine,
Early this Christmas morning?"

"I've just come back from Slumberland;
I've come from the night in Slumberland;
I've come from the stars in Slumberland;
I've come from the music in Slumberland;
Early this Christmas morning."

"What did you see there in the night,
Mabel mine, Mabel mine?
"I saw a stable and star-lamp's light,
Early this Christmas morning."

"I saw a stable in Slumberland,
And a little Babe with a snow-white hand,
And round the Babe the dumb beasts stand,
Early this Christmas morning."

"What did you hear in Slumberland,
Mabel mine, Mabel mine?
"Music, mother, a song divine,
Early this Christmas morning."

"What was the song that the voices sung
When over the stable the low star hung?"

"I can almost hear it still in the sky,
Listen, listen—the strain draws nigh!
"Glory in the highest! Glory!"

"What else did you see in Slumberland,
Mabel mine, Mabel mine?
"I saw the shepherds listening stand,
Early this Christmas morning."

"What said the shepherds there on the plain?
"Glory in the highest! Glory!"
When the angels ceased the shepherds sung:
"Glory in the highest! Glory!"
And the earth and sky with the anthem rung:
"Glory in the highest! Glory!"

"O Mabel, Mabel, your dream was sweet,
And sweet to my soul is your story;
Like the shepherd reeds, let our lips repeat:
"Glory in the highest! Glory!"

**THERE WERE IN THE
ORIGINAL FILE SOME
PAGES CONTAINING
MUTILATIONS AND
OTHER DEFECTS.
THESE
UNAVOIDABLY
CONSTITUTE PART OF
THE FILMED FILE.**



CHAPTER IX.

La Suze—The Retreat.

While Louis, assuaging his grief and disappointment by devotion to a noble cause, was pushing his way with his followers into the western wilds, we turn to Berthold and take up a thread of our narrative which the reader may possibly have concluded was irremediably broken. Some twenty miles above the castle were the ruins of another, La Suze, which for more than a century had remained uninhabited and crumbling to decay. The peasantry regarded it with dread, and on no account would they approach or cross its grounds. The goats that wandered there were untamed, and came and went at their own will. Once it was a famous stronghold, and the story of its destruction is among the most curious revelations of the age when the light of knowledge struggled with dense ignorance and superstition.

Its walls arose from the summit of a precipitous bluff, and its towers lifted their gray coping high above the walls. At its base flowed the river, and a splendid country extended from the banks. A short distance below was a populous town, not showy as towns are at present, but with a few public edifices magnificent in their massiveness, and lanes bordered by the thatched huts of serfs.

Safe within his stronghold, surrounded by his vassals, the Lord of La Suze committed himself to the control of the most cruel passions which ever blackened the heart of man. Lord Retz knew no fear. He was lion-hearted in battle and his house-voice was heard where the strife raged thickest. Yet was he prone to superstition, which the culture of his age fostered, and practiced mysterious ceremonies and incantations. He engaged a professional astrologer, who every day observed the places of the planets, and by long formulae calculated events. Year by year he grew more given to these practices, until he became a devotee in the horrid rites.

History on her blackest pages presents no parallel. Immensely wealthy and powerful, Lord Retz united understanding and culture with a handsome person and captivating address. Yet were all these noble qualities degraded and turned into the most loathsome channels for vile purposes.

Uniting with him an Italian priest, he set apart a hall for incantations, and the bloody rites of human sacrifice. He had a numerous choir, all children, and when he demanded children of his retainers, it was supposed he wanted them for that purpose. Dark suspicion began to be entertained, and when a young girl disappeared, her lover entered on such active warfare that the villain was brought to justice.

On the brow of a hill beyond the castle, in a small cottage, dwelt a family of retainers. At the door sat a young girl—half girl, half woman—most delightful of all creatures.

"I will go to the meadow, mother," she said, "the lilies are hanging like golden bells from their tall stems."

"Wait, Viva, until the dew is off the grass," replied the mother, but too late, for the girl was skipping away. She had not gone far before she met an old dame whom she knew belonged to the castle.

"Good morning, dame," she said, and was about to pass when the crone, extending her hand, replied:

"Miss Viva, I have news for you, and happy have we met, else these old feet must have gone to your house."

"News for me? What can it be?"

"You know Walter Montfort? Ah, like you too young to love. Well, Lord Retz has taken offense at him for some rash speech, and has shut him up in the keep, where he lies in great misery, and above all things in the world desires to see you."

"Oh, good dame, take me to him; take me quickly! Only last night I saw him, and we planned how we could live so happily! Alas! alas! what has befallen him?"

Half blinded by her tears, she followed the dame to the castle. The drawbridge was down, the gate open, nothing obstructed except a sentinel who asked no questions. She followed up a long flight of stone steps, and was ushered into an apartment lighted by a narrow grating window. She had no sooner crossed the threshold than the dame stepped quickly out, closed the door, and sprang the fastenings into place.

So sudden was this action that she did not for a time, realize her situation. She looked around on the walls of her prison. The only furniture was a bench and a rush mat in one corner for a bed, and a table of the dark suspicious and tremulous thus confronted by a fate the more terrible because unknown.

The hours passed and the setting sun threw a red gleam through the narrow slit. At last sitting she felt a swift motion and saw the dim window out of sight. She was falling, fall-

ing into profound and horrible darkness. She heard voices in conversation, and found herself in a large, dimly-lighted hall. The walls were covered with strange, symbolic characters, apparently painted with blood. At the upper end of the hall, across its entire face, was a row of skulls with crossbones beneath. There was a light in each skull which, shining through the translucent bones, showed words of strange import written thereon, and underneath the day and year of sacrifice. The light from the eyesockets presented a hideous picture, made the more so by the chattering of the fleshless jaws. Before these was an altar, draped in black, on which lay a coiled, huge golden serpent, with brilliant diamond eyes. She saw all this in a moment, and that three persons stood before it, dressed in long, black robes. She uttered a wild cry of horror and fell insensible.

"A pretty maid!" exclaimed the Italian priest.

"The sacrifice will be more acceptable," replied Retz.

"Let me see! This is our one hundredth to Diabolus. The full number which you said would bring me all I ask. This night will I conjure them."

"Be not hasty, my Lord, some oversight may have been made. We had better give another hundred. There are plenty of children in the villages, and they may be made useful singing in your choir."

"My choir!" scornfully exclaimed Retz, "my choir! That of my master Diabolus. And though you hesitated at first, you poor priest, in plucking out the quivering heart and laying it on the altar, you rather rejoice in it now, and want another hundred!"

"Aye, if we stop here, I know not how I shall content myself," replied the priest. "The shriek of the victim is music in my ears."

"Well, you say two hundred victims will bring me power, such as the world knows not of, and that I shall be able to lead in the propagation of the holy religion! Let us go on, I say, even if two thousand victims are required. Death is a trifle of pain more or less. When it is over it leaves nothing. I like the air of this hall, and the skulls are like friends. Each has done something to advance us."

"And the chattering!" said the priest. "Is music. These skulls once groaned, and the stars tell us, every groan was a link in the chain of my power. This power I shall give to the holy church and extirpate heresy from the world."

"Come," exclaimed the impatient priest, "let us talk no longer. Our victim is ready. Ere she revives let us place her on the altar."

They raised her up and bore her to the place of sacrifice. As they approached, the golden serpent erected its head, uncoiled its coils, and as soon as it felt her weight, closed round her. The ingenuity of a demon only could have invented so frightful an instrument.

"Proceed!" cried Retz in an ecstasy of delight.

"Not until she revives, else we lose the benefit."

"True, but we can begin our incantations."

He lit the perfumed censor, and as the smoke arose he cried:

"Prince of Darkness! All powerful spirit! Arise! Arise! Arise!"

There was a sound of rushing wind, and a dark, indistinct cloud gathered behind the altar and slowly shaped itself into the form of Satan.

"Potent spirit, this completes our first century of victims. Art thou satisfied?"

Out of the cloud came a voice like a sullen oboe: "Satisfied?"

"Grant me," said Retz, "power unlimited, to further the cause of the holy Scripture and compel belief, and make me invincible in battle for the church, and I am thine."

"Agreed!"

"You always say that! I must have this granted now. Hark! What is that?" he cried in alarm.

There was a rush of feet; the door yielded and Walter Montfort entered with a band of armed followers.

"Spare them for the torture!" he cried, as the soldiers were about to strike them down.

"What is that? Satan himself!" exclaimed Montfort, as he saw the unsubstantial shadow and struck it through with his sword. It was a reflection from a mirror, contrived by the crafty priest. On approaching the altar, the victim, just recovering consciousness, seeing him called:

"Oh Walter, I thought you were in prison and came to see you."

"In prison! Who told you that?"

"The old dame who brought me here."

"The hag! I came after you this morning, soon after you left. I inquired of a peasant in a field close by, and he told me you had gone with her to the castle. I knew the fate awaiting you and rushed to the town. I found the burgomaster, told my story, and he sent these soldiers and we arrived in time to save you. But enough! I will take you from this dreadful place."

He took her in his arms out into the open air. The peasantry, in their rage,

joined the soldiers in the work of demolition. The southern tower by its massive strength resisted their attacks and remained unimpaired.

Lord Retz and his companions were executed at the stake, he protesting that he was acquitted by Jesus through the masses he had said, and was innocent of crime. More than a century had passed, but the prejudice of the peasantry had strengthened, and their fury gave the place over to goats and goblins. On stormy nights lights were seen moving through the broken arches, and shrieks and wails floated on the air. The ruins were moss-grown, matted with vines and the grounds overrun with brambles.

The eye of Martes fell on these ruins, and saw in them an admirable retreat, where he could consummate his diabolical scheme. He resolved, with the aid of Rosenbaum, to capture Helleoise, and at the same time he alone would reap the advantage. He prepared the southern tower of La Suze, which had been so strongly built that it had defied the hand of man as time and persecuted an aged couple to reside there. Keepers, and he played so artfully on their superstition that they were his cringing slaves.

He then sought the court of Rosenbaum, and urged the necessity of his at once taking measures to capture his daughter and vindicate his authority.

The wily priest was appointed to this important trust and set out with three companions. The result of his expedition has already been partially related. He did not intend to murder his companions if he could avoid doing so, yet he was determined to shake them off at all hazard after they had given him the assistance he desired. When, therefore, they had succeeded in capturing Helleoise, carrying her feelingly insensible to the boat, which, while to row, they allowed to drift, Martes by a sudden movement overturned it, throwing all overboard. He caught Helleoise with one hand and the side of the boat with the other, as it righted without filling. With great exertion he placed her within, and clinging to its side bailed out the water with his hand. After he had partially succeeded he drew himself with great adroitness into the frail shell, and finding Helleoise still unconscious, proceeded to bind her hands together, and prepared to throw a shawl over her face the moment she gave signs of returning consciousness.

By this time the current had borne them far below the castle. He seized the oars, and with strong arms contended with the stream. Bringing the boat near the opposite shore where the tide was less strong, he sped past the castle, and with endurance bred of fear of pursuit, with unflinching stroke kept on during the night, and when the gray morning broke, the Castle of La Suze, the refuge he sought, appeared in the mists which hung low over the river.

Rowing into a deep indentation which perfectly concealed his boat, he carried his captive still enveloped in the shawl over the space from the boat to the cliff, and up a narrow passageway to the foot of the tower, and then again up the stone staircase to the second story, where he laid her on a couch prepared for her.

There was one narrow window, protected by bars, and a shawl, rusty and covered with cobwebs and dust. When she opened her eyes they rested on this grating, through which in the morning light she caught a glimpse of the river. The walls of her room were stone, the floor was strong and a stone arch formed the ceiling.

During long voyages, strong attachments are formed for the good ship which has borne us safely. Often, while in our berths, we have heard the waves on the other side of the plank which preserved us, and gratitude and thankfulness mingle with our friendship.

The voyagers had been busy during the day packing trunks and making ready to depart. When evening came they were quite willing to enjoy the refreshing air, for the day had been warm. While they conversed in groups, with the thoughtful words of these embarking in a great undertaking, or the younger members grew mirthful at the termination of a monotonous voyage, Louis stood apart leaning over the bow. He was interrupted by the sailor who related the ghost story, and was known as Blige. The latter touched his hat, gave his trousers a hitch, and in an embarrassed manner said:

"I beg your pardon, but I hear you are going out among the Indians."

"Yes, my friend, we are going to form a colony and teach them."

"Well, what say you to taking me?" asked the sailor, abruptly.

"Taking you! We cannot do that, for we are united in a brotherly unity, and a deep religious conviction is essential."

"Now, there you shut me out, for I haven't religion. But," hesitatingly, "perhaps I might get it, and you might take me outside, until I succeeded. I might be of benefit to you, and perhaps to the Indians. You'll have to teach them a deal, and I could do my share in my line."

"I think you are honest," replied Louis, "and that is the greater half. You can go with us if you wish. You must, however, understand that for the present, until amply tried and proved, you cannot become a member of our society."

"I understand and thank you for the favor given me."

While they were conversing a voice began to sing an old-fashioned song, such as the people of the Rhine have sung to their babes from immemorial time. The voice was low, distinct and responsive to every shade of feeling. Louis at once recognized it as Gertrude's. After some snatches of melody and broken lines, as though singing unconsciously to herself, she burst forth, bird-like, in a song which floated on the night, hushing all other sounds.

"Oh, sister Gertrude," soliloquized Louis, "you sympathize with me. I thought you cold, but you are not. I am inexpressibly glad you appreciate the sacred emotions which influence me."

He turned his steps toward the sweet singer, and found her quite alone, her

pensive face turned toward the glooming waters. He touched her arm as he said: "Sister Gertrude, you sang a beautiful song. Do you always sing sad ones?"

"I hope I pleased you. Immortal love is delightful, not sad. You exemplify that yourself. It is beautiful to think of being loved like that! Loved out of the flesh, with the unselfish purity of the love given a saint!"

"It may be, yet how much more desirable not to be tested in this cruel manner."

"Then even you have hours of doubt?" said Gertrude in surprise.

"Nay, not so. One cannot prevent themselves from thinking."

They were interrupted by Mr. Vivian, who was anxious to know exactly the plans and requirements of the morrow.

"It may be a month before we can move from the city," replied Louis.

"Then it will be winter," said Count Vivian fidgety. He was a small man, past the prime of life; mercurial and nervous. Subdued as he was by his professions of religion, he was given to find little to praise, much to criticize. It was chronic with him, and his assurance and praise were the same.

"I know I shall experience an appalling amount of discomfort," said he.

"None of us will have too much of the opposite," replied Louis.

"We shall have as much as we deserve, father, and I hope our faith will sustain us through our trials," Gertrude smiled cheerfully as she spoke.

"Look across the dark waters, over the boundless wilds, through which the foot of white man never trod. Think of the journey before us, and the hopeless task of civilizing these wild men!" exclaimed Mr. Vivian.

"Oh, father," responded Gertrude, laughing, "you are unusually hopeless. Think of Paul and the Apostles when they went among the savages of the far borders of the empire! They had reason to complain, and yet they went thanking God for the high privilege! We are required only to do what is within our power to do. Have faith, and doubt not."

"Where am I, and what has happened to me?" she asked herself. Slowly, as her mind recovered, the events of the past day and night came in shadowy order, growing more distinct. She remembered the overturning of the boat, after which all was a blank. Where was she now? The blocks of stone, the bars of iron told her that she was a captive.

Yesterday my cup of joy was full, too full to drink its dregs. I tarried too long, forgetful of the implacable hate of my father."

Softly the door opened and an old crone entered, bearing on a salver a bowl of venison soup, some bread and a glass of wine. She was weird and uncanny; her face thin and pinched; her nose long and hooked; her eyes small and near together, black and restless; her forehead low; almost bald, with thin, yellow hair drawn tightly back and tied in a knot. She was bent by carrying heavy burdens, and moved stealthily, casting around her furtive glances, as though expecting an enemy. She drew a little table to the couch and placed the tray thereon.

"The madchen has hunger and should eat," she said in a cracked voice. "Delicieux! and eat on the side of the couch. 'Good Griefchen, where am I?'"

"This is La Suze."

"How came I here?"

"Who can tell?" was the evasive answer. "Come, take a sip of this red wine, and the venison broth will be good for you."

"I will, if you are so kind as to answer me."

"First, then, sip the wine—it will refresh, and then the bread and the broth."

With a choking sensation she did as she was bidden, and when she had finished, turned an appealing face to the woman. Gretchen was spared the pain of making answer, for at that moment a man entered the room and without ceremony advanced to the table.

"Marriage!" Martes exclaimed. "Ever present spirit of evil!" exclaimed Helleoise, "you were the last person whom I saw, and now you are the first to present yourself!"

"Which is quite proper, as you are now under my especial care."

"Under you?" asked she in disgust.

"Aye, me, which again is proper, seeing none other is capable of protecting you," replied the priest with a leer.

"Where is my father?"

"At home, or, as you will hear of your death, and I shall carefully confirm the report. Your cursed band of heretics think you dead. Everybody thinks you dead, consequently none will take the trouble to search for you."

"Confound it, what is your object? You have persecuted me for years, destroyed my friends, driven me from my father, and now bury me alive in this tomb."

"My object? One as quick as you ought to know. I love you, and snatch you from the world, even at the risk of my own soul."

"Love!" she exclaimed in tones of horror; "profane not that sacred word by your polluted lips."

"Ah, ha! Pretty one, you may put on your high airs, these walls are strong and confinement here will be martyrdom to which that of the fire were preferable. We shall see if I willingly renounce my office of priest for you."

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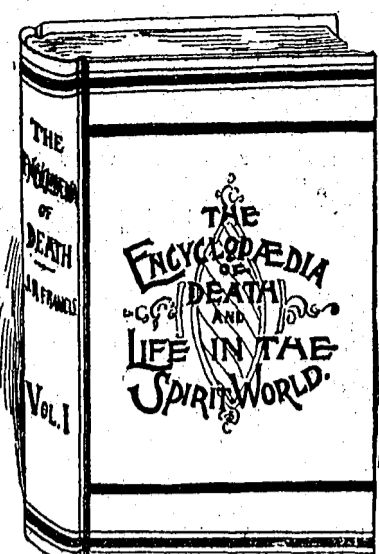
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The Spiritualistic Field—Its Workers, Doings, Etc.

H. H. Hutchenson writes: "As test conditions for materializing mediums seems to be one of the questions under consideration with the readers of THE PROGRESSIVE THINKER, I wish to sanction the views of E. Bach and P. O. Kerr. Yes, by all means, let us 'insist' on test conditions. A. Heath thinks to 'demand test conditions is to humiliate and insult the medium. My opinion is that no genuine medium for materialization will be humiliated or insulted thereat. I consider it almost an insult for a medium to ask for a case without test conditions. I am well known as a materializing medium (Mrs. Wilcox of Los Angeles, Cal.), who will not enter a cabinet except under the strictest test conditions, and I believe none but frauds will object. I wish to suggest what I consider one of the best plans. Prepare a sack long and wide enough to encase the medium; let it be drawn on from the feet and fastened with a drawing string around the neck, and then sewed fast; and also sewed to the back of the cabinet. The sack can be made of any material desired. This will comfort the medium, but will torture the diabolical and retard manifestations, but frauds will not 'put their feet in it.' Yours for genuine or none."

for the right place, and hope to build, through our society, a monument of cultured Spiritualism. Miss Rosina Rosin, a most remarkable contralto soloist, charms our audiences morning and evening."

J. B. writes from Milán, O.: "It was a pleasure to me last Sunday evening to listen to Miss Marguerite St. Omer, whose name has become a household word through THE PROGRESSIVE THINKER, and from the reports given of her from time to time." I can verify her ability as a psychometrist and test medium through a series of letters to her, she pointed her finger at me and said: "Answer that letter by all means as early as possible." Thence she told me the purport of the letter, and character of the business, which is in a Western State. A large number of readings and tests were given and acknowledged correct. Although not a Spiritualist, I can now say I have received proofs of a return of spirits and that we can hold communion with them, and bring messages from those we always supposed were gone forever, and waiting until the last trumpet sound when we could see and hear them. I can now say, like Paul, 'I know that my wife and children still live.'

C. H. B. writes: "On the 28th inst. there was organized in Benton Harbor, Mich., the Berrien County Spiritual Association, with the following officers: President, A. J. Kinsley; vice-president, Mrs. Ed. Brant, of St. Joseph; secretary, C. H. Buss; treasurer, Mrs. J. T. Bang; trustees, Mrs. J. T. Bangs, Mrs. Celestine Neal and Mr. F. M. Ferguson. The association starts out with quite a number of bright prospects and a good membership."

E. W. Sprague is at present lecturing at Allegheny, Pa., where he will remain during January. He can be addressed at Allegheny, Pa.

Mrs. Nellie Metcalf writes: "Dr. Willis Edwards has removed from 173 Wabash avenue to 324 Graves Place where he will be pleased to meet his many friends." He has been re-engaged for January with the North Side Society, where he has held large audiences during December. Private sittings daily; circles Wednesday and Friday evenings. Parlor concert, with splendid talent, will be an extra feature January 11, to his usual test seance. Usual fee fifty cents.

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Ridicule.



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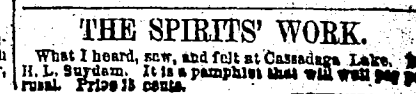
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PROGRESSIVE THINKER.

sensational article, illustrated, on "The Trail of the Serpent—Landmarks of Roman Catholicism in History." It is by one who has made a life study of the question. It is a masterly production.





GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

A letter from Indianapolis, Ind., says: "Mrs. Ida E. Whitlock, of Boston, Mass., served the Indianapolis Spiritualist Association during the month of December, in a most able manner. Those who were fortunate enough to hear her were delighted. As an inspirational speaker she is certainly eloquent, every word being full of music. Her psychometric readings were convincing indeed, and those who had private sittings, hearing Onaseku speak through his, 'Sunshine,' will look forward to her return in 1895. Mrs. Whitlock held a reception every Monday afternoon, from 3 to 5 o'clock, to all who were interested, for the purpose of informal talks and exchange of ideas, which were largely attended and enjoyed. The Spirit-world cannot fail to do a wonderful work through such a fine instrument."

J. S. Walker, of Baltimore, Md., writes: "The two spiritual societies of Baltimore enjoyed an unusual treat on Sunday, January 8th, by the visit of Mrs. Cadwalader, Mr. Moulton, and Mrs. Woodbury. The party were returning from Boston, where they had been working in the interest of the National Association at the Massachusetts convention. In the evening, Mr. Moulton, who, as everybody knows, is one of the finest, brainiest speakers on the spiritual platform, addressed the members of the First Spiritual Church, on the 'Origin of Evil, and the Necessity of Every Man's Working out his own Salvation.' His address was enthusiastically received. Mrs. Cadwalader and Sec. Woodbury, of the National Association gave short talks on this work."

L. H. Walker writes that as for spirit return he knows nothing, but for good morals, humanity and Americanism THE PROGRESSIVE THINKER cannot be excelled. He refers to a case of obsession mentioned in this paper, and expresses his opinion that persons so controlled are not responsible for what they may do while under such influence—that a good act or a bad act, if so done, only indicates the character of the "control," but if this be so, what, he inquires, would be the use of education or training. If we should be so unfortunate as to have a vicious guide or control? He believes that it is the kind of an education one receives that determines the character of a person; his habits are molded by his surroundings. We should say that hereditary traits and tendencies also have much to do in the forming of one's character, and sensitiveness to spirit influence also has its bearing on the subject.

H. D. Barrett, president of the National Association, writes: "Kindly permit me to state, through the columns of your valuable journal, that my address for the month of January will be 2859 Olive street, St. Louis, Mo. I would be pleased to make week evening engagements with friends of Spiritualism in the cities and towns within five hundred miles of St. Louis in any direction. My terms will be merely traveling expenses from St. Louis and return there; with entertainment while in the places where I speak. I hope to find work for every night in the week. Your New Departure is a grand thing. It will do much good, and I rejoice that it has been made."

The Cheyenne Daily Sun and Laramie papers state that Prof. Bernard Holm, while in a hotel at Laramie, located a mine thirty miles away, from a reading of ore. A fourteen-foot tunnel was run, at the location, and a rich vein of gold, copper and silver was found.

Carrie Belle writes of a little girl of nine or ten years, Maude Robinson, who recently gave a number of tests from the platform, describing spirit friends in the audience at a meeting of Unity Society of Spiritualists, Buffalo, N. Y. Her descriptions were accurate. It was her first appearance before the public, and she was not under any influence. It was natural clairvoyance. When under control she gives beautiful writings.

John P. Goodwin writes that after making a planchette for a lady, he tried it, to see if it would work for him. The first thing he received was: "Ask me questions." He did so, and received a message from his youngest sister, four years in Spirit-life. It was a business matter, and investigation proved it to be true. Formerly skeptical, he laid his skepticism aside. He procured the Payne, and developed the phases of alphabet and independent writing. There are two that call for pen, ink and paper, and their penmanship is a perfect fac-simile of their writing when in earth-life. He has had no aid in his development except spirit aid.

J. A. Blackman writes: "I enclose \$1.50, for which please send me THE PROGRESSIVE THINKER one year and the Encyclopedia of Death. I am a materialist, and all my experiences, and all my thinking and reading, have compelled me to regard death very much of a fact. However, you are battling earnestly for soul liberty in this country, menaced as it is by plotting and malignant priestcraft, and I add my mite to encourage you in the fight."

Miss M. Duffes writes extolling the country around Nampa, Minn., for agricultural and fruit-raising purposes. It is the urgent desire of herself and other spiritual friends that Spiritualists avail themselves of present very favorable opportunities to settle there—to better their fortunes and aid the cause of Spiritualism. There are excellent opportunities now open to settlers, concerning which further information may be had by addressing J. A. Blackman, Nampa, Minn.

Secretary writes: "The St. Paul Spiritual Alliance held its annual business meeting for the election of officers on January 3d: F. E. Irvine, president; A. H. Hall, vice-president; and John Sauer treasurer. They were re-elected unanimously. There being no one present who could take the secretaryship permanently, Mrs. A. H. Hall was elected secretary pro tem. The treasurer's report for the past year was very encouraging, showing that all obligations had been met and there still remained a balance in the treasury. The prospects of the alliance for the ensuing year are good. It has services Sunday afternoon and evening at Odd Fellows' hall, corner of Washington and Adams streets. At present, Mrs. Tryon, of Minneapolis, the lecturer, and Mrs. Jacobs, of the same city, test medium, are doing a good work and giving satisfaction."

J. Madison Allen has recently been occupied at La Crosse, Mo., and Springfield, Kansas, and Powell and Kansas City, Mo. He is now under engagement with the society at Stuttgart, Arkansas, where he may be addressed during January, 1895. He will make further engagements in that general locality for Sunday and week evening lectures, seances, etc. He gives test readings in connection with his inspirational lectures.

Secretary writes: "We have had at Arlington, Nebraska, a spiritualistic society, organized here for more than a year. We meet every alternate Sunday."

Marguerite St. Omer writes: "I am now lecturing in Ohio. On Sunday next I lecture in Toledo for the new society there. My meetings in Clyde, O., for the free and progressive thinkers, are always crowded with those wishing to hear a word from some loved one gone before, and a cheering word from the font of inspiration."

Dr. Lucy Barnicoat has been very sick with la grippe, and has become so much reduced in strength that she has been compelled to cancel the engagements she had made in Utah and Colorado, and go where the climate is warm. She would like to hear from societies in southern California; also Texas. Address her at 24 Glen Park avenue, San Francisco, Cal.

Mrs. C. C. Bacon is glad to see so many expressing their honest convictions concerning the "frauds" in the name of mediumship—especially in the phase of materialization. She was surprised at the camp she attended last year, that the officers of two so-called materializing mediums who were holding forth alternately every night. Spiritualism must cleanse its own ranks of frauds, and the cleansing process will be a protection to the genuine mediums, and a great benefit to the cause we so much love.

Prof. Bach has recently been lecturing at Wilkes Barre, Pa. A local paper says of one of his lectures: "The address was mainly a reply to certain strictures upon Spiritualism made by writers in the local press, and sought to prove that the days of miracles were not past; that spirits were as plentiful now as in biblical times, and that even the Savior himself, in performing his miracles, had to have certain favorable conditions. Prof. Bach quoted liberally from the New Testament to prove the existence of spiritual manifestations and showed himself to be a close student of that book so far as it had any relation with the religion he teaches. Among other things he held that in the raising of the dead Christ invariably proclaimed that they were not dead but sleeping, the inference being, in the opinion of the professor, that the soul had not left the body."

H. H. Velie thinks the churches of the present day should not be reminded of the persecuting methods of the churches in former times; that Protestants and Catholics look back on those occurrences in their history as errors of the past, and both are working reform; and to throw in the face of the present generation the wrong-doings of their forefathers is not spiritual nor Spiritualism. It might be answered that these reminders are called forth by the illiberality, intolerance, ostracizing and persecuting spirit manifested by the churches to-day. Especially is this true of Romanism, which clamors for favors and freedom under free secular governments, and shows gross intolerance wherever the governments are under the dominating control of that church.

The Cleveland Leader says: "Interesting exercises were held by the Children's Progressive Lyceum in Weisgerber's Hall, this city, January 6th, the occasion being the installation of new officers, and a public reception to Miss Eva Davies, of Chicago, a former member of the lyceum. After instrumental music by the orchestra, and a hymn by the Lyceum pupils, Mr. Thomas Lees installed the following officers: B. F. Bellows, conductor; Carrie L. Hopkins, guardian; Samuel Russell, secretary; Joseph Fischer, treasurer; Samuel Russell, J. musical director; Albert Derby, librarian; Jennie Thayer, postmistress; Nellie Cook, watchman; Arthur Derby, Hiram Cook, Edgar Emerson, Harry Taylor, cooks; Samuel Russell, Thomas A. Black, trustees. Following the installation, a silk flag was presented to the new conductor by Miss Lily Root, in a highly patriotic speech. A reception was tendered Miss Eva Davies, formerly an officer in the Cleveland Lyceum, but now living in Chicago."

The Secular Union of this city is prospering. Its president, Leon Lewis, lectured before it last Sunday, showing that "No Such Man as Moses Ever Existed." The place of meeting is at 181 West Madison street.

Bishop A. Beale is doing an excellent work at Bay City, Michigan, where he will remain this month.

Mrs. Annie Lord Chamberlain writes: "If any of the friends who kindly remembered me, have not received a reply, I would be obliged if they will notify me. I should be pleased to write those who have not favored me with their address, if they will do so now. I am happy to say I am gaining a little in strength, but regret to state that my father is very ill, and entirely helpless in bed. Two are required to care for him." Mrs. Chamberlain's address is box 56 Matapan, Mass., where all can address her who wish to assist her in her heroic struggle to take care of her aged parent.

Corresponding Secretary writes from Toledo, Ohio: "On January 6th the First Society of Spiritualists held its meetings in its new hall, in the National Union Building. Dr. Schermerhorn, of Grand Rapids, Michigan, was the speaker for the day. The Doctor a fluent and advanced speaker, giving the truth in a most intelligent and expressive manner. All were well pleased and hope he may be with us again. The psychometric readings and tests he gave were remarkable."

Frank T. Ripley, lecturer and platform test medium, has just closed a two-months' successful engagement at New Orleans, La. He is now serving the First Spiritual Society of Allegheny, Pa. He has March and April open. He can be engaged on liberal terms for those months. Address all letters to him at 116 Washington street, Allegheny, Pa.

The Free Press, of Stuttgart, Arkansas, says: "Rev. J. Madison Allen, one of the leading exponents of Spiritualism, conducted exercises at spiritual Temple on Sunday afternoon and evening, and on Tuesday evening of this week. While the attendance was not large, the meetings were quite interesting. Whether or not Mr. Allen gets inspiration from 'over the border,' his discourses are very learned and interesting."

W. writes from Atlantic, Iowa: "I wish to say that Prof. A. Amos is still with us, giving lectures and tests, and assisting others in their development. During his stay here the professor has organized the First Spiritual Society in the county and is doing a good work for the cause. On Sunday, January 8, we were treated to one of the professor's beautiful lectures. The subject for discussion was: 'Are Spiritualist Meetings and Seances at Large Devoted to Much More Than the Gratification of Curiosity?' It was ably handled."

Dr. W. S. Eldridge having returned from Florida, where he lectured and gave tests several times each week, will answer calls for the same; also officiate at funerals and weddings. Address: 49 Front street, South Portland, Maine.

D. S. writes from Aberdeen, S. D.: "The Spiritualist cause in this city was encouraged and helped by a visit from Mrs. Jacobs, of Minneapolis, in December. She gave two public test seances, at which the audiences numbered from 100 to 200. The tests were mostly recognized. She also gave readings in private, which gave general satisfaction."

S. F. writes approvingly of the good work done at St. Clair, Mich., by Mrs. S. M. G. Cronk, of Port Huron. Her descriptions of spirit friends were always recognized and her tests were truly wonderful.

The secretary writes from Lexington, Michigan: "Our society is steadily growing. Every other Sunday evening, after the lecture by Madame Parcell Dunn, we hold a circle, and a great many attend, and have started to think for themselves. The churches are denouncing Spiritualism as works of the Devil to their loaths. New Year's Eve we held a Bon Social for the benefit of the society, at the home of Mrs. Dorsoch, which was well attended, and all had a splendid time. After supper we held a watch meeting, with thirty in the circle. We had good results, and at half-past two dispersed, all happy, feeling that time could not have been better spent."

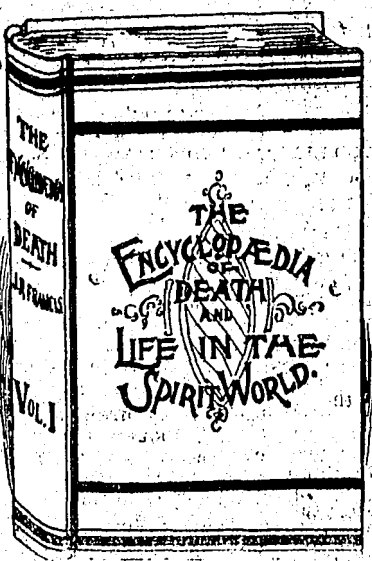
The Cleveland Progressive Lyceum has inaugurated a series of Sunday evening "fact meetings" in Weisgerber's Hall, to which everyone is invited and requested to speak of any fact in their investigation into the phenomena of modern Spiritualism. A different presiding officer will be chosen at every meeting.

W. S. Hanson writes: "On the second day of December last Mrs. O. E. Daniels was ordained a minister of the Spiritualist church. The services were held in the beautiful hall of the Progressive Society, 3120 Forest avenue, Mrs. Cora L. V. Richmond officiating. The services were very interesting and impressive. The address of the guides of Mrs. Richmond, requiring nearly an hour in delivery, was listened to by a large and appreciative audience. It was Mrs. Richmond's first visit to our society, and she expressed herself as being highly pleased with our beautiful hall and its surroundings, and especially with the members of the society whom she met. It is to be hoped that we may have the pleasure of her presence often; and we can assure her of receiving a right royal welcome from us at any time she may come."

F. W. Scott writes: "In wishing you a happy new year, I extend the courtesy in wishing the noblest of papers, THE PROGRESSIVE THINKER (and your New Departure) the greatest success, and may it double its circulation for the year 1895. Suiting my desires by the action I send you a list of subscribers. If we can only once get THE PROGRESSIVE THINKER into the household of the people, they will acquire such a taste for the paper that they will never want to do without it—judging others by myself."

Lyman C. Howe can be addressed during January, 1895, at Hotel Plunket, corner of 8th and Spring Garden streets, Philadelphia, Pa. His camp engagements for 1895 are: July 14 to 18, inclusive, Cassadaga, N. Y.; July 28 to August 2, Mantua Station, O.; July 28 to 15 Island Lake, Mich. He is very free for engagements from July 19 to 25, and August 2 to 8, and August 18 to Sept. 1. Permanent address, Box 379, Fredonia, Chautauque Co., N. Y.

Abby A. Hudson writes: "I spoke at Malden, Mass., Sunday evening. I had a tremendous crowd; doctors of divinity among them. Rather was born there in 1788. Mr. Caswell carries on a meeting every Sunday afternoon. He is a fine speaker and also gets some outside help, as Rabbi Schindler, Abby Morton Diaz, etc. I spoke for him last Sunday in the afternoon."



Anyone who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World, sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

That veteran worker, Moses Hull, says: "I am interested in the future volumes of the Encyclopedia of Death, and Life in the Spirit-World. To-day I picked up your book again; positively I do not know how to lay it down. There is so much in it I have wanted for years, I shall read it and re-read it, and mark it for reference. I am interested in the future volumes of this work."

The Indianapolis Dispatch speaks as follows of Mrs. Ada Foye, of this city: "The Spiritualist Society which meets in Lorraine Hall has secured the services for this month of one of the most noted ministers of the cause in the person of Mrs. Ada Foye. Mrs. Foye's reputation is world-wide. She is not only noted for her gifts but for her broad charity and the kindly hand she has extended to the help of others. At the morning meeting, which took place at 10:30 o'clock, there were no features of especial note, excepting that the Grand Army had left the hall most elaborately and beautifully decorated; that there was an unusually large attendance, among whom were many Union veterans, and that Mrs. Meddett sang a solo of exquisite beauty. Mrs. Foye discussed and gave answers in her own way, to eighteen written questions propounded by different members of the congregation. The great interest centered in the meeting of last night, when the weather was dismal and rainy, but at 7:30 the hall was crowded. Mrs. Meddett, who is a sweet vocalist, again entertained the audience with a solo. Mrs. Foye delivered a short sermon on mediumship, a sermon full of new thoughts. She especially dwelt on scriptural proof of mediumship and spirit return. Following this came what was called a test seance. Bits of paper were distributed through the audience and each one was asked to write the name of some deceased friend thereon—some friend from whom a message was desired. These papers were folded and taken up and piled on a table in front of Mrs. Foye. There was a half-bushel of these little pellets. Mrs. Foye stated that the message received might not be from the one whose name was written and that if it was other spirit-friends were liable to come along and give their names. She asked all to be as quiet and respectful as possible, for whatever they might think of the process, that Spiritualism was her religion, and as she respected their she asked to be respected. Then she seized a pencil and wrote a message from right to left, upside down and read it to the audience. Then she began to pick up the pellets one by one, asking for the spirit called for to rap when she reached the name. As she picked up the twelfth one the loud raps echoed on the ceiling behind her. She then gave the last name of the spirit and asked if any one recognized it. 'Ido,' said a lady in the rear-end of the house. Then Mrs. Foye said his first name was Samuel. She then proceeded to give the names of three other spirits accompanying Samuel, and to describe them. They were likewise recognized. 'Do you know me?' Mrs. Foye asked. 'I do not,' was the answer of the lady. Then the latter asked a few questions, mentally, which were answered by the loud raps. Mrs. Foye gave the age of the deceased at the time of his death and other startling facts. She then mixed the pellets and called for a skeptic from the audience. He responded and was asked to pick up the tablets, one by one; and stop when he heard the raps. He did so and soon found the name of the communicating spirit. There were probably a hundred such recognitions, and in no case was there a failure. Sometimes Mrs. Foye would describe a spirit standing by her side and give the name. In such cases there was no pellet on the table, but the description was recognized. Sometimes she would say a message and a name was written before her in the air and she would read it to the astounding of some present. It is said that those who received messages were not Spiritualists, but strangers in the hall. Mrs. Foye deserves her reputation as a mystifier and those who wish to witness these things will have to be early in their attendance at the Sunday meetings or they will be crowded out."

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BEYOND THE VEIL, And Glimpses of the Same.

Experiences of a Clairvoyant.

To visit the spheres (clairvoyantly) and give a correct delineation of all seen while in that state, is a very difficult task. Everything seen is of a superior nature, and there is no language I can command that would be adequate, and it would therefore be very unsatisfactory, in my experience at least. We see things then in a manner like an impression—in ideas, not in language—and to transcribe in an intelligible, readable form, and to describe it minutely, I believe is beyond the power of any. Some will give a better and more satisfactory illustration than others, but it is not an easy task for any one.

I remember when I was in the army, and after returning from some expedition, some of the "boys" could give a great deal better description of what transpired than others could—could tell of things that occurred that others did not, although they were with them and saw and experienced about the same. This may be due to being closer observers.

After returning from the World's Fair, a year ago, I could tell to those who were not fortunate enough to attend that great show a good many scenes, and give a pretty good idea of some of the wonderful displays I witnessed there. But it is a greater task to paint a word-picture of what one sees in Spirit-life, for reasons before stated.

My experience as a clairvoyant has been somewhat varied. Occasionally they are clear visions, at other times scenes pass before me like a panorama, and at other times, indistinct, passing in rapid succession, and a description of such scenes would be impossible. At other times they appear quite distinct, and then vanish, and another appears in their place.

I give the foregoing simply as an illustration of the difficulty the clairvoyant has to contend with in describing the beautiful scenes that appear to him while traversing the golden shores of Spirit-life.

I will attempt to give but a few of the many delightful experiences in this line, those that I can recall to memory.

I remember quite distinctly, a few years ago, I was awakened very suddenly from a sound sleep, and I was not in one of those dream-like conditions one is apt to be in on awakening from a sound slumber in the middle of the night, but was as conscious of all that occurred as I am at this writing. A voice said: "Close your eyes." I did so, and there appeared before me a beautiful scene. Immediately before me was a valley, gradually sloping away to the foot of small mountains, or rather hills, where a sparkling stream of water flowed in majestic loveliness. All was covered with a green verdure, hills and valleys alike. The most attractive part of the scene was a flood of light of a gorgeous golden color, and the reflection on the water reflected this golden light, and the entire length, so far as I could see, was sparkling like brilliant rays from the rays of some celestial sun.

On the opposite side of the river, and standing at the foot of the hills, where a beautiful ravine wound its way through the hills to the stream, stood a horse of gigantic proportions. He was at least six times the size of an ordinary horse of earth. He was a beautiful dapple gray in color, and bore on his back a silver-mounted harness.

The scene was one of grandeur and magnificence, perfect as scenes in Spirit-life are perfect. The golden radiance that illumined valley, hills and river, was a gorgeous display of chromatic splendor. One vision I will not likely forget for a long time, as it made a lasting impression on my mind, was about as follows:

From the standpoint of observation, which was a slight elevation, there was a beautiful floral park, which contained a wonderful display of nature's most imposing work of beauty. Winding through the entire park in a serpentine manner were beautiful gravel walks, which resembled pearls from their lustrous appearance, with now and then a plat of green grass, just enough to break the monotony and make the whole scene "a thing of beauty." On the opposite side was a building, resembling in size and appearance a railway station. People in great masses were coming and going to and from this building, each one seeming eager on some mission of special importance. The entire scene was alive with humanity. The whole presented a picture of grandeur and magnificence which was animating and harmonious.

But the changes! After gazing on this marvelous display of beauty for some time it gradually passed away—and what remained? A desolate scene, indeed, in comparison. Where but a short time ago all was animating with busy life on all sides was now a gloomy discord and despair. Where once the spring and summer seasons had lavishly decorated every spot with the luxuriance of celestial beauty, now remained only a barren winter scene; not a blade of grass, leaf or flower; only rough, frozen clods of dirt, partly covered with snow. Imagine the contrast.

I was afterwards impressed this was a symbolical illustration of the spiritual and the material philosophies. The first represented the spiritual, with its life-giving, animating principles; the last, materialism, with its cold, barren, hopeless theories. The building represented, with its many doors, with people going and coming in vast numbers, how eager humanity is to ascertain the truth concerning immortality, and here they could investigate and be satisfied. The beautiful floral garden represented the grandeur of the spiritual philosophy, with its many attractions, where all life, perpetual and eternal joy. Now look on the other picture—say, let us drop the curtain and hide forever this loathsome scene.

I saw at one time a spiritual aura borealis, which was much superior to any I had ever seen with my common vision. It in some ways resembled the "Northern Lights," seen by every one, but more perfect in outline and beauty of display. It was double, one immediately above the other, which was inverted, and presented every color of the rainbow in alternate layers of light. The bands of light reached from one to the other, where they touched and blended in perfect chromatic harmony.

I was once conducted to the Spirit-home of one of my guides, Dr. James Rollins, who told me he practiced medicine a number of years before the war, in Cincinnati, Ohio. This noble spirit, likewise an Indian spirit, Wamataw, who were the chiefs of a band of healers and developers of mediums, were the guides of the writer for some time, and the names of Dr. Rollins and Chief Wamataw became household words in my family for several years; and when I pass to Spirit-life I will be as eager to see my red brother in his "happy hunting ground" as any one on the other side of the great divide.

The home of Dr. Rollins in Spirit-life is a very plain but massive stone structure, situated on the banks of a beautiful "babbling brook" that flows at the foot of a lawn that extends to the beautiful marble steps at the front of the mansion. This lawn was entirely devoid of any extra ornamentation, save a few small trees or flowers or shrubbery, nor anything of an attractive nature; but a beautiful, smooth, grassy sward. This is characteristic of the man. Very plain in outward appearance, but a straight-forward, every-day-like, honest-purpose and helpful soul.

But the inside of the house was in every respect the reverse. It was most artistically decorated with symbolical paintings and designs. The library and science apartment seemed to be the leading attraction, for here was stored up a great deal more knowledge than the mortals of earth will be able to digest for a good many years yet to come. Three sides of this large room were covered to near the ceiling with autographs, treatises on subjects of the higher law of nature, works of science and art, music, poetry, literature, etc. There were, also, a great many scientific and philosophical instruments of which I have no knowledge as to their significance.

In the adjoining room was what he called the "Solar System Apartment," where a complete movement of the planets and many of the fixed stars could be seen. The planets were suspended from above with invisible wires, and all driven in their orbits by electricity around a great central sun.

The other parts of the mansion were elaborately decorated; parlor, sitting and reception rooms were of the most artistic styles.

The above is a very imperfect description of a few of the many scenes of this nature I have been favored with for ten years or more. I wish I had the power to picture them in all their majestic and perfect order; but as they are on a superior plane from what the mortal eye is accustomed to, there is no way to illustrate by comparing with any of the scenes of earth.

D. D. GLASS.

IN CONVENTION. The Massachusetts State Association of Spirit- ualists.

Representatives of thirty-four cities and towns assembled in the beautiful temple of Mr. Ayer, in Boston, on January 1st, 1905 to take part in the deliberations of the Massachusetts State Association of Spiritualists, which is also an auxiliary body of the National Spiritualists' Association.

Three sessions were held, and much enthusiasm was displayed. Besides the delegates from Massachusetts, three from New Hampshire, two from Maine and one from Vermont were present. The National Spiritualists' Association was represented by President H. D. Barrett, Secretary Francis B. Woodbury and Mrs. M. E. Cadwallader, of Philadelphia.

President Geo. A. Fuller, of Worcester, Mass., called the delegates to order promptly at 10:30 A. M., and on motion of Mr. Woodbury it was decided to go into business session at 11:30, until which time a conference was held, President H. D. Barrett of the National Spiritualists' Association presiding.

Mr. Barrett made a brief and effective address in behalf of associative work on the part of Spiritualists, and urged the necessity of banding together in order to secure proper recognition in the courts of our land.

Mrs. M. T. Longley followed with a plea for a home for mediums who were unable to care for themselves, but a beautiful, smooth, grassy sward. This is characteristic of the man. Very plain in outward appearance, but a straight-forward, every-day-like, honest-purpose and helpful soul.

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Talk of a Camp-Meeting in Texas.
In answer to a call from the Spiritualists of Texas to convene in Dallas City, December 28th and 29th, a good delegation of representative Spiritualists met in Spirit-life at 322 Elm street. This delegation of ladies and gentlemen was enthusiastic upon the camp-meeting question, and if there is truth in the saying, "Thoughts are things," the thoughts sent out from this convention will materialize a camp-meeting in Texas in the near future. The deliberations of this convention were characterized by that liberality and brotherly love seen only among people whose religion is the "Religion of Humanity."

The voluntary co-operative system for the management of the camp was unanimously adopted, and a committee of one from each town and city was appointed to co-operate with the officers of the Texas Spiritual Camp-Meeting Association, in securing funds and receiving propositions for suitable grounds. Two State lecturers were appointed to canvass the State in the interest of the association—Mrs. L. A. Hinsdale and Mrs. Mary A. Wilson, of Fort Worth, both estimable ladies, and in every way eminently qualified to present the truths of Spiritualism and the great importance of this camp-meeting movement.

The secretary was instructed to issue an address to the Spiritualists of Texas, which will appear in a few days. The following are the officers elected for the ensuing year: J. C. Watkins, president, Dallas; Mrs. L. A. Hinsdale, vice-president, Fort Worth; W. J. McConnell, secretary, Dallas; Mrs. C. W. Watkins, treasurer, Dallas. The convention will be called together in the early part of May for the purpose of determining a suitable location. J. C. WATKINS, President Texas Spiritual Camp-Meeting Association.

SOCIAL MEETINGS.
In Which Spiritualists Enjoy Themselves.

The Spiritualists of Grand Lodge, Porterville and West Windsor have two societies, holding meetings on alternate Sundays, in the village or in the country at private houses. We can't always use a hall or a school-house, and prefer to have barns and stables in which to put our teams. We take our lunch-basket along and have a good dinner, picnic tables, and, together, setting two or three tables. The dinner hour gives us an interval in which to sit about and be sociable. We do not sit through the service as orthodox people do, as if in straight-jackets, but we feel and act as if we were at home, and enjoy ourselves immensely. We are scattered apart many miles. Our speakers are local mediums. To get investigators to begin holding seances and searching for the truth is one of the best ways to propagate the philosophy of life. In these social meetings we enjoy ourselves better than orthodox people do or can. We have a little dinner, and then this social manner we have held meetings for several years. HENRY E. MARTIN, Dimondale, Mich.

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IN CONVENTION. The Massachusetts State Association of Spirit- ualists.

Representatives of thirty-four cities and towns assembled in the beautiful temple of Mr. Ayer, in Boston, on January 1st, 1905 to take part in the deliberations of the Massachusetts State Association of Spiritualists, which is also an auxiliary body of the National Spiritualists' Association.

Three sessions were held, and much enthusiasm was displayed. Besides the delegates from Massachusetts, three from New Hampshire, two from Maine and one from Vermont were present. The National Spiritualists' Association was represented by President H. D. Barrett, Secretary Francis B. Woodbury and Mrs. M. E. Cadwallader, of Philadelphia.

President Geo. A. Fuller, of Worcester, Mass., called the delegates to order promptly at 10:30 A. M., and on motion of Mr. Woodbury it was decided to go into business session at 11:30, until which time a conference was held, President H. D. Barrett of the National Spiritualists' Association presiding.

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which was answered by Mr. Barrett by giving the following several articles of faith in the Spiritualist Church:

1st. A majority of Spiritualists believe in a great life-principle diffused or differentiated throughout the universe.

2d. They believe in the saving power of truth, the revealer of the life-principle, the gleaner of wisdom.

3d. They know that every individual human soul is immortal.

4th. They know that every human soul is capable of infinite progression and unfoldment.

5th. They know that open communion between the world of spirits and the world of mortals is a fact, attested by thousands of reliable witnesses in all quarters of the globe.

6th. They know that human sympathy has the power to relieve human suffering, when applied by philanthropic souls to their fellowmen.

7th. They know that Love is a powerful lever in lifting humanity to a higher level of thought, and in bringing in nobler and holier conditions among men.

He cited the laws of several States in regard to marriage. Special legislation is necessary in this State in order that marriages may be made legal, and great caution should be exercised. In order that trouble be averted, Committees on legislation should be appointed, and I am glad to state that measures are being taken here to that end. By unity we can succeed, and our cause be recognized by all good people everywhere.

Mrs. R. S. Lillie stated that the Secretary of the State informed her that the State of Massachusetts had no right to give or withhold the right to ordain. The laws stated what officers have the right to administer marriage ceremonies.

F. D. Edwards replied to Mrs. Lillie saying Spiritualists should respect the laws of the commonwealth. He thought the Secretary of the State could grant the power to the State Association to qualify its ministers to solemnize marriages.

Dr. E. A. Smith spoke on ordination in Vermont, and stated that licenses were granted by special legislation. J. H. Young, of Onset, said, that every means was taken to make the chapter of the State Association conform to the law.

Pres. G. A. Fuller stated that he thought that the marriages solemnized by Spiritualists were just as legal as marriages performed by any other ministers.

EVENING SESSION.
President Fuller opened the evening exercises with appropriate remarks, and after music by the Longley Quartette, Mr. A. E. Tisdale made some stirring remarks in favor of organization among our people. He said:

"Our idea of organization is not to crystallize, to form creeds, or mislead facts; but to co-operate along the lines of harmonious association for the spread of truth and the betterment of our cause."

Mrs. M. E. Cadwallader, of Philadelphia, representative of the National Spiritualist Association, followed, with effective remarks upon the necessity of upholding "Spiritualism pure and simple." She declared herself in no sense a "Christian Spiritualist," and thought it a waste of time to attempt to bolster up the follies of old theology. Spiritualism needs no Bible bolstering. It only needs the loving messages that come to us from the unseen shore, where our dear ones have gone, to convince us of its truth, and we should not hesitate to accept it in all its truthfulness, untrammelled by any religious relics of the past whatever.

Mr. F. A. Wiggins, of Salem, made a vigorous address, and thought the views of Mrs. Cadwallader were too strong, if we were to preserve Spiritualism in its purity. His address was patriotic in the extreme, as he identified Spiritualism with the cause of liberty, equality and fraternity, and paid tribute to "Old Glory."

Following his address was the singing of "America," by the entire audience, which filled the hall.

Mrs. Carrie Loring, of Braintree, S. L. Beak, of Braintree, and Mrs. N. J. Willis, followed with appropriate remarks, which were received with applause.

A unanimous vote of thanks was tendered to Mr. M. E. Ayer, for the use of the temple, to which he briefly responded.

A collection was taken up for the National Spiritualist Association, amounting to \$28.50.

One hundred and twenty-five members were received for the National Spiritualist Association.

Mrs. R. S. Lillie spoke long and earnestly in behalf of the National Spiritualist Association, and of the work that is being accomplished by it. Mrs. Lillie is truly the mother of the Massachusetts Association, as she was largely called by one of its members.

A unanimous vote of thanks was tendered to Mr. H. D. Barrett and Mrs. M. E. Cadwallader for their attendance at this convention, and for their earnest work in behalf of the association.

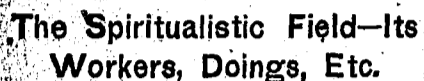
Dr. Field spoke at length upon the medical bill, and urged the necessity of supporting the National Liberty League, which paid special attention to the repeal of such laws as were opposed to medical liberty.

The following officers were unanimously elected to serve for the ensuing year: President, George A. Fuller, of Worcester, Mass. Vice-presidents, Mrs. Elmira Loring, Fitchburg; S. L. Beak, Braintree, Mass.; F. A. Wiggins, Salem, Secretary, Mrs. M. T. Longley, Boston. Directors, J. B. Hatch, Jr., Boston; Mrs. R. S. Lillie, Melrose; Mrs. Carrie Loring, Braintree.

A vote of thanks was tendered the retiring directors, Messrs. Young, James and Fox, for their services of the past year.

Henry W. Pitman, associate editor of the Banner of Light, Dr. C. W. Hidden and F. A. Wiggins were appointed a special committee on legislation.

production, pounds, and beans were 100.



John Hazelrigg writes from New York City: "At the regular meeting of the Psychic Union, Mrs. Williams' parlors on January 9, the initiative steps were taken toward the project of building a spiritual temple in this city. The subject is to be fully discussed at the next meeting, and the necessary committees appointed. Mr. Henry J. Newton, Mrs. Williams, Mrs. Stuart Richings, Gen. Schofield, and Prof. Wines were among the speakers who gave us from the plenitude of their powers. Many topics apropos to the objects of the society received informal consideration, after which came adjournment."

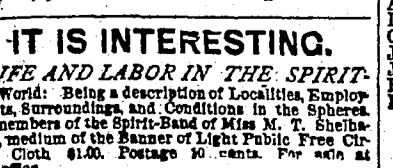
Nicholas Rooney writes: "As the language I am familiar with is inadequate to express my appreciation of THE PROGRESSIVE THINKER, I will simply say that it meets my sincere approval, and I will give it my support as long as good luck will permit."

R. S. Jackson writes: "I like THE PROGRESSIVE THINKER the best of any of the Spiritual papers that I read."

C. E. Dent went to Findley, Mich., January 18th, for a few days. He will go to Sturgis, Burr Oak, and Athens, returning home in time to go to Paw Paw, to the State meeting, 1st, 2nd and 3rd of February. Permanent address, postoffice box 338, Vicksburg, Mich.

— J. H. S. Jenner is now preaching, having been elected in the place of Mr. Bruce, who resigned.

— J. H. Brooks writes: "My number is 12 Jackson street, Milwaukee, Wis., where I want all of my mail sent for the present. The meetings are well-attended and the good work is going on."



Queer Family,
Jacob and His "Sister,"
The Twins,
Jacob and Esau,
Joseph the Man of Dreams,
Moses,
Moses the Diviner.

Cloth, gilt side stamp, \$1.50 ;

Address THE

Samson the Strong,
Ruth and Boaz.
Unstable as Water, God Shall Not Excel,
David, God's Favorite,
Some Stories from the Book of Kings,
Adventures of the Prophets,
Jonah the Truthful Sailor.

ADDRESS THE PROGRESSIVE FUTURE

much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer-Land. Price 50 cents. For sale at this office.

THE ANGEL OF DEATH.

IT WILL VISIT EACH ONE.

PASSED ON.

A Grand Old Spiritualist Goes to His Reward.

A SPIRITUAL ORATION, BEAUTIFUL WITH PHILOSOPHY AND HOPE, BY MOSES HULL.

TO THE EDITOR:—I feel that I would be remiss in my duty if I did not ask you to publish more than a passing notice of Daniel Gurley, who passed from this world of labor to that of rest, on the morning of Jan. 12, 1895. I was called to his funeral, as he had requested, and got Mrs. Hull to fill my appointment in Dayton, Ohio, and went and officiated, as you will see by the enclosed report, which I clip from the Danville Daily News. Mr. Gurley leaves a wife and several sons, one of whom is now the State Geologist of Illinois, and two of them are leading hide-and-leather merchants in Chicago. There were no badges or other signs of mourning visible. Brother Gurley had gone as he wanted to go, and no sooner than he desired. All seemed to rejoice, as they should, with the good man, that he had gone. Below is the account of the funeral, as published in the Danville Daily News: MOSES HULL.

At 3 P. M., January 13, the funeral services were held over the body of Daniel Gurley, at the family home, 312 Vermillion street, Danville, Ill. Mr. Moses Hull, of Chicago, spoke, as Mr. Gurley had requested. The house and porch were full of those who wished to pay their respects to the honest, good man; the Masonic fraternity had charge, and were out in force; they appointed of their number as pall-bearers John Partlow, Peter Wilber, E. A. Learnard, Geo. W. Hooton, Jno. A. Lewis, and R. C. Holton. Mrs. J. W. White, Miss Susan Benjamin, Mr. Charles M. Smith and Wm. Pundt sang sweetly "Speak Gently," before, and "No Seas Again Shall Sever," after the oration.

Mr. Hull's first reading was "After Death in Arabia," that touching poem by Edwin Arnold.

AFTER DEATH IN ARABIA.

He who died at Azan sends

This to comfort all his friends.

Faithful friends! It lies, I know,

Pale and white, and cold as snow;

And ye say, "Abdallah's dead?"

Weeping at the foot and head.

I can see your falling tears.

I can hear your sighs and prayers,

Yet I smile and whisper this:

I am not the thing you kiss;

Cease your tears, and let it lie;

It is mine. It is not I.

Sweet friends! what the women love

For its last bed of the grave

Is but a but which I am quitting,

Is a garment no more fitting.

In a cage, from which, at last,

Like a hawk, my soul hath passed.

Love the inmate, not the room—

The wearer, not the garb—the plume

Of the falcon, not the bars

Which kept him from the splendid stars.

Loving friends! Be wise, and dry

Straightway every weeping eye;

What ye lift upon the bier

Is not worth a wistful tear.

'Tis an empty sea-shell—one

Out of which the pearl has gone.

The shell is broken—it lies there;

The pearl, the all, the soul is here.

'Tis an earthen jar, whose lid

Allah sealed, the while it hid

That treasure of his treasury.

A mind that loved him; let it lie!

Let the shard be earth's once more.

Since the gold shines in his store!

Allah glorious! Allah good!

Now thy world is understood;

Now the long, long wonder ends!

Yet ye weep, my erring friends!

While the man whom ye call dead,

In unspoken bliss, instead,

Lives and loves you: lost, 'tis true,

By such a light as shines for you;

But in the light ye cannot see

Of fulfilled felicity.

In enlarging paradise,

Lives a life that never dies.

Farewell, friends! Yet not farewell;

Where I am, ye, too, shall dwell;

I am gone before your face

A moment's time, a little space;

When ye come where I have stepped

Ye will wonder why ye wept:

Ye will know, by wise love taught,

That here is all, and there is naught.

Weep awhile, if ye are fain—

Sunshine still must follow rain:

Only not at death—for death

Now I know is that first breath

Which our souls draw when we enter

Life which is of all life center.

Be ye certain all seems love,

Viewed from Allah's throne above;

Be ye stout of heart, and come,

Bravely onward to your home!

La Allah, lah, Allah! Yeal

Thou love divine! Thou love alway!

He that died at Azan gave

This to those who made his grave.

He also read the 23d Psalm, "The Lord is my shepherd; I shall not want," and offered an impressive invocation.

THE ORATION.

Mr. Hull's oration or sermon was one of the most graceful, charitable and eloquent that we have ever heard. He took as a foundation Romans 12:15:

"Weep with them that weep, and rejoice with them that rejoice," and for almost an hour held the closest attention of the audience in an exposition of modern Spiritualism, in which belief Father Gurley had lived so long and died so happily. We can give but a mere skeleton:

We are rational beings; what affects one affects another; no one lives alone, suffers alone, or is alone. If I drop a pebble into the sea, it moves every drop of water in it. He impressed the influence of human conduct. None weep or rejoice alone. When joy comes, we like to have a friend to whom we can tell it, and when sorrow comes, we love to have friends who can sorrow with us. There is ever a sting in death; nothing can take it away; yet when it comes we should think whether it is cause for joy or for sorrow.

Whence do we get our knowledge of

the future? Some years since, the Christian Register, of Boston, arranged for a symposium on the future life by the ablest men of science, and published twenty-five answers; every one said:

SCIENCE KNOWS NOTHING OF THE FUTURE LIFE,

and is not capable of investigating it. Some said they did not believe in it. Some said they did believe in it; others that they would like to believe in it, and a few said they did believe in it, by the aid of modern Spiritualism.

I was reading a book to-day as I came here, which tells of the doubts of church members as to the future life, from bishop to laity. Spiritualism, the religion which Father Gurley believed and practiced for over thirty years, gives us more satisfaction than anything else; it tells us and gives us proof that to die is not death, but a birth out of the body into a better condition; as the body was born of the mother, so the spirit is born out of the body; so our brother here, after almost ninety years of schooling in the body, has been born of it, better and grander than he was when he was born of his mother.

Jesus said: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." No one ever asks you if you were born, but when you were born; the fact that you are in the world proves your birth of the flesh. Jesus also says that "except a man be born again he cannot enter the kingdom of heaven." By being born again, he means the resurrection. Do not think that he means the resurrection of this body, but the resurrection of the spirit out of the body. The speaker then quoted passages from the original Greek, to show that it is a resurrection, not a re-creation, and that at death the spirit raises out of the body; the body itself never raises, but returns to the dust, whence it was taken. The passage in Job: "If a man die, shall he live again?" should read as it does in the original: "Man who dies shall live." The word "again" is not in the original, but is supplied by the translators. The translators thought Job had made a mistake.

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Live the best you can, as he did, that when you pass from the body you shall be with him, and rejoice in that higher life with him.

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BIOGRAPHY.

Daniel Gurley was born in Rupert, Vt., March 3, 1808. When about eight years old his parents removed to Oswego county, New York, Daniel making the trip barefoot. When 17 he made a trip across through Wisconsin, Michigan, and beyond the site of Chicago. He grew to manhood a Presbyterian and an abolitionist, radical in both. He left the church, and became a Spiritualist before the Rochester knockings. His first vote was for Jackson, then for several years he did not vote at all, because he could vote not with party without voting for slavery. He was one of the first abolitionists, and was the personal friend of Gerrit Smith and William Lloyd Garrison; kept a station on the underground railroad, often took fugitive slaves over the Canada line himself, and sent his son Frank on to the next station with them. As Mr. Hull said:

"If a fleeing slave could reach Daniel Gurley, he was safe from the hunter's whips and hounds." He took part in the famous "Jerry rescue" at Syracuse, N. Y. He was also a Son of Temperance in an early day, and always temperate. He left New York in 1862, stopped a short time in Quincy, Mich., and from there removed to Danville in 1864, and has lived here ever since, engaging for several years in the hide-and-leather business. His life was an open book; he was honorable, temperate, industrious. He had no difficulties with men; he never sued anybody, though a good neighbor and citizen, respected by all. He died of old age and general debility.

It is an error that he traced his lineage to William the Conqueror, but he has a correct genealogy of the family to the days of that prince.

The following were present from a distance: His sons, Frank D. and Nahum, Chicago, and H. D., of Crescent, Minn., and his daughter, Mrs. Emily Cook, Chicago.

Hall's Vegetable Sicilian Hair Re-

newer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

The golden age is before us, not behind us.—St. Simon.

THE ANGEL OF DEATH.

A Beautiful Passage to Spirit-Life.

Again have we been visited by the Angel of Death and another of our loved ones has gone into Spirit-life. Walter E. Bach was born into Spirit-life at Phoenix, Arizona, January 14th, 1895. He had been a sufferer for several years from some kind of lung trouble induced by la grippe, and his transition was the result of that dread disease. He had gone to Arizona hoping that the change would restore him to health, but as has been the case many times, the change of climate hastened the transition.

We are told many times that Spiritualism is all right to live by, but not to die by. If the experience of all has been the same as ours, Spiritualism comes more prominently before you at the time of death than at any other.

We have entered into communion with the newly-arisen spirit, and he says he was met at the threshold of the new world by a brother who had preceded him. Before the last struggle his spirit-vision was opened and he saw his brother, and stretched out his arms toward him, then sank into sweet oblivion only to awaken in the arms of those whom he knew and loved. What a change from the old idea of death. How much different from the old idea of an angry God and a grinning demon! Let us bless the new, which has come and taken away the sting of death and robbed the grave of its victory. Not death, but life; not sorrow, but gladness; not craps, but flowers; not loss or defeat, but victory over the forces of nature. While we miss him and mourn his earthly loss, we must praise that which has drawn aside the veil and opened to our gaze a spirit beautified. The funeral address was given by his brother, through the organism of Mrs. Carrie Tyson, of Minneapolis. W. H. BACH.

Aberdeen, S. D.

Passed to Spirit-Life.

Mrs. J. Hagan, our dear mother, went to the better life on Monday, Jan. 21st, from our home at 399 South Lafayette street, Grand Rapids, Mich. She was 71 years old, and had been a Spiritualist over forty years. Dr. Badfort and I, her daughter, took the few neighbors; then Mr. Jackson and I accompanied the body to Tunbridge, Vermont, and there, under the snow of her native hills, laid all that was mortal of mother. We know that she is not dead—she lives and loves us still, in the bright realms of life, beyond all pain.

JENNIE HAGAN-JACKSON.

Passed to higher-life, Jan. 11, from his home in Hillsdale, Mich., Nathan W. Stevens, 75 years of age. He had been a convert to Spiritualism nearly forty years, and was ever ready to promulgate the truth of the hereafter as he saw and felt it. The bright star of hope was his consolation, and death had no terrors for him. He leaves a wife and one brother to mourn his loss.

MRS. E. L. STEVENS.

Passed to the higher life, from his home in Thompsonville, Mich., William H. Brown, aged 65 years. The deceased was a firm believer in the truth of spirit return, having been convinced three years ago at the home of Farmer Riley. The remains were taken south and placed in the family lot in the cemetery at Burlington, Mich., in which town he had been a resident for forty years. Mrs. Emily King, of Butler, officiated.

W. E. BROWN.

Mrs. T. J. Skidmore.

Just as we were going to press we received a telegram from Mrs. M. E. Cadwallader announcing the death of Mrs. T. J. Skidmore. She was regarded as the Mother of Cassadaga Camp. She was a remarkable woman in many respects, was beloved by all, and will be greatly missed in the future. She met a most cordial welcome on the spirit-side of life.

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THE ORATION.

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"Weep with them that weep, and rejoice with them that rejoice," and for almost an hour held the closest attention of the audience in an exposition of modern Spiritualism, in which belief Father Gurley had lived so long and died so happily. We can give but a mere skeleton:

We are rational beings; what affects one affects another; no one lives alone, suffers alone, or is alone. If I drop a pebble into the sea, it moves every drop of water in it. He impressed the influence of human conduct. None weep or rejoice alone. When joy comes, we like to have a friend to whom we can tell it, and when sorrow comes, we love to have friends who can sorrow with us. There is ever a sting in death; nothing can take it away; yet when it comes we should think whether it is cause for joy or for sorrow.

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AND DEMATERIALIZATION

**Mediums Dematerialized and
Taken From the Cabinet.**

We heartily agree with the sentiment expressed recently by so many throughout the columns of THE PROGRESSIVE THINKER in regard to demanding that mediums shall produce manifestations under strict test conditions, before asking Spiritualists to patronize, or to be the cause of an extension of mediumship. Until they have given a solid proof of the genuine character of the manifestations they may claim to produce, they have no title to even recognition by Spiritualists, and we feel that this work can be done more successfully by societies composed of intelligent, honest, earnest Spiritualists, than by any other method. Sift the wheat from the chaff, and when you find an honest medium give him the hearty support you will and heartily support, and you will soon find that the real, true mediums will speed you on in the work.

Denver, Colorado. A. B. KORNEKE.

MATERIALIZATION.

Mrs. Aber's Work in New York.

MATERIALIZATION, ETHEREALIZATION, TRANSFIGURATION AND PERSONATION.

TO THE EDITOR:—It was the good fortune of the writer to attend a marvelous materializing seance, held at the residence of Mrs. Mabel Aber, 584 Seventh avenue, New York City, on the night of Thursday, November 22 last. This gifted medium and noble woman

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The forms of manifestations given through her mediumship are materialization, etherization, transfiguration and personation. At times our spirit friends are not able to materialize, and they control her organism so perfectly one can distinguish the general character of the spirit's natural voice in the

Bert Woodworth has done some excellent work here also, with his trumpet seances and platform tests. He is now in Flint, but is soon expected back here.

Another medium, Prof. Martin, has given public seances during the winter.

MATERIALIZATIONS

As Given Through Mrs. L. A. Roberts.

MATERIALIZATIONS

OTHER MEETINGS.
Band of Harmony, Thursday, 7:45 P.
Orpheus Hall, Schiller Theatre.
National Society of Spiritualists, 6
W. Lake street, Wednesday evening
7:45 o'clock.

CHAPTER XVI. Letters from Personal Friends; from Orpha E. Tousey; from Lady Calhoun, and others—Appreciation of the Work from Those Best Qualified to Judge—Frederick F. Cook—Wendell C. Warner—Drs. Emmett and Helen Dinsmore.

CHAPTER XVII. Mrs. Richmond's Experiences While in the Trance State, Written by Herself.

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\$1.00, postpaid, on receipt of price.
For sale at this office.

EDITH BRAMLEY'S VISION.

A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements pertaining to human progress that are in opposition to their dogmatic religious teachings.

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MOST PERFECT MADE.

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40 YEARS THE STANDARD.

SCIENCE RECONSTRUCTED.

GETSINGER VS. GOPERNIGUS ET AL.

NEW THEORIES.

Science Reconstructed.

Getsinger's Solar System.

New Foundations for Old Sciences.

His Theory of Causes of Seasons.

IS HE THE COLUMBUS OF SCIENCE?—THE SCIENCE OF HARMONICS IS HIS UNIVERSAL SOLVENT.

When we once realize that all sorts of thinkers are necessary in the world, in order to find the molecules of fact and build the universe of truth, then "cranks" will be crowned.

LAYING THE FOUNDATION.

The carpenter joins the timbers, but the stonemason must first lay founda-

tion of matter produce a heated state of the entire mass of nebula, or is it only hot in the center of the mass? Our common known laws and knowledge of physics prove conclusively that weight of matter produces friction in ratio to the weight; from the center of earth, or any mass of matter, toward the surface of that body, the weight must decrease as we go toward the surface of the mass. On the surface of the mass, where matter is in a state of diffusion to a certain degree, there the molecules would only cohere to the mass in proportion to their weight, or in accordance with their power of attraction, and this is not of sufficient weight or force to produce heat.

AN IMPORTANT QUESTION.

The question arises—how became the original nebula so hot on the surface, where there could not possibly have been any force operating on the molecules, excepting that embodied in their particles? How, then, could this original nebula have formed rings at the

Through this sun-ring translate all the stars, planets, and the stars comprising the constellations. These have orbits of stupendous dimensions, ranging from Polaris (A), which is 6,000 years of light from its portion or point of the sun-ring, to an orbit or distance of Mercury.

Polaris translates through this sun-ring, or completes a revolution through the sun-ring in 21,380 years, hence will not always be our polar star. The most distant star in the ecliptic has the same distance from its portion of the sun-ring.

WHY WE SEE THE SUN AS A DISK OR GLOBE.

The reason we see the sun as a disk or globe is because that body is in an incandescent state of heat. The light radiating from it is sent from its point of origin with such tremendous force that the waves are so short as to make them apparently straight lines. In this manner the solar rays radiate from the sun-ring in all directions 22,000,000 miles. The earth being 93,000,000 miles from the sun, we are forced to look toward the sun into a cone formed by the sun's rays. This cone confines our vision within a certain radius, tapering as we reach that body, until the sun's surface is reached; here the small end of the light cone reveals to us a surface of 880,000 miles in diameter, or about one-third of its entire short diameter. In this manner the sun can be a ring, and yet be an apparent globe. The cone of light would unfold continually as earth translated through the sun-ring. As the distance from the sun-ring increased, to the position of Jupiter, Saturn, etc., the sun disk would increase in size, because the radius of the cone would increase from Uranus; the sun would be seen as a semi-circle. This would lead us into many queries which cannot be explained now.

ARCTURUS.

Astronomers are talking a great deal about Arcturus flying toward us through space, and about the constellation of Hercules being the position of the central sun. But this is all "talk," and nothing more. Since I refute the foundation of the Copernican system, it is my privilege to present another, and to this new theory of astronomy cannot, under these circumstances, object. They must, in order to be just, allow me "the floor."

A NEW SYSTEM OF ASTRONOMY.

In this new system, "B" represents the orbit of earth, showing the earth to be enveloped in a grand congregation of stars, who have become illuminated by a process too lengthy to explain here. The constellations are stars which appear to us apparently in groups, while those in the ecliptic are directly above the path of earth. The sidereal chart to this system is entirely completed, and no positive mathematical or nautical points are contradicted. But in speculative mathematics differ somewhat. For instance, Polaris is considered to be 6,000 years of light from us, while I calculate it to be 15,000 years of light from us, with a basis by which I reasonably prove this distance, while the present theory has no such basis.

All these stellar bodies were thrown from this sun through volcanic action (sunspots) when the same was in a state of eruption in ages past. There are here many points that could be explained, but space denies us this wish.

A CHANGE IN ASTRONOMY.

This change in astronomy necessarily changes with it the fundamental principles of all the sciences. These principles I am establishing as fast as possible, for I am only a foundation builder, generalizer and mechanic of the universe (a Capricorn), unfitted for minutiae or details. I am looking for others to work out the proper classification and revision of the details of the sciences and conform them to these new foundations.

The following foundations have been constructed to the various sciences: Astronomy, cosmogony, geology, causes of seasons, atmospheres, the theory of ether, biology, botany and chemistry, together with many new ideas in physics, metaphysics and harmonics, as well as the occult science. In this review of the sciences, or, more properly, the reconstruction of science, the microcosm is the counterpart of the macrocosm in every instance where the underlying principle can be reasoned upon. In the present state of science, its exponents preach "the microcosm is as the macrocosm," but where can they make a comparison and scientifically prove this assertion? From astronomy to biology they have no connecting link which will sustain this assertion other than on theory.

Where, in the annals of science, as to day understood, can they prove, or even theorize, as to why the grand solar man—God—is distributed over the ecliptic, and that this is the formative principle (not creative) of the worlds around us, whose highest design is man himself, living on every star as he lives on earth, allowing for a difference in state of development. This knowledge has been lost to us for ages.

THE SPIRITUAL AND MATERIAL SCIENCES.

A unity of the spiritual and material

sciences can only be productive of truth in all its phases. The ancients knew all of the spiritual, but lacked knowledge of the material science. We know much of the material and nothing of the spiritual science, hence we have a one-sided condition of truth. When the two can be combined, then an equilibrium will be found which will interblend the facts as the colors of the rainbow are interblended. Theories will be put in the balance and cast aside if found wanting, resulting in new classifications, new light on old subjects, new bases to old principles, new views to old sciences. But the new foundation builder must first appear. The present agitation in intellectual circles indicates that he is living.

THE SCIENCE OF COSMOGONY only accounts for the gases which emanated from earth. What has become of the thermal emanations or heat which evolved from this constantly cooling mass? Diffused in space? No! The molecules which emanated from earth were overcharged with heat or force, hence, as they separated from earth's mass they took with them a proportionate volume of heat or energy; this heat finally emanated from the molecules and formed earth's thermal ether. This ether, well as gases, had to displace the ether of space in which earth is immersed, hence formed around that body. The ether, which we on earth are cognizant of, is not the ether of space or the

tion, from the equator to the North Pole of the Northern Hemisphere, and from the same point to the South Pole. This would form them into belts running parallel with the equator. The densest gas would find its plane near the equator, those less dense and of higher specific gravity would find their position above the equator (north and south) in ratio to their density, forming five belts (emerging from black into gray in color), above and below the equator, while the greatest pressure would be exerted near earth's surface with all the belts. The thermal emanations of a planetary body likewise form in belts or spheres. They form thus under resisting conditions, since the ether of space must be displaced as they form around that body. This resistance compresses this force, now independent of matter, causing the same to manifest luminosity, as if fire were present. These spheres surround the planetary body in a spiral manner, apparently, because the various belts interblend with one another so that no beginning or end would be visible. The same with the five gaseous belts. The dynamic spheres reach the surface of earth through the gaseous belts and into the bowels of earth. When vibrations of the sun's eruptions, of the stars, etc., reverberate onto earth's dynamic spheres, the excess of force follows down into the bowels of earth; there it causes an earthquake—a displacement of matter. When not so far-reaching, it causes tornadoes, storms, etc., on the surface—a displacement of air.

These belts, gaseous and ethereal, are the Spirit-worlds of Earth.

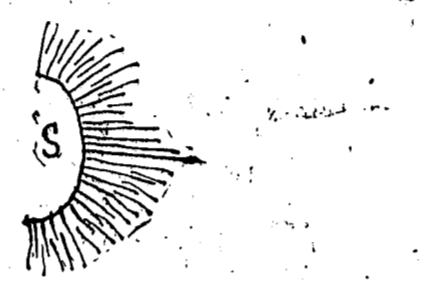
LUMINOUS SURFACE.

Thus, these dynamic spheres of earth are the luminous surface of every stellar body, caused by the resistance under which they operate. When you take the electrical current from a large wire and condense the voltage over a small wire in a vacuum, the same current will manifest light, because a resistance is produced. Remove the resistance by letting it again onto a large wire, and it does not manifest at all to our senses. So it is with these dynamic spheres. They are luminous, static electricity under one condition; magnetism under other conditions, and spirit under still different conditions—all one and the same force under various environments. The belts are

CRYSTALLINE IN THEIR NATURE.

hence we see the stars through them.

LIGHT OF SPACE.



LENSE OF HEAT.

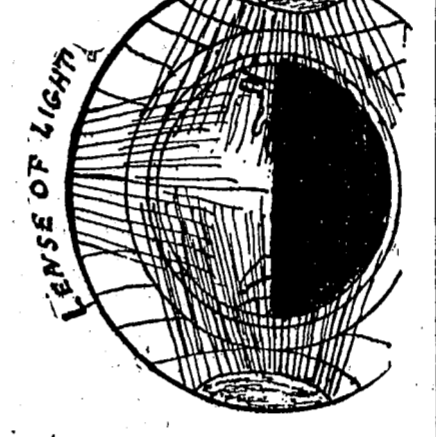


DIAGRAM 4.

Will we recognize him when he appears or will we crucify him? More probable the latter than the former fate awaits him.

CANNOT READ BOOKS.

When the readers realize that my knowledge is from nature entirely; that I cannot read books on account of a peculiar vibration it causes to the brain fibers; that I have never attended college; that I have only had four winters of common school education; that I could not speak the English language until twelve years of age; that a living had to be earned as well as an education from nature, you will then realize the task thus far accomplished. When you once know how to learn from nature, to understand the silent language of the structures whose reality lies in their design, then only it is easy to learn.

CAUSES OF SEASONS.

Among the scientific novelties which I have worked out is the causes of seasons. It is necessary to begin with the construction of earth in order to make the entire theory even partially clear.

The earth, when thrown from the sun, was an incandescent mass of matter, suspended or immersed in the ether of space. Chemical action evolved gases; these enveloped the mass in dense smoke, through which sunlight could not penetrate. The earth radiated its heat, which will be termed by me as being "thermal ether," then later as "dynamic force." The gases which emanated from this heated mass would necessarily envelope the mass, and not be diffused in space, for space is a "solid," composed of the sun's thermal emanations—ether; hence whatever emanates from a body submerged in ether must press aside or displace the ether of space in order to envelope the body. Hence the earth has atmospheres of gases near the surface. Physicists have illustrated their

sun's ethereal spheres, but is the ether of earth's own production—the former energy, heat—possessed by earth when in an incandescent state. It is still dynamic force, but under new conditions. Hence, the heat which the earth emanated in ages past is still a part of the earth, and plays an important role—causes the earth's revolution on its axis.

ETHEREAL ELEMENT.

Since this ethereal element is lighter than matter, it would necessarily form exterior of the gaseous belts. In order to explain why these emanations of heat form in spheres, it would be necessary to go into my atomic philosophy and into chemistry, hence we leave this as being understood. Scientists have entirely overlooked the possibility of these belts of dynamic force surrounding our world as well as the planets. They have depended too much upon the revelations of the spectroscopic and the manner in which they interpret these revelations, and not enough on their own "thinker," hence barred the truth from their minds.

The reason the gaseous planes are not as is believed (diag. 2) is because specific gravity or gravitation duplicated itself above and below the equator; at the north pole the phenomenon will be the same as at the south pole, hence, whatever gases emanate from the southern hemisphere find their specific gravity proportionately from the equator to that pole, in accordance with their specific gravity as elements, consequently, the theory as illustrated by diagram 2 is erroneous, because the law of gravitation acts the same on the southern hemisphere as on the northern, with an atom as it does with a stone.

THE GASEOUS BELTS.

These gaseous belts are forming under pressure, for the ether of space is resisting the formation, because the molecules



DIAGRAM 6.

They are denser than is space, hence stars are seen in other than their true positions. Since these spheres are crystalline in nature, they would necessarily form into double convex lenses at the polar points, while at the equator they would form a concave lens. The polar lenses would collect the light of space, focus the same down on their respective hemispheres the same as a burning glass collects the light and focuses the same onto a hand; the concentration of light results in "burning," or heat. The lens at the equator would not be able to focus light into heat, but would only collect and intensify light produced by the luminous disk of the sun, and give that planetary body its light, greater than that of space. Hence the equatorial lens gives Earth its light, while the polar lenses give their respective hemispheres both light and heat. The rays would be oblique, just as science has now found them, but instead of coming directly from the sun they fall thus obliquely from their lenses. Rays from the sun never reach earth or any other superior planet. It is the light of space, converted into rays by concentration of the lenses, which gives earth the light as well as the heat rays.

bases reach the same results, only from another direction.

ELECTRO-MAGNETIC CURRENTS.

Some scientists claim that it is the electro-magnetic currents of the sun, "a highly magnetic body," which, striking Earth's atmospheres (which they consider consist of gases alone), are converted into light and heat, thus causing our seasons, through friction produced by these magneto-currents. This entire theory is based upon the hypothesis that there are electro-magnetic currents coming to us from the sun; that the sun should be more metallic than Earth, is a flagrant assumption. This theory will not explain the penumbra of Earth, because these scientists must again assume that solar rays reach the earth. The "electro-magnetic" currents will not cause a shadow which will act on matter—the moon.

ADDITIONAL PROOF.

What other proof have I that Earth possesses dynamic spheres?

When we look at Jupiter, Saturn, Uranus and Neptune, and the more developed bodies, we perceive belts on the same, which end in very white and luminous points at the poles. These belts are the dynamic spheres of these planets; the luminous points are the polar lenses. We never see the nucleus of these planets, only their electrical surfaces.

When we see Mars' "snow caps," we perceive the polar lenses of Mars, while the dynamic spheres are not sufficiently great in volume to be distinctly outlined.

When we look at Venus and Mercury during their transit, we perceive a nucleus, then a dark rim—their gaseous belts; then a lighter rim—their dynamic spheres. These spin the bodies around their axes, the earth once in twenty-four hours, Jupiter in ten hours, others in less time.

Mercury, Venus, Mars and all planets of our system are inhabited and have atmospheres.

My system of astronomy is an evolutionary system, while the Copernican system is a devolutionary system. In the new system planets and stars develop on and on, into a state of perfection with its peoples, beyond our comprehension, while in the present system they devolve into cold, barren and devastated uselessness, making us believe that nature wastes its grand material.

E. C. GETSINGER.

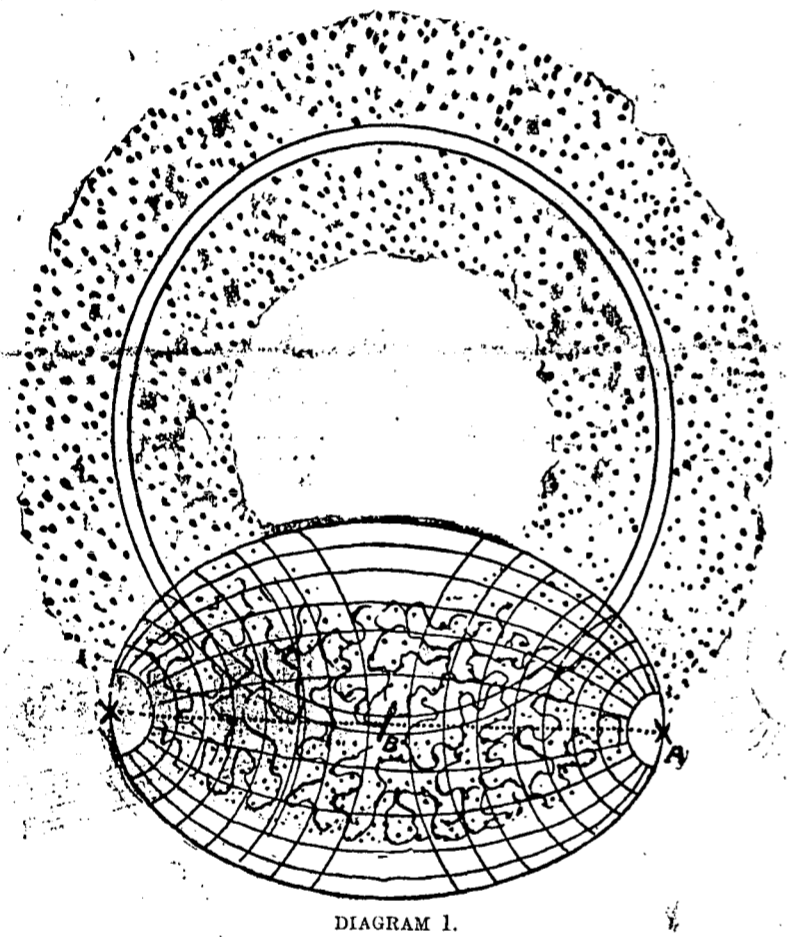


DIAGRAM 1.

tions. The brickmason erects the walls, but the foundation builder must have done his task first. The carpenter cannot do the bricklayer's work, nor can he fill the position of the stonemason. Thus the foundation builder must first apply his genius, lift the brick worker and carpenter, and work out the minutiae of the structure.

So it is with the scientists. One is capable of investigating certain branches of science, and doing that well. Others can work in other branches, and do that well; but when it comes to building a foundation to any branch of science, but few have possessed sufficient genius for such a task. Yet the foundation builders were incapable of working out the minutiae of their own work. Their brain was not developed to proper surfaces in the faculties corresponding to this kind of mental effort. In this way, all kinds of thinkers are necessary.

PTOLEMY AND COPERNICUS.

Ptolemy's erroneous system of astronomy held sway 1400 years before Copernicus refuted it. Yet during these 1400 years the people claimed that because it was so old, and an established theory, it must be right. Ptolemy was a foundation builder while then scientific instruments were few, hence it took a long time before the bricklayer applied the square and found that it was "out of plumb." Copernicus gave us the present system hundreds of years

equatorial zone, red-hot, and there broken into fragments, and formed red-hot particles, which finally resulted in a series of solar systems, whose suns are still red-hot on the surface, together with some steaming planets, when in fact the original nebulous mass must necessarily have been cold on the surface, on account of the absence of pressure, weight or force sufficient to produce friction of the molecules, and this result in heat.

COPERNICAN ERRORS.

Upon this foundation rests the Copernican system of astronomy, and when

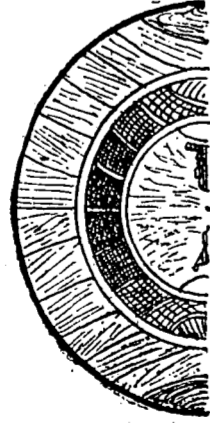


DIAGRAM 3.

the foundation is so flagrantly erroneous, how can the details of the sciences, resting upon the system almost entirely, be without error? It was because I found this fundamental and stupendous error, which led me to work out a new system of astronomy. I could come to no other conclusion, after careful study, than that the original nebula was only heated in the center, then the sun evolved, and by causes which I need not elucidate here. This central, heated mass separated from the grand mass emanated thermal quantities of force, became suspended in this force, which we now know as ether. This incandescent mass was forced to form a ring in design, and from this grand ring, 94,380 years of light in circumference, evolved our sidereal universe, and three others, as great as the part we see, but these are not visible to us, only in a small section—a few stars outside of our sidereal chart, which astronomers have erroneously included within the bounds of our chart.

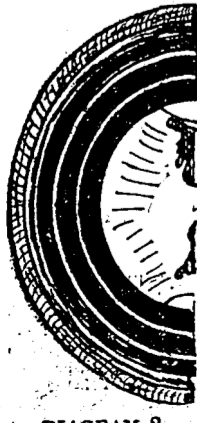


DIAGRAM 2.

ago, but it was a long time after before it was apparently proven by the details, which were built upon a hypothetical basis—the nebular theory. The questions arise: Was Laplace right? Is the nebular theory right? Does condensa-

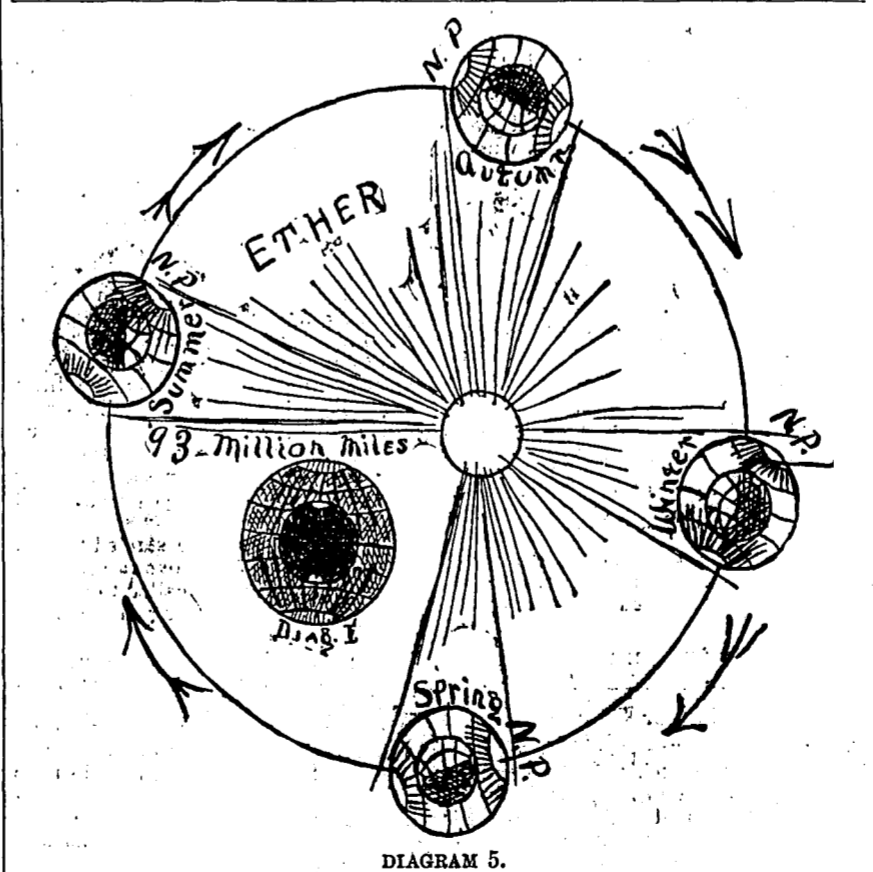


DIAGRAM 5.

theory of Earth's atmospheres as represented by diagram 2.

The accepted theory has not even stratified these gaseous belts, but believes them to be a mixture, ignoring specific gravity and its results in this matter. But later thinkers have begun to stratify the same, the densest gases near the earth, gradually refining them toward space. The planes are only intended to represent contrasts and are certainly not as dense as here drawn, or we could not see through them. How many planes there are of these, is not being conjectured. I calculate that there are five of these planes.

displace this element; hence there must be pressure, the same as if you take a rubber contrivance, submerge the same in water, then inflate the same with air; you must displace the water as you inflate the balloon. The water is of the same office as is the ether of space. The pressure acting against the water is in ratio to the degree of inflation that is reached. This pressure would make the gaseous belts most dense near the surface of the earth, because there the resistance is the greatest.

The true construction of earth is as illustrated by diagram 3. Here the gases find their position according to gravita-

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SATURDAY, FEB. 16, 1895

Demand Makes the Supply.

Reading the other day, a lengthy description of modern art, to convert Turkish and other Oriental rugs of recent production into antiques, so as to command large and quicker sales with better prices; then recalling the history of fraudulent coin peddling, and, which, instead of being counterfeit, were wholly fabrications, the mind involuntarily wandered to similar efforts of productive genius to impose the false for the true in the religious world. Take the story of the gospels: But four are received as genuine, and these do not harmonize in statements, but are really very conflicting when rules of evidence are applied to them; yet there are full fifty, known as apocryphal, which profess to tell the true story of Jesus, while others are brought out from time to time from secret recesses and pretended old monasteries, to supply deficiencies, or correct unwise teaching in the accepted canon.

The lately published "Unknown Life of Jesus Christ," professedly found in Thibet, which attempts to tell of the adventures of Jesus from the time he was twelve years old until he entered his ministry, is a specimen. Enough to know of this, fifty years ago Father Huc and his associates, Father Gabet, Jesuit missionaries from France, spent eighteen months traveling in Thibet, and in visiting the monasteries of that country, having an educated native in their service. The generation passed away who could tell of the doings of these Jesuits; then these ancient documents are heard of, and searched for with patient zeal until found. We do not call in question the story of Notovitch, or his integrity, but we do question the antiquity of the new gospel.

Father Lobo, another Jesuit, in 1622, visited Abyssinia, and spent nine years there, his object, to substitute his church creed for what he pleased to term their impure Christianity. Now the monasteries of that country abound with "original manuscripts," which churchmen would fain use "to correct errors which have unavoidably crept into the sacred text." Strange none of these valuable papers came to light while the good Father was in that region. And the same in regard to those valuable records in Buddhist monasteries.

The Sinaitic codex, discovered by Tischendorf in 1859, made its appearance at a fortunate time. We cannot guess how long this "oldest bible manuscript in the world" had waited in the monastery of Sinai for a suitable occasion, or for a person sufficiently prominent, to bring it out. To its credit be it said, the last eleven verses of Mark, with "believe or be damned," do not appear in its pages. Neither is the believer insured against poisoning if he drinks any deadly thing.

Talk of fraudulent mediums! It is sad-denning to know there are any. We are always glad when they are exposed, for they are the bane of Spiritualism—churchmen in disguise to bring spirit communion into disfavor. But their frauds are trivial compared to the wholesale forgeries of holy books to mislead a credulous world.

There is one consolation as we survey this wide field of deception: There would be no fraud in rugs, in coin, in holy Scriptures, in factitious spirits, if there was no demand for such productions.

Down with the Jesuits.

A telegram from Lincoln, Nebraska, a while ago, said:

"A memorial was presented in the lower house, requesting the Nebraska delegation in Congress to work for the deportation of Monsignor Sotolli, papal delegate. It was referred to the committee."

M. Sotolli came to the United States as the immediate representative of his holiness, the Pope of Rome. He assumes to voice the will of his master, who appoints to supreme authority over all governments. Not satisfied with spiritual control, the Roman head claims he is entitled to temporal power, and only fails to exercise it because it

has been wrested from him by superior force. Artifice, intrigue, duplicity, under pretense of superior piety, are the methods he employs, hoping to regain his ancient prerogative.

In the earlier ages, kings reigned by divine right. The priests anointed them, and proclaimed them representatives of God, whose viceroy they reigned at Rome.

Besides representing the Pope, there is scarcely a doubt Monsignor Sotolli is the head of the Jesuit order in the United States. Because of the interference of this secret proselyting society in the affairs of governments, the principal nations at some period have driven these spies and intriguers from their midst, the United States almost alone excepted. When expelled from Portugal, Spain, France, Italy, Switzerland, Germany, Mexico, they fled to this country. We tolerated them, and gave them our protection. Organized to defeat Protestantism and uphold their own faith, unscrupulous as to measures, acting in secret under the obligations of an oath, pretending great piety and love of Jesus, they have been and are ready at any moment for any desperate adventure.

Knowing them as they are, the wonder is every State does not borrow from other nations their suppressive legislation, and enact the most rigid laws against their interference with schools, with legislation in the interests of the church, or with the secular affairs of government. Until they repudiate their obligations to the Holy See they cannot be loyal to the American Government. "Down with the Jesuits," should become the popular war-cry.

Parallels Miracles.

We are told in Ex. 13:21 that the Jews in their wanderings to the promised land were led by the Lord in a cloud by day and a pillar of fire by night. We are apprehensive skeptics will charge the guide with being blind or deceptive, consuming as he did forty years in journeying from Egypt to Canaan, a distance, as the birds fly, not to exceed 240 miles. But we believe it is told their journey was lengthened because they murmured at the food supply of manna, quails and bitter water.

Miracles were common in old times. They are outgrowths of an uneducated people, and disappear as knowledge takes the place of faith.

Plutarch, in his life of Alexander, informs his readers that after the great Conqueror had marked the site of the city which was to bear his name, he set out with a suitable escort to visit the temple of Ammon, which was situated at Meoee, an oasis in the desert of Libya, nine days' journey from the projected city. Alexander had become suspicious he was the son of Jupiter Ammon, and he determined to consult the oracle of that god and learn the facts. The drifting sands of the desert effaced all guides and traces of the direction he should take, but the god himself at the opportune moment assumed the form of a raven. They not only set him right in his course, but flew before him, waited when he lingered, and in the night if any were lost the birds never ceased croaking until all were in the direct way again.

Now, this story is simply marvelous, quite equal to that of the cloud and flame and just as truthful.

Perhaps it should be stated, to make the narration complete, that Alex's suspicions were confirmed by the high priest, who at the first salutation bade him welcome from his father Ammon, and assured him the empire of the world was his, a fact that was fully confirmed a few years later.

"Howl, Ye Ministers!"

"Proclaim ye this among the nations: Prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears. Let the weak say, I am strong. Haste ye."—Joel 3: 9, 10, revised edition.

In the "last days," according to Micah 4: 3, this way to be reversed, and the swords were to be converted into plowshares.

The following is clipped from the editorial columns of the Register-Gazette, of Rockford, Ill., of date January 31:

"GIRLS TO HANDLE GUNS.—A meeting was held at the home of Miss Daisy Childs Wednesday evening, at which it was decided to form an organization to be known as the Young Ladies' Military Company. It will have a membership of 52 girls, who will drill with rifles and wear abbreviated skirts."

Little Sunday-school boys parading with war weapons on their shoulders, and young ladies armed with rifles and abbreviated skirts! Great God! These are not the "last days" your prophets predicted, but that other time Joel told of, when the Lord shall roar out of Zion; when a fire devoureth, and a flame burneth; when the land is as a garden of Eden before them, and behind them a desolate wilderness. Lament, ye priests; and howl, ye ministers of the altar.

A Great Truth.

Hon. John P. Leahy, president of the Catholic Union of Boston, at a banquet given at the Hotel Brunswick, stated a great truth when he said:

"Millions of our people are drifting into indifference, which is but the threshold of infidelity."

The correct definition of infidel is "not in the faith." It applies legitimately to all persons whose views are not in harmony with ecclesiasticism.

But it is not "indifference" into which the people are drifting, but into silence. The business world does not care to array itself against the church, and get its opposition, so it remains silent. Reverse the condition. Place the so-called infidels in the majority, and there would be such a rush to gain positions in the new ranks as the world never saw before.

The sun is coming up the steep of Time. Wait a little longer.

OPINION VS. THEY SAY.

BY COL. R. T. VAN HORN.

PUBLISHED BY SPECIAL PERMISSION.

Suppose we gossip a little to-day on the subjects related to what has been said in recent articles about the occult, and about certain hypotheses in philosophy. We have a friend who is always talking about what he calls "the danger of an opinion." In the case of many people, it seems to be a very dangerous thing to have an opinion—yet, after all, opinions are in one sense like sausage—home-made being the best. What is an opinion? It is a conviction of the truth of something founded on evidence which does not produce absolute certainty or knowledge—less positive than a fact. So it comes that the mass of mankind are governed by opinion—for all cannot have absolute knowledge. In this sense it may be a very dangerous thing to have an opinion. If founded in error.

If we have a hobby, it is that all human beings shall think for themselves and form their own opinions. If opinion is ever dangerous, it is when we act upon that of somebody else. The most dangerous opinion anyone can entertain is that another's opinion should control his own. Liberty in its last analysis is that of doing as your own sense of right dictates, and its salutary exercise is just in ratio with the enlightenment of the individual mind—or opinion.

This thing of depending on another to think for you is the one disability as to progress. For example, in a recent article we spoke about the theory of gravitation, and of certain difficulties that attended it, as an all-round working hypothesis. A friend writes us, lamenting our want of knowledge, and telling us, with all the simplicity of unconsciousness, that if we will get a certain book and turn to a certain page, we will find the whole thing fully explained. The reference was to a horn-book, a familiar thing, yet our friend seemed to be utterly unconscious of the fact that it was so, and that we could have been knowing to it when we made the statement as to its insufficiency. Being in a book seemed to settle the question. And just here is one of the impediments to progress.

What is a book? Simply the record of some man's thought? Why any better than yours? A vast mass, too, of our books are written by egotists and half-learned people, whose vanity wants to see their ideas in print. Another large batch of books are mere compilations for commercial ventures. And then it goes without saying that our theological books are written to order, subjected to the censorship of ecclesiasticism, and are in the highest sense edited opinions for the guidance of those who by the vows of the proselyte have surrendered their right to think as to certain things. Even scientific books are often dogmatic, and the most insufferable of all egotists, conservatives, is the scientific standstill. The divine mission of books is to stimulate our own thought by contact with that of others—to become the slave of others' thoughts is the sin of the book-worm.

Just reflect for a moment what the theory of gravity supplanteth. Think what a mass of childish crudities the hypothesis of evolution displaced, and what a procession of grotesque shadows it drove from the human brain. Why, then, should these theories set up an inquisition and crucify those who may have an opinion unsatisfied with their formulas? And this is especially the case in regard to the occult things we have been talking about, and which the modern world is talking about so much. And when objectors can point to a book a few hundred years old, written when ignorance was the rule, they seem to think things are settled. Particularly do they shout with triumph when they can quote one of "the fathers." These fathers were about the most ignorant set of men who ever learned to write. We look at them through the myth of perspective, but if they were in our presence to-day no school board would employ them as primary teachers. Our modern "fathers," their ghostly successors—old, cultured gentlemen—are behind the age just in degree that they are obliged to teach from these "fathers." The real reason for the decline of popular interest in the pulpit, of which we hear so much complaint, is that these century-old ideas are rehearsed and living thoughts neglected. To see in 1895 an elaborate paper by a modern scholar devoted to prove that the United States is the restored promised land of Israel tells the whole story. How can the busy people of this age be content to regard these ideas as "the oracles of the infinite"? It simply comes from the worship of a book—of a piece with the worship of the fathers.

With all respect, and with perfect good faith, we refer, as illustrative of this worship of authority which is ancient, to one of the once living questions discussed by "the fathers," and we do it so by contrast with the more important things so largely influences the minds of modern people. And it illustrates the effect of book worship when it exists to-day. The story of Adam's creation was so unquestioned and so inflexibly received and acted upon, that it colored all other knowledge. Out of this miraculous creation grew in the minds of the fathers the very grave question, discussed with all the fierce earnestness of those earlier times, as to whether Adam had or had not a "navel." As he had no mother, but was created in full adult life, one set of philosophers could see no use for an umbilical cord—a very logical conclusion physiologically. The other side of the question contended that as Adam was a perfect being, the pattern or model for all succeeding races, he was made a model in every particular—and a navel placed to the eye looked like a natural navel. Just now the evangelical mind is agitated about the end of the world in 1901; yet, seriously, are not these very doleful predictions based upon exactly the same bookish worship as was this earliest "navel" question, of which we have a full record? Surely, as our friend thinks, it may sometimes be dangerous to have an opinion.

But we are asked by the victim of unthinking—what are we to do? We simply think in these things as you do in other things—think and act not only for yourself, but be yourself. Do you go back to the

middle ages for your civil government? Do you copy after the social life, the feudalism, the personal ownership of your neighbors to the cruelities, the savageries and the animal poverty of those times? No, you don't. You live under the benign gospel of the Declaration of Independence, right of beings to their person, to their property, to their right to think and act as free and intelligent beings in all that concerns their civil and social life. We follow Washington, Lincoln and our own contemporaries, rather than Constantine, Charlemagne, Phillip, or any of those earlier butchers. Then why not our modern ethical thinkers and our own inspirations from the light of the nineteenth century? Why should the "fathers" of these long centuries hold the minds of this age in bondage by their crude conceptions, any more than do the tyrants they served our bodies by their blasphemies of divine right?

These are the living questions of the year 1895, and they can no more be suppressed than can the seasons. We may wrangle and contend over Christmas from year's end to year's end, yet ages ago before A. D. 1, the sun reached the winter limit of its southern declination on the day we have our own name for now, and began its northern ascent at the same time it does now—mathematically demonstrated and utterly regardless of our theories. There never was a day or an hour in the life of the planet, or in the history of intelligent life upon it, that some new knowledge was not available to the human mind. That fact ought to end all dogma and supersede all books.

In fact this we are only pleading for our own age. The mildest of thought are standing to-day to be seen of all. Each age has had its teachers, its thinkers, its philosophers, its schoolmen and its priests. We are not quarreling with that fact—only asking that this age may have its own, and not to be compelled to go back to the "navel" age of intelligence. Is there any offense in this? This age has all the reverence, all the affection, all the pride of ancestry that any age has had, but if we believe with the fathers of the 6th, the 12th, the 16th or 18th centuries in their doctrine and teaching, why don't we follow their example in persecuting those who don't agree with us?

The truth is, we have simply outgrown the civil, the ethical, the religious and the philosophical ideas and beliefs of "the fathers," and do not really know the fact ourselves. The creeds are there and the forms that crystallized around them are there, but the creeds are dead though the forms persist—just as we see the shell of the larva from which the butterfly has escaped. Still the planet goes on producing the larva, and we are only studying its phenomena from our own lights and forming our own opinion as to the infinite creative power behind or within it all. There is one difference, and in the last analysis it is all there is between this and other ages, as we know them, and that is in the God concept, or the creative power. In all past ages, as we read them, the Infinite was anthropomorphic—personal and simply superhuman. The world was "made"—and its governing economy followed that ideal. It could only be what it has been. Our God was human in his attributes, but the worst of it all was the human being of those ages were not even the best models for a god the race was capable of. A god fitted on the model of the highest human specimens to-day would not be like the ideal of those ancient times. This age is forming its god ideal—and it is not anthropomorphic, nor is it pantheistic. It is within creation, not outside it. The universe is the expression of the creative power, not its handicraft. Man physical is the instrument for the expression of the man mental. And so of all life, all form, all worlds—they are for use. The highest duty of man is to so care for the body—and this includes stomach, brain and veins—that the highest expression of our nature on which we depend to run and be glorified. This does not seem like a dangerous opinion—does it?

SOCIETY GIRL MARRIED.

Miss Lillian Hayes of St. Paul Is Wedded to a Spiritualist Lecturer.

ANDERSON, Ind., Feb. 4.—Oscar A. Edgerly, the noted Spiritualist lecturer of Chicago, and Miss Lillian Hayes of St. Paul, Minn., were married here to-day. There are many romantic features of the wedding, chief of which is that of the bride trying to keep the marriage secret for a time. Miss Hayes is the daughter of Assistant General Superintendent Hayes of the Chicago Great Western railway. She is a leading society woman at St. Paul, and their friends knew not where she was going when she left. The groom met her in Chicago, and they came here and were married by the Rev. Mr. Harkins. Mr. Edgerly has lectured extensively here, and they returned to Chicago and will visit St. Paul friends in Chicago, but it is said, would not reveal the marriage. It will create a decided sensation in St. Paul. The couple met in Boston last summer, but then their intimate friends did not suspect a courtship. There is a belief here that it is an elopement.

We desire to congratulate the happy couple—they are married—and we see no reason why anyone on the "outside" should regret the fact. Mr. Edgerly is highly respected wherever known, and the bride's parents will have reason, in the future, to "bless" him, for he possesses all the qualities of true manhood, rarely found in one person.

E. C. Getsinger.

This young scientist is now in Chicago, where he will remain for a short time. He has had no difficulty in getting the attention of leading scientific minds. His theories will create a great deal of interest among thinking minds here.

The proportion of salt in sea water is largest where the water is deepest, but does not increase with the depth.

A CONFESSION!

A Distinguished Indiana Editor Takes It All Back.

A Remarkable Interview.

BY H. V. SWERINGEN, A. M., M. D., FORT WAYNE IND.

Winchester, Indiana, has been one of the strongholds of Spiritualism for many years. There are the well-developed mediums and private circles where obtains the blessed converse with the loved and departed. The spiritual leaven has even permeated the "orthodox lump" and favorably influenced the "outside world."

Such men as James Eli Watson, recently elected to Congress, and his father, the Hon. E. L. Watson, one of the most brilliant lawyers of Eastern Indiana, both members of the Methodist Church, are open and avowed Spiritualists. Indeed, the Hon. James Eli, as is well known, did win over to the "orthodox faith," during a "revival" held in the Methodist church of Winchester, a young lady of the most pronounced infidel persuasion, by arguments grounded on Spiritualism as taught by Andrew Jackson Davis. Such are the paradoxes of orthodoxy and anti-American Congressmen.

It seems that the mantle of the lamented Rev. Dr. Samuel Watson, the great Christian Spiritualist, who recently passed to the now no more entirely unknown beyond, at Memphis, Tenn., and who for thirty-six years was an acceptable and devoted preacher in the M. E. Church, has now fallen upon his worthy namesakes, the Hon. James Eli Watson and his father.

Among the noted "unbelievers" in Randolph county was a Mr. John Cummins, perhaps one of the most able and successful editors that have flourished in this State. He died recently at Bloomington, Indiana. Particularly he pronounced in his disbeliever's life, though he was not opposed to investigating the phenomena of Spiritualism with the view of settling the question of immortality beyond all cavil or doubt. He was one of the few that are constitutionally defective in the elements of faith, and who, refusing to walk by faith, would not be convinced by sight. Thus the skeptic lived, and thus he died, an honest man, tender-hearted as a woman, and a giant in intellectual strength.

At a recent seance held in that town, Mr. Cummins came back to the chosen circle of friends, and like an honest man "took it all back." We give the substance of the interview, vouching for its accuracy throughout.

Question—"Is this John Cummins, formerly editor of the Winchester Herald?"

Answer—"The same John Cummins as of old, only I now believe. I want you to look in the third chapter of John, fifth and sixth verses; they will explain to you something concerning my sickness and death; that I have taken on myself the spiritual body and am now no more troubled with the corruptible body. It now seems strange that I could ever have doubted that God had fashioned our souls of immortal material."

Question—"Have you, as yet, been back to Winchester since your demise?"

Answer—"No! I have been busy looking about me here and learning what my work is to be. I need instruction, so I have not come back to earth."

Question—"Describe your sensations before and while leaving the body."

Answer—"Well, I began to have very peculiar twitches or pains in my hands and feet; then there was a buoyancy of feeling as my spirit lifted itself out of the body, and I saw the beautiful planets and the swarms of angels around me. I went at once to the God who gave me being, and in great agony begged His mercy for all my shortsightedness. Oh, if you could only have seen the infinite love that beamed from His eyes as with pitying gaze He warned me of the pitfalls that even yet abound about me. I still have the opportunity to rise out of the pressure that is about those who are given to incredulity. There is no unbelief on my part now, and I see my error clearly. But I am not on that high plane, nor will I be, which those of you are now on who believe in the future of spiritual existence."

Question—"What is your occupation?"

Answer—"I am the guide of all wanderers to the place in which they properly belong."

Question—"Of what disease did you die?"

Answer—"Of peritonitis."

Question—"Have you a second probation in the future life?"

Answer—"We have a second opportunity so long as the earth lasts. I mean we have an opportunity after death to live according to our new views. As to the earth, I believe it will flow through space for a time, when it will reach a permanent abiding-place near the center of the material universe, and all who dwell upon it will be permitted to select homes such as they desire. Our present surroundings here are entirely different from what you have. We have beautiful homes given us. They are large, airy and full of beautiful pictures and furnishings, which come and go, I cannot explain how, but varying, different pictures and furnishings changing, the one for the other."

We have omitted many things that occurred in the interview, and in the main limited the space of these columns to giving one important fact revealed, namely, that the mist of unbelief will not be cleared away from some minds, as to immortality, until after they have passed to the great beyond, where they will see eye to eye and know as they are known here.

Much of life's misery is due to indigestion; for who can be happy with a pain in his stomach? As a corrective and strengthener of the alimentary organs, Ayer's Pills are invaluable, their use being always attended with marked benefit.

THE ENCYCLOPEDIA.

Harvey J. Brown writes of the Encyclopedia of Death, and Life in the Spirit-World: "I think it is the most complete of anything of its kind I have ever seen. You certainly confer a favor upon the reading and thinking world. It can be purchased at any price, and providing there could be no other obtained to take its place, of equal value."

LIFE! LIFE!

On the Other Planets.

At the reception by the French Academy, a few years ago, of the Comte d'Haussonville, M. Bertrand made an address, in the course of which he related this anecdote: A pupil of the Ecole Polytechnique, much interested in astronomy, asked permission to put a question to the geometer, Poincaré. He told M. Bertrand of the delight and edification with which he heard the answer of the geometer. M. Bertrand asked Poincaré what the question was that had been addressed to him.

THE ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT-WORLD.

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death and Life in the Spirit-World, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

Any one whose name is now on our list of subscribers can get the Encyclopedia of Death, and Life in the Spirit-World for 50 cents, by sending four trial New Departure subscribers, any time during January or February.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

D. D. Glass, a most excellent medium, says: "Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, has been received. I deem it one of the most wonderful books I have ever had the privilege of reading."

PSYCHIC SCIENCE

BY HUDSON TUTTLE.

IMPORTANT WORK.

Studies in the Outlying Fields of Psychic Science.

A WORK BY HUDSON TUTTLE.

WITH FULL DIRECTIONS HOW TO INVESTIGATE SPIRITUALISM, DEVELOP MEDIUMSHIP, AND FOR THE FORMATION OF HOME CIRCLES.

This second edition, with important additions, is the second effort in the New Departure of THE PROGRESSIVE THINKER. It is a book which marked an era in the methods of thought on psychic subjects. It was first to take this hitherto unexplored realm, and its treatment is entirely original. It outlined a plan of study and investigation, which, new as the subject was, appears to be the only one the student can pursue, to arrive at satisfactory results.

A great many psychic clubs and reading circles have adopted it as a guide, and one college has taken it as a textbook. In its field it stands alone, and is the student's only helpful manual.

Since the author wrote the "Arcana of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic Science."

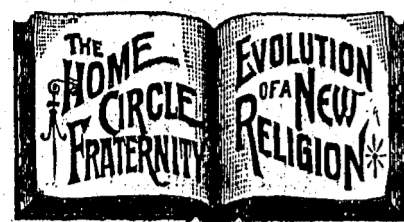
Price Reduced About One-Half.

In our New Departure, determined to give Spiritualists—instead of the dear, as hitherto—the cheapest literature of any denomination, sect or organization, we have not only enlarged the book by twenty pages, but reduced the price from \$1.25 to 75 cents.

A wealthy Spiritualist purchased copies at full price and presented one to every college and academy in the New England States. We have reduced the price until no one will be prevented from possessing it, or deterred, for want of means, from sending it forth on missionary duty.

THE GOSPEL OF MELODY.

How It Can Be Abused in Various Ways.



In a previous Home Circle talk, we alluded to the Gospel of Happiness and the Gospel of Love. There are other Gospels, equally as important, to be taken into consideration; one of special significance is the Gospel of Melody, as sung by Ella Dare!

Count up your mercies and set them in line,
Count them up daily and make life divine.

Rise in the morning and turn to the east;
Note all the sunbeams, the largest and least!

Colors of grandeur and colors subdued,
Blend in a beauty that's ever renewed!

Drink in deep draughts of the wonderful air—
Courage will come from this vintage so rare!

Filling the veins with a transcendent thrill,
Filling the spirit with a masterful will!

Greet in the morning the friends that appear—
Greet them with gladness and greet them with cheer!

Friends are a part of your mercies, you know,
Count them all up, the high and the low!

Think of your shelter, your clothing and food,
They are for you, and are doing you good!

Thank the All Giver for thinking of you,
Pledge him your service as faithful and true!

Close to your heart hold the love that is pure,
Cherish it ever that it may endure!

Cares that may come will be banished from sight,
Only keep counting your blessings as bright!

Write your own calendar—write it all plain,
Note all the sunshine and keep out the rain!

Hang it up there on the wall in your room,
Look at it mornings and nights and at noon!

Let down the gladness that comes every day,
Soon all your life will be ordered that way!

Shadows will flee when you welcome them not,
Grace and its sunshine will order your lot!

Currents of joy will flow in as they should,
And life will become an uttermost good!

Count up your mercies each day and each hour,
Count all the trifles, for each has a power!

Wonder will come with the lengthening list,
And still you will know that many are missed!

Moments will grow to be marvels of might,
Glowing forever with love and with light!

Life in its pages will surely unfold,
Days of the years will be letters of gold!

Count up your mercies and set them in line,
Count them up daily and make life divine!

II.

Ella Dare looks upon the bright side,
On the beautiful sunny side, as if to do this, or that, or the other thing, life would become grander, and shadows would fit away, never to appear again.

But the Gospel of Melody has its sad refrain, moistened with tears and the anguish of lacerated souls. Died of actual starvation, was the announcement made in our dailies, and that was in this land of overflowing plenty. No one who has not in some measure starved can depict the agony of such a death. The Gospel of Melody is here brought into requisition, but in a perverted manner.

"Rattle his bones
Over the stones—
He's only a pauper
Whom nobody owns."

The Gospel of Melody comes in there harshly, and with friction on a refined sensitive nature, but by the very coarseness of the words it may set people to thinking, and the life of a pauper comes uppermost in their minds, and why this sad fate, becomes a problem for the critical mind to solve. The Gospel of Melody may be utilized to elevate, refine, ennoble and purify the family circle, if its vibrations are angello.

III.

A prisoner in jail sat down on a rudely constructed seat, took from his pocket a dirty handkerchief and wiped the tears from his eyes, and then sighed and moaned, as if the fountains of sorrow were bubbling over in his soul; but suddenly he became calm, his features turned deathly pale, and rising from his seat, he commenced singing, "Home, Sweet Home," to the large concourse of listening prisoners, who in reverential awe turned their faces towards him, as if a messenger from heaven had suddenly appeared in their midst, radiant with the goodness of an angel. And as his voice clear—beautiful and sweet, beaming with sublime tenderness—vibrated through the corridors of the jail, every eye glistened with tears as the Gospel of Melody found beautiful expression through human lips. Home, Sweet

Home!—it struck a responsive chord in those prisoners' souls, vibrated there like the sweet strains of an Eolian harp in the fragrant air of a summer evening, and made them better. The Gospel of Melody is divine, and he who prostitutes it to the singing of lewd, beastly songs, animalizing the passions, commits the most heinous of all crimes—it is simply blasphemy!

IV.

The Gospel of Melody, rightly employed, can assist greatly in redeeming the world, for the vibrations thereof can be so inflamed with tender pathos and divine love that they can melt a miser's heart, and turn the calloused soul towards the radiance of heavens, to look for a higher and better life. It finds, as set forth by the Chicago Herald, its fullest expression at the Hull House in this city, where it scintillates like the smiles of the early dawn on a bright summer's day. "That place is a fountain of good will, of healthy, energizing love, that illuminates the soul and sustains it in its conflicts with evil. The report, which we give only in part, goes on to say that, after some pleasant remarks by the teacher, she has won the attention of the class, consisting of 400 'gamins,' and holds it by her never-flagging energy and gentle courtesy. First she gives them a lesson on breathing exercises. Then, from the platform it is an audience to burn itself upon the memory. The children of the streets and of the slums, Italian, Hebrew, Scandinavian, Bohemian, Polish, Irish, Scotch, English, French, all the elements mixed in them, are seeking together in a bright, born of too early contact with the world. Some of the faces beautiful as cherubs, others brutish and besotted even in the beginning of life. Here is a babe of three, too young for the class, but nestling close to an older sister who has been permitted to bring her, a babe with an exquisite Greuze-like face, only with that strange, sad expression which perhaps is less of a birthright than a prophecy and there a brutalized face of ten years' dwelling in the world. Here an imbecile girl trying to follow instructions in her feeble way; there a dainty little figure, straight as a dart, with a dusty face clean-out as a cameo, melting eyes the color of cherry wine, and masses of rich brown curls tumbling riotously far below her waist—a child beautiful with a rare and wonderful type of beauty, an orchid growing brilliantly in the swamp, and over opposite 'de leader ob de gang' with weakened body, looser, better lips, wicked eyes sunken between gross eyelids—the antipode of the child across the way, but both drawn together by a common love of music and the refining joy therein.

V.

HOW THEY ARE TAUGHT.

The teacher gives the exercises by easy degrees. They are familiar, and the children follow her with avidity, shaping their mouths as nearly as possible like hers, taking on a similar expression and imitating every movement. And she—she leads them in poetic ways, though they know it not, yet feel the sweet influence.

"Let your arms come down softly as the snow melts in the sun. Bend forward, dear, so like a flower, like a lily of the valley. Now swing back. Move your hands this way, just as though the wind were blowing them! There! that is good. Now make a fan of each hand and wave it. Good! Thank you. Now take in your breath—let it go! And there comes a mighty 'swoosh swoosh' in unison through the hall.

The children are all in harmony now. Not an inattentive one. From 'de leader ob de gang' to the angel-faced girl their eyes and thoughts are with their hearts, and these Miss Nash, the teacher, has at present in her keeping.

Then they sing the scale, and the visitor is startled at the quality and volume of tone produced. He comprehends, in a dim sort of way, what a filtering there must have been of the original thousand in order to produce this, and what magnificent voices some of the children really have. "Children," says the teacher, "do you know that tone has shape, color, shading and speed? Just try. Make arches now."

The children do wonderfully well, but are finally interrupted, and the accompanist strikes another key. "You see," says the teacher gravely, "that you discolored that last tone, children. Try again. Toss it! Ah! that is well. Thank you."

The exercises go on. A big girl is requested to remove her chewing gum and mendaciously declares: "I haint never had nothin' in me mout." Two boys get into a "scrap" on the side and are quietly denuded of their badges. Next week they will have a chance to redeem these by their good conduct. Otherwise the forfeiture is complete.

VI.

THEY ARE EAGER TO LEARN.

But the general behavior is excellent. The children want to be there and are willing to make sacrifices in order to remain. A little chap on the outer line is evidently, like poor Tribby, tone-deaf, but he sings vigorously and out of tune, until a neighbor with the frankness of childhood says:

"You haven't got no business in this here class. You can't sing."

"Eush!" cries the little fellow, "I know I can't, but don't tell them, else I won't be let stay. If you don't say nothing and I keep on trying, p'raps they'll never notice."

Of course they do notice, but, though the primary object is the teaching of singing, there is a finer ethical principle still behind the exercise, and so this mean little edgewise of Tribby is not cast into outer darkness, but is permitted to remain in the class and be happy.

Very skillfully indeed does the teacher, together with the philanthropic ladies who assist in ordering the class, inculcate lessons of politeness. There is almost an exaggeration of courtesy in the

thanking of the children for any good thing done, but this serves its purpose and makes them doubly watchful. Often, yet, the teacher leads, them unconsciously into pleasant ways. Thus, when desirous of getting them to sing the scales in soft, floating tones, she gathers the attention of the class by repeating softly and clearly:

Dainty milkweed babies
Tucked in cradles green,
Fed by Mother Nature,
Rocked by hands unseen.
Brown coats have those darlings,
Slips of shining white,
And wings, but that's a secret,
They are folded out of sight!

The cradles grow so narrow
What will the babies do?
They only grow the faster
And look toward the blue.
But now they've found the secret—
They are flying through the air;
They've left their cradles empty!
Do milkweed babies care?

The children catch the idea, and their fresh young voices float upward lightly as a milkweed blossom in the air. The teacher smiles to herself and says:

"Once a gentleman said to me that he had a necklace of pearl beads; that every pearl was complete and touched another pearl, but not one overlapped. Now, I think that your breath is the string, and with it you thread the beads!"

The children's eyes gleam intelligently, and the hand of an Italian girl steals unconsciously to her coral necklace. She is fingering the separate scarlet beads. She has understood, and will continue to understand.

"And now, boys, sing at half-mast," commands the teacher; "sing with all the feeling that half-mast means," and solemn and slow and sad wail up the notes from the boys' side of the hall. They, too, understand the familiar simile.

VII.

NO LACK OF EXPRESSION.

Then the teacher sings over a song, but before she has finished the eager young voices are joining in and following her. Then they sing it together, just a simple waltz song:

"Flowers, flowers dripping with dew,
Flowers, flowers radiant of hue,
Come buy my pretty flowers,"

"On girls!" cries Miss Nash, "you are singing of flowers, pretty, dainty things that you could snap by putting your fingers on the petals, and you are singing in tones that seem almost to bruise them!"

No second rebuke is needed, the buzzing immediately ceases. Then there is a Swiss yodel, "Yo lo lay, lo lo," sung with vigor, and a lullaby is chanted almost sleepily.

Whatever else may be lacking in this strange class, there is no dearth of expression. On the contrary, when the teacher gives an exercise and adds:

"Sing as you feel and look as you feel—I want to see your feelings in your faces," it is marvelous to see how she is obeyed.

A fiery-eyed boy in a fourth row tosses back his mane of dark curls and becomes instantly dramatic. The boy next him folds his hands in his lap and sings softly and reverently, like some strange Puritan avator. Another boy bends forward and sings and looks affection to his teacher, and "de leader ob de gang" unceasingly shuffles his feet and looks forlorn. He is feeling the rarefied atmosphere almost oppressive, and he shows it. An imbecile girl stares blankly, a pretty little maiden giggles slightly and becomes coquettish and conscious. Several girls smile broadly and radiate good nature, and some of the coarser fibered begin to grope about for their wraps and are promptly recalled to knowledge of good manners by their teacher, who suggests that it is time enough for them to dress when they see her doing it. They sink back abashed. She continues: "Had you a pleasant Christmas, dears?"

"Yes, ma'am" (In chorus, and they look as if they believed themselves, yet Christmas in the slums—well!)

"What did you say?"

"Abashed chorus: 'Yes, Miss Nash.'"

"Thank you. I so much prefer you to call me by my name, now that you know it, and I want to wish you all a very happy New Year."

"Same to you, ma'am—Miss Nash—same to you!" the chorus wails through the place, until one realizes how passing excellent the acoustic properties of the hall are.

The exercises are over. It is nearly six o'clock, and Mr. Murray has long since had to light the gas. During the past two hours nearly 400 children have been helped and made happy. There is a clear clearing away of chairs, "de leader ob de gang" lingering wistfully, but they are going with their hands held out in some manner, as if for moral disability. A bright boy creeps up, tugs gently at the teacher's skirt.

"Please, Miss Nash," he begins imploringly, "don't you want some cards or bills or something printed? 'Cause my father is a printer, and he says he'll do 'em for nothin' for you."

"Dear lad, that is his offering," says the teacher, aside, but her voice has a queer little break in it. "Kind hearts are more than coronets, and simple faiths than Norman blood."

VIII.

And right here in the Hull House is a fragment of heaven combined with the love, harmony, and sweetness, and there the Gospel of Melody beams forth in its full fruition, embracing the children of all nationalities and creeds. Sometime we hope to see Spiritualists generally enter into philanthropic work, to realize the beauty and grandeur of the Gospel of Melody, and to imitate, in a measure, the inmates of the Hull House, in their efforts to elevate the masses to a higher plane. We hope to see in the not far distant future every home that is owned by man or woman, become like the Hull House, a receptacle for the mean little edgewise of Tribby, where each unfortunate can find that glowing warmth which radiates fragments of heaven at each pulsation, and which relieves distress and encourages the downcast, presenting to each one substantial aid in

the journey of life. Let each mother see to it that the Gospel of Melody is kept pure, and never prostituted to giving expression to thoughts that excite the base passions of human nature.

John Francis

HINDU MANUSCRIPTS.

An American Society Formed To Dig Up Rare Writings.

INDIA IS A MINE OF THESE, SOME OF THEM MANY THOUSAND YEARS OLD—THEY RELATE TO AMERICA AND ATLANTIS—PUNDITS WILL TRANSLATE THEM.

TO THE EDITOR:—It appears from the New York World that the American Asiatic and Sanskrit Revival Society has just been started in New York. It is intended as an American rival to the Royal Asiatic Society of England, and is to eclipse this famous institution.

It is the first society of its kind to be organized in this country, and its managing trustees are all New Yorkers. Among them are Clement A. Griscom, Jr., head of the American Steamship Line; Donald Nicholson, managing editor of the Tribune; E. August Neresheimer, a merchant, and William Q. Judge, head of the Theosophical Society of America. A great library of ancient and rare manuscripts is to be started, and a learned Brahmin pundit is to be brought over from India for the purpose of translating Sanskrit manuscripts. He will take up permanent residence here.

For years America has had to depend upon European societies in the matter of Oriental research. The first break was made by Harvard College, where a private collection was started, consisting of 1,000 manuscripts, 500 of which were contributed by Prof. Lanman.

Orientalists have of late years experienced the greatest difficulty in persuading the Brahmins to sell them manuscripts. This is because they have been badly treated in the past. The manuscripts they have surrendered at various times have been mistranslated, and learned pundits have been snubbed, and the Brahmins complain that the Europeans translate parables literally, deny that there is any esotericism, and deride sacred words.

Besides this, under English rule, India has become impoverished and thousands of pundits are out of a job. In former times there were great seats of learning all over India, supported by rajahs, but of these only one remains. When manuscripts would be surrendered the pundits expected to be employed to translate them but they were disappointed. As a result, all this searching for manuscripts now bears little fruit.

The American Asiatic and Sanskrit Revival Society will encounter no such difficulties. There are branches of the Theosophical Society all over India, their number being no less than 150. Mr. Judge is a high officer of the society, and as the logical successor of Colonel Olcott to the presidency when the latter dies, can get all the co-operation he wants for the asking. Among men on whom he can call are native princes, high priests, pundits and government officials. Notable among the native Theosophists is M. Dharmala, who, as the delegate of the Southern Buddhist Church at the World's Fair Parliament of Religions, represented 200,000,000 to 300,000,000 Asiatics.

The American society will profit by the errors of the European Orientalists. Instead of snubbing the pundits, they will engage them to do the translating, and one of them will be brought here, with more to follow. It is also the plan of the society to start an active Sanskrit revival movement in India, and to win the hearts of the natives by re-establishing the once great seats of Sanskrit learning which have one by one died away. This will furnish employment again for the pundits and insure their gratitude and reciprocity.

The society already has agents at work. Southern India is the field of their operations. At Ballary a school has been established, an act greatly appreciated by the natives. Letters were sent out in great numbers in Sanskrit, Begali and Hindi, calling a great council—called a Mahamandala—at which the society's aims were expounded and approved.

Twenty-three manuscripts have already been secured, and are now on exhibition at the society's headquarters at No. 144 Madison avenue. They are very rare and ancient. Two of them, "Harimade with Commentary," and "Aparahtha Shothrain," are by Sri Sankyacharya, the great Indian sage who appeared shortly after Gautama Buddha, and who is universally believed by the Hindus to have been the reincarnation of Buddha. Among them are books on philosophy, worship, literature, mystic hymns and occult lore.

Among the possibilities of the society's researches in India may be the unearthing of manuscripts relating to America. For thousands of natives the Orientals find of great interest the legends of a sinking of Atlantis—called Patala in the vernacular—which was said to exist to the far west. It is frequently referred to in some of their ancient writings, and, as well, also, the lost Atlantis, the great continent supposed to be now the floor of the Atlantic Ocean. According to Hindu writings, the sinking of this continent occurred about 800,000 years ago.

Mr. Neresheimer, when seen by a World reporter, said: "India has always been the mine for ancient manuscripts, and stored away in its innumerable caves are priceless manuscripts in vast numbers. But the Brahmins and pundits feel bitter against the Orientalists, and they have had dealings, and rather than surrender any more of their possessions, which have come down as heirlooms for ages, to those who scorn them and mistrust everything, they let them rot in their caves or pile them up in their houses, where the red ants eat them. Think of the value we attach to documents of a century ago, and then consider what a pity that manuscript writings thousands of years old should go to waste."

Spiritualists generally will welcome anything new that comes from India. There is a rich mine of information there, and no doubt this new society will be able to unlock it. Give us more light—more light!

J. S. TICHA.

TEXAS.

The Spiritualists are Trying to Found a Camp-Meeting.

The Spiritualists of Texas are determined to establish a camp-meeting. In order to bring the project before the Spiritualists, an address was issued, signed by the president, J. C. Watkins, and the secretary, W. J. McConnell. It was published in full by the Dallas Morning News. We extract the following:

1. Resolved, that until the meeting of our next convention, the president of this association is empowered to appoint a State executive board, consisting of one person from each community, where an organization exists, and each society of Spiritualists now organized, with or without charter, be, and the same are hereby requested to select from among their number one person, to be and act as their representative on such executive board. The duties of said board will be to work in conjunction with the officers of this association in procuring voluntary contributions for the purpose of putting in the field and supporting lecturers; in receiving propositions, selecting, purchasing (for cash only) or acquiring deeds of gift to lands suitable for such camp grounds, platting and surveying the improvements of the grounds; the construction of all public buildings or other public buildings thereon to be erected; the issuing of leases or permits to occupants of lots and houses; the testing of mediums offering to appear before the public under the auspices of the association, their protection, if found genuine, and exposure, if found impostors; and any other business pertaining to their charge. The term of office of members of this board will be one year, or until their successors are elected.

2. Resolved, that any Spiritualist society which may hereafter be organized in the State of Texas, with or without charter, may select one representative from among its members, who shall be entitled to a seat on said executive board, with all privileges exercised by other members.

3. Resolved, that the absolute title to said grounds, when purchased or acquired by deeds of gift, shall be vested in their trustees, to be chosen by the State executive board, one to serve for a term of six, one for a term of four, and one for two years, or until their successors are elected. Said trustees should be known to be honest, ardent and worthy Spiritualists, and family residents of the State of Texas.

4. Resolved, that all deeds of gift or purchase shall read so as to convey title to said trustees, to be held only in trust for all the organized Spiritualists of the State of Texas, whether organized with or without charter, and in no case and under no conditions, while "grass grows and water runs," shall absolute title ever pass out from the ownership of the Spiritualists of the State of Texas.

5. Resolved, that occupancy and use shall constitute the only individual title to any lot or lots in such camp grounds, and that no person or head of family shall hold, by lease or permit, more of said lots or land than are actually necessary for their use and comfort as a village home; but all private improvements may be owned and be the personal property of the person constructing or having the same constructed.

6. Resolved, that for the use and occupancy of said lots or parcels of land, a reasonable voluntary rent contribution will be expected each year, and such contribution shall be used first for the payment of State and county taxes (so long as such is imposed), and the remainder to be used in the erection of public buildings and improving and beautifying the public grounds, streets, drives, etc.

7. Resolved, that the platform in the halls, temples, or other places for public speaking be free to the expression of thought on all questions relating to reform, by any person known to be a good citizen.

8. Resolved, that all committees render a full report at the next convention meeting, which shall be held in May, 1926, or until they have done, and the progress made.

9. Resolved, that as the cardinal principles of Spiritualism teach us that in all our business and social relations we should be honest, just and true to our fellows, and that object-lessons by noble characters work the greatest good in reforming and educating humanity up to the point of fully understanding the meaning of the brotherhood of man; therefore we denounce the false teachings as practiced in the political, social and business departments of this country to-day and here, and not deny that no person selected to fill any office of trust in this movement shall be required to give bond in any sum of money whatever, but instead, we ask him or her to affirm in the presence of the great spirit, our spirit friends, and those present in the flesh, that he or she will faithfully keep and perform their trusts and make a true report thereof, thereby proving to the world that true Spiritualists need no man-made law or money bond to compel them to do the right and truth to humanity.

BOOK REVIEWS.

ANIMALS' RIGHTS Considered in Relation to Social Progress, with a Bibliographical Appendix. By Harry S. Salt. Also an Essay on Vivisection in America; by Alfred Leffingwell, M. D.

We are in receipt of this book, from the Secretary of the American Humane League, Providence, R. I. The title indicates clearly the character, aim and tendency of the work, which we cordially commend to all interested in humanitarian effort. The bibliography—giving notices of former publications on the subject—is of much value to students, and the additional treatise on vivisection is a forcible presentation of the humanitarian views.

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CONTENTS:

Dedication. Sketch of the Life of A. B. French.

William Denton. Legends of the Buddha.

Mohammed, or the Faith and War of Islam.

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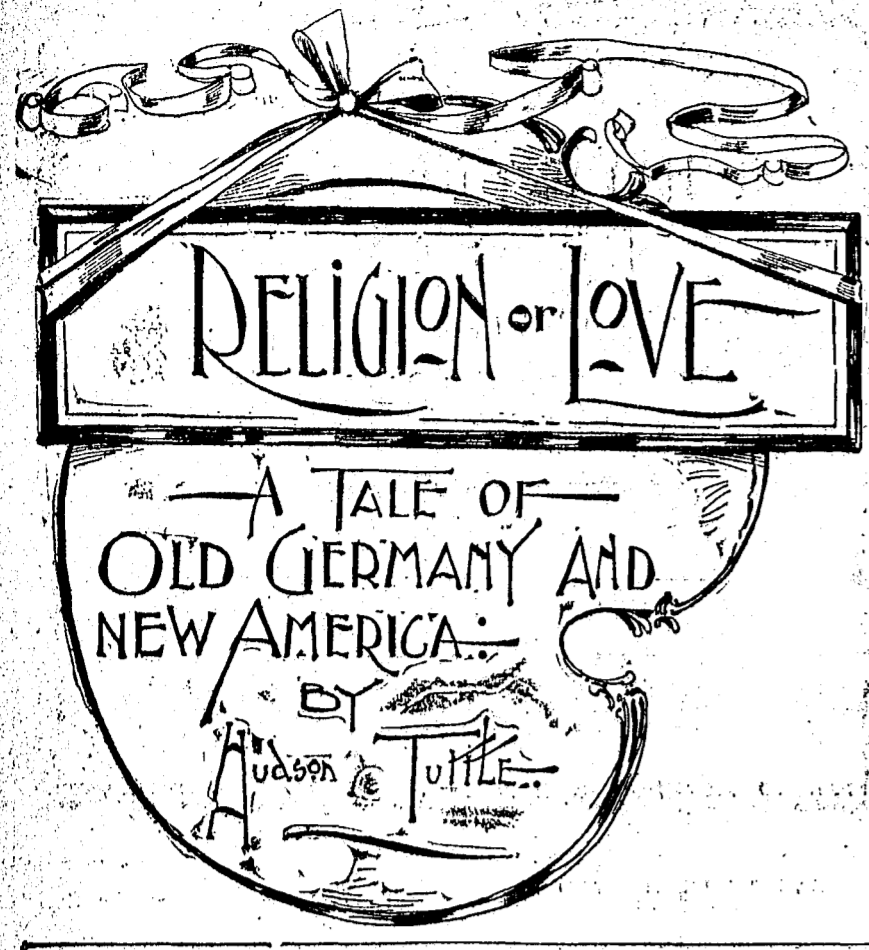
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A MAN AND HIS SOUL.



CHAPTER XX.

Down the Huron—The Trapper's Story.

The Huron for several miles from its mouth is a broad, deep stream, moving sluggishly, with wide, marshy borders. It was renowned among the Indians for its abundance of fish, and of game which frequented its borders. At the time of which we write, a single trapper had built his lodge on its shore and had won the friendship of the Indians. He had lived there many years, and they regarded him with awe as a superior being. The summer preceding the arrival of the missionaries, a companion came to share his rude hospitality; one the opposite of himself in character. The Indians called the trapper the Old Man, and he gave them no other name. His companion was John Flammarion. Nobly born and moving in the aristocratic circles of Paris, he became disgusted with such frivolous life and came to the New World. From Montreal, then a trading post, he pushed westward, ascended the St. Lawrence, coasted along Lake Ontario, carried his frail canoe around the Falls of Niagara, and the Rapids, and after several months entered the mouth of the Huron. Here he met the old man, who was fishing, and by invitation accompanied him to his lodge.

There Flammarion remained, enjoying the seclusion of a hermit's life, buried from the world and all its cares. He was getting satiated with the monotony, and when the Indians brought the news, the next day after the arrival of the missionaries, he hastened to meet those who could speak his own language, and would bring news from the outside world. He persuaded the Old Man to row up the river to Pequotting. When they arrived they were respectfully treated by the Indians, who conducted them to their white guests.

For four years Flammarion had been self-banished from civilized society. During that time he had seen few of his own race, and he came without the least expectation of seeing other than hardy men. His surprise, therefore, was great when Gertrude arose, and cordially extended her hand. He was struck by her radiant beauty, and thrilled by the glance of her eyes. He saluted her in French, and she responded in the same, giving it an exquisite accent. The sounds of their words transported them to sunny France they both well loved. The Old Man at first received little attention. He sat in the door of the lodge, an interested, silent spectator. His hair and beard had not been cut for many years, and hung in iron-gray, unkempt masses from his high, dark brow, and over his breast. His eyebrows were shaggy and shaded his dark, restless eyes. He was dressed in deer-skin breeches with a blouse of the same material belted at the waist. His moccasins were delicately worked by Indian fingers with colored quills of the porcupine, and on the breast of the blouse was an emblem worked in the same manner. He watched every motion of Gertrude in silence, and a close observer would have noticed that his eyes were moistened with tears. Suddenly Gertrude turned to him, her dark eyes lighted with excitement, and said:

"My good father, what think you of the wilderness where you have been so long? Would you not prefer dear old France?"

He started at her words and placed his hand on his brow. "France!" said he absently, "France! I once loved her. He arose as if frightened: "We must go!"

"I beg your pardon," said Flammarion, "must accompany him." "Remember," said Dencke, "you are welcome at any time, more than welcome."

As the canoe swiftly descended the stream, Flammarion's mind was strangely disturbed. Who was this strange being who had awakened such a tide of emotion? Was Guy really her brother? Was Dencke friend or lover? Did not her position cast doubt on her character? He put this insinuation aside with shame for having given it a moment's consideration. Whoever she was, she had awakened bewildering emotions and if he should find inseparable barriers between them, his disappointment would be great. They passed fields of water-lilies, queen of flowers. He watched one of the fairest. When they reached their lodge there were several Indian boys waiting them.

"Who wants a knife?" he asked.

"Then take this lily to the white lady at Pequotting." He wrote on a leaf from his note-book, wrapped it around the stem and gave it to the youth.

"Another fool," remarked the Old Man to himself.

The note informed her that he would call to-morrow, and he punctually kept his word.

"It is kind of you to remember me," she said softly. "Your gift was unexpected and the more highly prized. Its blossom, so fresh and pure, was like a dream."

"Would it please you to gather them for yourself?" he asked.

"A row this lovely morning would be

delightful," she replied. Her dress had become unconsciously fashioned after the Indian style, and her broad-brimmed sun-hat was plaited and given her by one who had become as a sister to her. A red ribbon formed a band, and the glossy feathers of the heron were fastened on its side.

They floated down the smooth stream in the shell of a canoe. What necessity for rowing when the current bore them as the wind bears thistle-down, and when there was no object of going anywhere? It was a perfect day; a clear sky with great white masses of softly blending clouds, the horizon purple in mist, a cool wind from the west, fragrant with the breath of the forest, and a restful quiet everywhere. They floated, Flammarion now and then giving the paddle a gentle stroke, while she, reaching over the side, rippled the water with her hand. The blackbird piped in the bordering rushes, the deep bass of the frog repeated from side to side, and the swallows chived in endless flight.

They came to a curve in the stream where it broadened and was a field of lilies. One larger than the others rested on its green cup on the water, white as snow, with a heart of gold, seeming to have culled all the exquisite beauty of a perfect day, the whiteness of its clouds, the gold of the morning and the perfume of all the flowers, and embodied them in itself. As they passed she plucked and held it up; hand and blossom, rosy cheeks, flashing eyes and raven tresses made an exquisite picture.

"Oh, is it not lovely?" she cried.

"Charming beautiful!" he replied. In his heart his companion and the lily awakened the same pure sense of loveliness.

"Is it wrong to break it from its stem?" she said with a touch of sadness. "These lilies, sitting on the water grouped together, seem like people, to know and have feeling."

"Perhaps they have; who knows?" "If flowers think, what delightful thoughts must be theirs!"

"Would you not like to hear what the jessamine says to the violet at her feet, or the song of the rustling roseleaves?" Or, better, what these white lilies say to each other when the sun looks over the hills in the morning and they expand in beauty to greet him, or when they fold their white petals as he sinks in the West, tinting them with red as though they blushed at his parting kiss."

"A poetical description as exquisite as a flower."

"Did you ever hear the Indian story of the origin of the water-lily?"

"Ah, has it a legend?"

"A most charming one. A great many years ago there lived a girl so deformed in features and uncouth in actions that she was only tolerated out of pity, and even her parents kept her out of sight for very shame. She was lonely and keenly felt the disgrace of her ugliness, but instead of being angered, she busied herself in caring for others. Wherever there was sickness, misery or want, there she would go, and the poor who she fed, the sufferers whom she relieved, called her their star. She went from task to task, and her face became beautiful, her eyes reflected a soft light as of heaven, and all with whom she came in contact blessed her. At last she was dying and an angel came to bear away to the happy land she had so faithfully earned. Beautiful mortal!" said the angel, have you a departing wish?

"Oh," she replied, "the happy land is sweet, but I would choose to stay with those who need me." "That is impossible," said the angel. "Then let me become a flower where I have made myself happy in doing for others." The angel, after deep thought, replied: "Be it as you wish, but no common flower. Thine shall be an emblem of thy past, and as thou hast out of repulsive passions gathered a crown of beauty, so it shall, out of the ooze and slime, gather the perfume of all sweet flowers." She became the snail-water-lily.

While they were thus drifting down the river, absorbed in conversation, the lodge of the Old Man came in view, and by its door they saw him sitting with his face in his hands.

"Shall we visit him for a short time?" asked Flammarion.

"I should be pleased to speak with him. Why do you ask me in such a hesitating manner?"

"Because we are strangers. Perhaps you might fear to trust us."

"If you are strangers," she replied with confidence, "I know not why I should fear to trust you."

They landed, and the Old Man, aroused from his reverie at their approach, gazed sadly into the face of Gertrude, and said:

"They, you have come in flesh and blood from your grave, but it is too late. See! you are still young, blooming, while I, ha! ha! I look into the water and see an Old Man! It will never do. You come too late. You must go back and leave me to die."

"He seems deeply affected by your presence," said Flammarion. "I last night he talked incoherently of you."

"Good father," said Gertrude, "tell me the cause of your grief; what secret haunts your memory?"

"I promised not to whisper, but you must know it. You! for are you not Inez?"

"I do not understand," she replied, confused by his words.

"Yes, yes, you forgot, for it was a long time ago. Twenty-five years ago and have not changed. You are a little darker, you are vigorously attired, but the same. You will remember when I tell you, and you will find that I do not forget. Oh, God! I have too good a memory. It was burned in with flames and scorched by the fires of hell! You remember when on that evening we walked under the vines, and I gathered the blossoms, the velvety young leaves and sprays with delicate tendrils, and wove a chaplet and placed it on your head and kissed you—yes, kissed you, and you said you loved me and would never obey your cruel father, who commanded you to marry one of superior rank. Those vines! Often in the forest I have caught the odor of the wild grape, and it awoke a flood of memories of those vineyards of sunny France and of you. I do not blame you. No, it was no fault of yours. They compelled you against your wishes. I thought you played false, and accused you shamefully. How I repented when I received that brief letter telling me that all was over and it was only left us to forget each other. Forget! Did you forget? Did I learn how you played and sank under the coldness of one who had promised to protect, and at last died? Oh, do not start; you died. I followed you to the tomb, and after they had gone, I went and looked in on your coffin."

"Oh, how horrible are your words!" exclaimed Gertrude with a shudder.

"Horrible! What, then, is the reality? All I loved or ever could love in that coffin, and I forbidden by regard for your good name to speak! As I loved you, I hated mankind. They said I was mad, and shut me in a madhouse. They beat me and chained me in a loathsome cell, and we conversed together. Those were saddest meetings, though they brought me stripes. You came once, when we talked over what our lives might have been had fortune been less severe. When you went away, for you came and went as a spirit through the prison walls, I shook my chain and attempted to loosen it from the staple and follow. It held me fast. I was possessed by superhuman strength and broke the ring which fastened around my ankle. The cell door was unbolting, I passed out, and when I reached the guard I noiselessly approached and seized him by the hair, threw him with such violence on the stone floor that he lay insensible. I glided along the hall in the darkness, pushed the last watchman aside and sprang out of the accursed place. After a time, I came to America, where I have found the savage less savage than the Christian, and nature a kind mother to her child wounded unto death."

"Your narrative," responded Flammarion, "is deeply interesting, but you confuse events. This lady cannot be the one of whom you speak. That is one who is dead, while this one is living."

"Do you think me mad?" Did I not say, and I do not know?" he replied fiercely. Throwing his hand into his bosom, he drew forth a gold locket set with a pearl cross. "Do you deny this, Inez? Do you deny giving me this?"

Completely bewildered she remained silent, with her eyes resting on the worn locket.

"See!" he continued, "See! I will show you your own face! No one has seen it since you gave it to me under the vine-covered trellis of your own home."

He opened it and placed it in her hand. It was an exquisite miniature of herself.

"My mother, my darling mother!" she cried in mingled tears and smiles, kissing it again and again.

"What mystery is this?" said Flammarion. "It is you, and yet painted before you were born!"

"I see!" said the Old Man, dreamily. "Your mother! She told me in her cell she had a daughter and a son." Turning sharply he continued: "Flammarion, do you now wonder why I am as I am? Do you think it strange I loved her mother?"

This inquiry was answered by silence, but on the homeward way, Flammarion said, earnestly: "Our acquaintance has been brief, but in these solitudes, we soon learn each other's character and motives. Will you allow me to repeat what our friend once said to your mother?"

He paused, and after a long silence he looked up into his face, her deep eyes expressing the soul of candor and truthfulness, and replied: "We have known each other only these two days. Even from yourself I know nothing of the past, or your plans for the future."

"True, I forgot. It seems as though we had always been acquainted. I have in France a home, position, honor; whatever I am I offer you."

"Hail!" she laughed, "a vague desire, I feel, yet would I accept it more implicitly than if you had told me more. You know less of me."

"I do not wish to know more. Will you answer me?"

"Not now," she replied, annoyed by his urgency, "not now—to-morrow. I must think. What if I tell you I hopelessly love another? That I have not a whole heart to give? I do not know whether I have or not." As she sprang ashore she waved her hand as a sign for him not to follow. He called after her: "Remember—to-morrow."

[TO BE CONTINUED.]

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[TO BE CONTINUED.]

cause for weariness.

We own to an intensely tired feeling as we take up some church publication and read how God meant to be understood when he said something in the Holy Word not in harmony with the teachings of ecclesiasticism. "God meant to be understood as saying," then a whole chapter of teaching, by one upstart priest, of a passage in direct conflict with the plain and unequivocal language. Though assured the Bible is an infallible guide to truth, we can never know its meaning, for each commentator will give the sacred text a rendering to suit the dogma of his particular church. When no other way can be devised to get rid of an obnoxious passage, then the translation is at fault, and it must be juggled with until it agrees with the popular creed. The process of ordination has a wonderful influence in teaching the candidate the will of the Almighty.

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"I promised not to whisper, but you must know it. You! for are you not Inez?"

"I do not understand," she replied, confused by his words.

"Yes, yes, you forgot, for it was a long time ago. Twenty-five years ago and have not changed. You are a little darker, you are vigorously attired, but the same. You will remember when I tell you, and you will find that I do not forget. Oh, God! I have too good a memory. It was burned in with flames and scorched by the fires of hell! You remember when on that evening we walked under the vines, and I gathered the blossoms, the velvety young leaves and sprays with delicate tendrils, and wove a chaplet and placed it on your head and kissed you—yes, kissed you, and you said you loved me and would never obey your cruel father, who commanded you to marry one of superior rank. Those vines! Often in the forest I have caught the odor of the wild grape, and it awoke a flood of memories of those vineyards of sunny France and of you. I do not blame you. No, it was no fault of yours. They compelled you against your wishes. I thought you played false, and accused you shamefully. How I repented when I received that brief letter telling me that all was over and it was only left us to forget each other. Forget! Did you forget? Did I learn how you played and sank under the coldness of one who had promised to protect, and at last died? Oh, do not start; you died. I followed you to the tomb, and after they had gone, I went and looked in on your coffin."

"Oh, how horrible are your words!" exclaimed Gertrude with a shudder.

"Horrible! What, then, is the reality? All I loved or ever could love in that coffin, and I forbidden by regard for your good name to speak! As I loved you, I hated mankind. They said I was mad, and shut me in a madhouse. They beat me and chained me in a loathsome cell, and we conversed together. Those were saddest meetings, though they brought me stripes. You came once, when we talked over what our lives might have been had fortune been less severe. When you went away, for you came and went as a spirit through the prison walls, I shook my chain and attempted to loosen it from the staple and follow. It held me fast. I was possessed by superhuman strength and broke the ring which fastened around my ankle. The cell door was unbolting, I passed out, and when I reached the guard I noiselessly approached and seized him by the hair, threw him with such violence on the stone floor that he lay insensible. I glided along the hall in the darkness, pushed the last watchman aside and sprang out of the accursed place. After a time, I came to America, where I have found the savage less savage than the Christian, and nature a kind mother to her child wounded unto death."

"Your narrative," responded Flammarion, "is deeply interesting, but you confuse events. This lady cannot be the one of whom you speak. That is one who is dead, while this one is living."

"Do you think me mad?" Did I not say, and I do not know?" he replied fiercely. Throwing his hand into his bosom, he drew forth a gold locket set with a pearl cross. "Do you deny this, Inez? Do you deny giving me this?"

Completely bewildered she remained silent, with her eyes resting on the worn locket.

"See!" he continued, "See! I will show you your own face! No one has seen it since you gave it to me under the vine-covered trellis of your own home."

He opened it and placed it in her hand. It was an exquisite miniature of herself.

"My mother, my darling mother!" she cried in mingled tears and smiles, kissing it again and again.

"What mystery is this?" said Flammarion. "It is you, and yet painted before you were born!"

"I see!" said the Old Man, dreamily. "Your mother! She told me in her cell she had a daughter and a son." Turning sharply he continued: "Flammarion, do you now wonder why I am as I am? Do you think it strange I loved her mother?"

This inquiry was answered by silence, but on the homeward way, Flammarion said, earnestly: "Our acquaintance has been brief, but in these solitudes, we soon learn each other's character and motives. Will you allow me to repeat what our friend once said to your mother?"

He paused, and after a long silence he looked up into his face, her deep eyes expressing the soul of candor and truthfulness, and replied: "We have known each other only these two days. Even from yourself I know nothing of the past, or your plans for the future."

"True, I forgot. It seems as though we had always been acquainted. I have in France a home, position, honor; whatever I am I offer you."

"Hail!" she laughed, "a vague desire, I feel, yet would I accept it more implicitly than if you had told me more. You know less of me."

"I do not wish to know more. Will you answer me?"

"Not now," she replied, annoyed by his urgency, "not now—to-morrow. I must think. What if I tell you I hopelessly love another? That I have not a whole heart to give? I do not know whether I have or not." As she sprang ashore she waved her hand as a sign for him not to follow. He called after her: "Remember—to-morrow."

[TO BE CONTINUED.]

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We own to an intensely tired feeling as we take up some church publication and read how God meant to be understood when he said something in the Holy Word not in harmony with the teachings of ecclesiasticism. "God meant to be understood as saying," then a whole chapter of teaching, by one upstart priest, of a passage in direct conflict with the plain and unequivocal language. Though assured the Bible is an infallible guide to truth, we can never know its meaning, for each commentator will give the sacred text a rendering to suit the dogma of his particular church. When no other way can be devised to get rid of an obnoxious passage, then the translation is at fault, and it must be juggled with until it agrees with the popular creed. The process of ordination has a wonderful influence in teaching the candidate the will of the Almighty.

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"The Hon. L. V. Moulton is With The Progressive Thinker and Sees Danger Ahead

The Bill Before the Illinois Legislature Should Be Defeated.

The Hon. L. V. Moulton, of Grand Rapids, Mich., sends us the following answer to an inquiry, as to ordination in one State being recognized by other State Associations:

TO THE EDITOR:—In response to a request to answer an inquiry, I will say that the general custom and rule of law would be to recognize the ordination by any other State Association. The question whether the California Association of Spiritualists is a valid one to the requirements of the Illinois law could be raised, and if the defendant should be in the hands of the enemies of Spiritualism, as is usually the case, some excuse could easily be found for ignoring the California ordination. I should not recommend relying upon it, if the bill as published in THE PROGRESSIVE THINKER should become a law.

There is no United States law, that I am aware of, specifically against using the mails for carrying on the business of an astrologer; but there is a drag-net law prohibiting the use of the mails for any fraudulent business whatever. Under this law a return was sent to the penitentiary for answering sealed letters, and the court declared it to be "prima facie evidence of fraud when any one claims to do an impossible thing," and further, that "the court ought not to stultify its intelligence by taking testimony to prove such an absurd proposition."

I think all persons using the mails for the business of astrology, diagnosing diseases by letter, giving life readings, etc., are within this rule laid down by the Federal Court, and liable to be convicted and punished. I think if the Illinois bill becomes a law it will be used to persecute honest mediums as much as to sift out the unworthy, and the provision to screen the licensed and ordained, is only so to the Spiritualists to avoid their opposition to the bill. It would, however, have a beneficial effect if enforced, and that is to force Spiritualists to organize in self-defense, but the main objection to the bill is that any one exercising Spiritual gifts is declared to be a common swindler, and disorderly. There are no provisions whatever to discriminate between the genuine medium, clairvoyant or seer and the mere pretender. All are indiscriminately declared criminals by law.

"Alleged or pretended Spiritual powers" would be interpreted by any court to mean any power relating to or derived from the realm of spirit or spiritual intelligence. Then this bill, after declaring all mediums to be frauds, criminals and disorderly on general principles, permits such fraud, crime and misdemeanor to be licensed and ordained by an incorporated State association of Spiritualists. This the second section becomes an insult to the Illinois Spiritualists. In its substance declares mediumship is criminal and disorderly under the statute. It is fraud, swindling and misdemeanor on general principles, but under cover of religious liberty Spiritualists may license such fraud, swindling and misdemeanor, if they will accept of this legal standing.

Paul wrote: "Concerning spiritual gifts, brethren, I would not have you ignorant," but in this Christian (?) land the solemn of the Illinois Legislature proposes to declare that those who claim to exercise such gifts "shall be deemed and taken to be common swindlers, or disorderly, and that the Spiritualists may, by State incorporation, license these common swindlers and disorderly people to conduct their business in the interest of the religion of Spiritualism." If this bill becomes law, let me suggest the following form of license for the Illinois State Spiritualist Association:

License to Swindle, Defraud and Commit Disorderly Acts in Behalf of the Religion of Spiritualism.

WHEREAS, it has pleased the people of the State of Illinois to declare by statute law that mediums and all others exercising analogous gifts, or claiming so to do, are common swindlers and disorderly persons; and

WHEREAS said Legislature has generously granted us the Illinois State Spiritualist Association—the right to license said swindlers and disorderly persons to defraud the public in the interests of our religious belief:

NOW, THEREFORE, to all whom it may concern: Be it known that we, the said Illinois State Spiritualist Association, hereby license and ordain..... of..... in the county of..... and State of Illinois, as a minister of the gospel of Spiritualism (the same being in law a fraud, swindler and disorderly person) to swindle and defraud the public, pursuant to act..... of 1895, by means of black art, magic cards, clairvoyance, divination, palmistry, spirit-mediumship, magnetic healing, mesmerism, psychometry, trance mediumship, or any other supernatural or occult power that the said..... may have or assume to have.

Attest:

SEAL:

NOTE:

N. B. The above practices are criminal, fraudulent and disorderly under the statute, and are only permitted as a special favor to such as are possessed of above license, duly issued and in force. All others having such powers, or claiming to have them, are warned

against exercising the same for a valuable consideration, and will be duly prosecuted in the interests of our statutory monopoly of this kind of criminal fraud and disorderly conduct secured to us by law.

Such a license is strictly in harmony with the proposed law, and I should insist, as president of the Michigan State Spiritualist Association, in issuing exactly that kind of a document, if such a law was enacted in this State, and we were applied to for licenses by mediums. Suppose an analogous case:

The majority of the Illinois Legislature presumably do not believe that masses, prayers and ceremonies will have any effect on the condition of the souls of the dead. The logical conclusion is that all money paid for such is lost and fraudulently obtained. Would they enact that all persons offering to mitigate the punishment of souls in purgatory, or change their condition by prayers, masses, etc., and taking pay for such ceremonies, were common swindlers or disorderly, and liable to fines as such? And then, to pacify the Roman Catholics, enact that such fraud might be licensed by a church incorporated by law. Would not Rome howl? How many Roman Catholics would favor such a bill? And what legislature would dare to enact it?

Yours truly,

L. V. MOULTON, President Michigan State Spiritualist Association. Grand Rapids, Mich.

POLICE ARE PUZZLED.

A Case at West Duluth in Which Spirits Figure.

A RARE TREAT.

A Series of Articles by the Great English Author.

THE FAMOUS CHAPTERS.

Gibbon on the Origin of Christendom.

BY PROF. EDWIN JOHNSON, Of London, England.

I am writing at greater length than I intended about Gibbon's fifteenth chapter. The extraordinary interest inspired both by the man and the subject will be my excuse, for dwelling a little longer on his "first cause" of the rapid growth of the church, I believe the scenes which passed before the mind of Gibbon as a distant dream may, with patience, be resolved into something like the following representations of a world not nearly so distant in point of time from us as we have commonly imagined.

Let me attempt a slight retraction, or fresh handling, of the question of the Gnostics, in which particular interest has been taken by Mr. Gerald Massey and other writers, and in which I once thought, from the very peculiar and pointed allusions to this sect, the core of the problem was to be found. A longer study of the evidence has led to a modification of my opinion. I hope I shall make clear to my readers that there never was any such sect as the Gnostics, holding a peculiar Christian creed, and practicing peculiar rites of their own, any more than there is a religious sect of scientists in the present day; but that the name and the tenets of the Gnostics were purely one of the inventions of the monks of the Renaissance; their pertinacious and inflexible endeavor being to persuade the world that, amid all diversities of opinion among learned and unlearned, some kind of Christ and Christianity had been almost universally acknowledged under the Roman empire.

They delight to exaggerate in the multiplication of imaginary heresies, because all the heretics are made to name the name of Christ, and though they may quarrel about the forms of Christ, yet their contention makes the church go on. "Christ is preached, and therein I rejoice, yea, and will rejoice!"

Gibbon says: "The Gnostics were distinguished as the most polite, the most learned and the most wealthy of the Christian name. That general appellation which expressed a superiority of knowledge was either assumed by their own pride, or ironically bestowed by the envy of their adversaries."

Let me comment on this by pointing out that, as we have no sources for the existence of any such folk except the monks, and as the primary language of the monks is not Greek, but Latin, we may render Gnostics as "men of science." And the object of the literary and learned monk is to make the world of reviving philosophy and science believe that there had been almost from the early days of Christianity intellectual and educated men who "blended with the faith of Christ tenets derived from Oriental philosophy, and even from the religion of Zoroaster." These are Gibbon's words. And again he says: "As soon as they launched out into that vast abyss they delivered themselves to the guidance of a disordered imagination; and as the paths of error are various and infinite, the Gnostics were imperceptibly divided into more than fifty particular sects."

Each could boast of its bishops and congregations, of its doctors and martyrs; and, instead of the four gospels adopted by the church, the heretics produced a multitude of histories, in which the actions and discourses of Christ and of his apostles were adapted to their respective tenets. The success of the Gnostics was rapid and extensive. They covered Asia and Egypt, established themselves in Rome, and sometimes penetrated into the provinces of the West. They contributed to assist rather than retard the progress of Christianity. The church was ultimately benefited by the conquest of its most inveterate enemies."

Whence did Gibbon derive these notions? Once more, from that key to the whole enigma of Catholic literature, the list of "illustrious writers," to which I have over and over again so emphatically invited the attention of my readers. Among these, Irenaeus, Epiphanius, Eusebius, Origen, Sozomen, are the literary figures, the mere pen-names which serve to introduce the Catholic theory about heretics. Understanding all this to be mere device and disguise, the full force of Gibbon's statement is then felt, that these writers were "inclined to multiply the number of sects which opposed the unity of the church." The truth is, they luxuriate in these creations; they provide a perfect forest and thicket of them; so that, when weary of wandering in the mazes of these intricate theologies we may listen gladly to the voice which calls us to walk in the one path, and to admire (as the monk disguised under Eusebius says): "The grandeur and glory of the Catholic church," ever self-consistent, ever the same, in her march to conquest.

There is something truly Machiavellian in their ingenious politics. You say: "I cannot accept the Catholic dogma. I stumble at this incarnation, this virgin-birth, this crucifixion."

"Ah!" the monk flatteringly replies, "there were men of genius and learning who thought like you. There was the famous Marcion, for example, and others who held the Docetic theory. They thought it was all a phantasmal affair. Christ did not really become incarnate, was not really crucified. There was a vulgar illusion of the senses; but spiritual men knew better. These are new opinions at all."

If we take the monk seriously, as I believe we all have done, we begin hunting for traces of these philosophic Christians, only to find, after utmost research, that no such sect has left a posterity or a monument; that they are all as phantasmal as their alleged opinions. We return disgusted from a will-o'-the-wisp chase, and the instructive discovery of an ecclesiastical mare's nest. We find difficulties in the canonical

gospels. "Have you ever read Marcion's gospel?" asks the plausible monk.

"Where is it to be found?"

"In the writings of our Tertullian."

We read Tertullian; we can find no Marcionites to tell us about their master and his gospel. Perchance it may occur in the end to ask: "Why do Catholics keep the heretic's memory alive—why not suppress his name and burn his books?" Recalling no answer to that inquiry, it may begin to dawn that they only who advise a man and his writings have an interest and a purpose in doing so. We would never have heard of any heretic writings but for the Catholics. How explain this? In no way, as it seems, but one; that it is the Catholics who wish us to believe that, amid the widest differences of speculative opinion among all these germinating and swarming sects, some common substance of fact was admitted by all. They survey the whole field of thought; they call it Christian, in some sense, to the very horizon; they send us prospecting into this vast field, they want us not to get off their premises; they have established their territory in the human imagination, which has been forced, in the void of full critical knowledge, to depend upon them for its pictures of the past.

It signifies very little whether we read the monks or whether we read Bossuet; the policy of the great church is ever the same. It is to bewilder and confuse, to weary and sicken us of the exercise of intellectual choice among the forms of theologic thought, until we cast ourselves, like sobbing children upon their mother's bosom, into the arms of an infallible church. At the bottom of all this affected allegorical talk about Gnostic sects, who never had any existence as such, except in the brains of these ingenious monks, there is professional enmity to what they designate "science falsely so-called,"—in other words, to any attempt to make the Catholic system more commendable to reason and good taste.

In his remarks upon the zeal of all the imaginary sects against polytheism, Gibbon again shows how he was misled by the falsity of the sources. Again he names the Jews as distinguished from the other nations of the ancient world in this respect, not being aware of their close relations to the Mohammedans, who were the true iconoclasts in Europe. It will be observed how utterly the conventional church history thereby breaks down in any attempt to realize to ourselves any natural development of religious zeal in Europe. It is supposed to be a Jewish ferment; it is supposed to break out among the Christians in some inexplicable manner at the beginning of the Roman empire; it is supposed to break out again some six centuries later, among the Arabians. There is no philosophy here; no scientific account of this mystic affection in Europe; no "natural history of enthusiasm."

But see! no sooner do we perceive the invasion of the West by this oriental theology than this zeal against images is directly traceable to the victories of Arabs, Moors and Turks; then we have one period, say of some hundred years, for the study of this great phenomenon. It is the question of one great wave passing over the world with which science can deal; no affair of insane outbursts, the connection of which cannot be traced out. Our human world is governed by law; but the laws of its past development cannot be traced until we have re-edited our Oriental and our monkish story-books upon a sound chronological scheme.

All Gibbon's notions of Christian zeal against polytheism were, as usual, derived from the monk illustrators of the monasteries; from the imaginaries called Justin Martyr, Athenagoras, Lactantius. The Greek of the first named is wretched stuff, like the rest of the writing which has been concocted in that language in support of the falsehood of the Oriental origin of the church. On the other hand, the men who write under the masks of Lactantius and Tertullian are able rhetoricians. They were probably of French nationality or education; they command lucid eloquence. We can listen to them with the same kind of pleasure we receive from the able address of an advocate who, as all are well aware, does not believe at heart in the justice of his cause. The actor weeps, and makes us weep, over the sorrows of Hebeba. The arraigned statesman feels for a time the guiltiest man in the world as he listens to the declamation of Sheridan; nor is it to be denied that there is a glamour in the best rhetorical writings of the monks, no less than in their pulpit perorations at the present day. It is not our design to quarrel with Gibbon's sincerity; the man who is in love with some great principle, and the sincerity of a man whose whole soul is wrapped up in his convent, his order, his symbols, and its instruments of victory. But for popular effect, the advantage is with the latter. His story has been written for him; he has not the embarrassment of feeling his way at every step; his voice is one of a chorus singing the same thing; an irresistible torrent of rhetorical melodies is poured upon the world.

Immense has been the influence of can-I mean the musical recitation of great falsehoods by unanimous bodies of men and women all over the world. It appears to me that Gibbon was, to a great extent, under the spell of Tertullianic eloquence. He thought it represented the sentiments of the common Christian folk, instead of being the professional declamation of a Catholic priest, who knew that old and new Romanism could not exist in the world, side by side, as rivals. He seems to have wondered at the excess of zeal against so elegant and instructive a system of ideas as Roman polytheism actually was. But he does not seem to have felt how insincere was the fulminating against old Romanism. For what in great part is the Roman Catholic system but old Romanism baptized and called by another name—"the old business carried on by a new firm," as Conyers Middleton pointed out? We must not be deceived by names; but these words, polytheism and idolatry, are the best names we have at present, to designate indigenous instincts of

human nature. And better to have a sincere polytheism, which represents human nature all around, than an emasculate, enervate polytheism which suppresses the stronger instincts, and cultivates the affectation of impossible ideals.

"The whole of this interesting subject, the religion of a Romanism to the old, is, however, placed in a new light, if, as I insist, Tertullian and the rest of the declaimers are really Renaissance men, standing, even as the Hebrew prophets themselves, on the border line between two worlds, witnessing the decay of old customs, of which men were wearying, and promoting what may have been, on the whole, a beneficial, though extravagantly overpraised, reformation."

[TO BE CONTINUED.]

MOSES RE-EMBODIED.

Notes From Mattie E. Hull.

TO THE EDITOR:—It is nearly one year since Moses Hull was reported "Dead—Stricken Down in the Midst of an Awful Tirade of Blasphemy." I wish to report that he is a very busy man in his new embodiment—in fact, doing just as much harm to old conservatism as ever.

The month of January, as your readers know, was spent in Columbus, Ohio. Never was a more genuine revival awakened in any cause, than on behalf of Spiritualism, and the extension of it, during our recent sojourn. His efforts are directed to the freedom of thought and emancipation from man-made creeds and religious dogmatics. Moses Hull is to Spiritualism what Paul was to Christianity, its ablest exponent and defender. The success of the series of lectures delivered was phenomenal, large and intelligent audiences greeting him on each occasion. The lecture on Monday night last was a defense of the character and patriotism of Thomas Paine—the author-statesman. This lecture was replete with patriotic incidents and historical facts relative to the part taken by Thomas Paine in the revolution for American independence, much of which was unknown to the large and appreciative audience which was present.

"Rev. Moses Hull will return again in April and deliver another course of lectures, when we hope the press of the city will give the printer, publisher, author and preacher that recognition his eminent abilities merit."

In fact, the people were not satisfied with Mr. Hull's labors and have engaged him to return for the month of April and take up the work again. During January, Mr. Hull delivered week-night lectures in Huntington, W. Va., Dayton and Alliance, Ohio. From Columbus, we went to Dunkirk, Ind. We held a series of fine meetings, under the auspices of a recently organized society, in which there is not a woman member! As unpopular as the few Spiritualists in that town had supposed their cause to be, the hall they secured for the meetings would not hold the people, so the third meeting was announced to come off in the Opera House, and although protracted church meetings were going on in the town, we met very large delegations at every session. Large delegations were in attendance from several adjacent towns.

Our forces were next moved to Dayton, Ohio, where we are at present writing. Mr. Hull and the Rev. H. J. Becker, D. D., are measuring lances the present week. Our Moses, of course, on behalf of Spiritualism, and the Reverend on behalf of Orthodoxy. He is a representative of the United Brethren Church. The contest brings out immense crowds; a large delegation is in attendance from Columbus. I have not been out to this intellectual fray; the hall is packed to suffocation each night, and the air is so thick with the smoke of a "good old stage" I deem it better to absent myself, than in my present condition to run the risk of sitting two hours in a crowded, ill-ventilated hall.

For some reason the forthcoming book, "Encyclopedia of Biblical Spiritualism," progresses more slowly than we could wish. Of course, some of the delay has been occasioned by loss of proof, and waiting for duplicates, but we long since learned we could not always rely upon the promise of printers. We fear it will not be from the press until near the first of March, but would say for the benefit of our subscribers, that it will be mailed with the latest date possible, as soon as it falls into our hands.

Mr. Hull's time is about all engaged, until after the camp-meetings. I have spent most of the winter with him, and while I have not been so active in the field as during some seasons, I have been busy as far as my strength would permit, and of assistance to my husband, who has had much more correspondence and other writing than he could attend to in connection with his continuous platform work.

From this place we go to Muncie, Ind., where we are to assist in the dedicatory services of a fine hall, fitted up for the use of the Spiritualists.

The latter part of this month, Mr. Hull lectures in Sherwood, and Olds, Mich. He will have but two or three days home, before he leaves for his March appointment in Boston.

THE PROGRESSIVE THINKER continues par excellence. I am reading the "Encyclopedia of Death." It is instructive and as fascinating as a novel. Dayton, Ohio. MATTIE E. HULL.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

Narragansett is a corruption of the Indian name Nalagansett, "at the point."

IN THE WORK.

Letter from Mrs. M. E. Cadwallader.

On January 24, I left my home in Philadelphia, to go to the reunion of Spiritualists in the city of Baltimore. The enthusiasm manifested at that place might well serve as an example to those who do not believe in organization. There I was the guest of Dr. and Mrs. Lappe, both earnest Spiritualists. Owing to the fact that I was contemplating a western trip I was unable to accept the cordial invitation extended to take part in the services of the following Sunday.

Tuesday, Jan. 29, found me enroute to the west. I stopped long enough in Washington to help celebrate the birthday of Thomas Paine, at the headquarters of the National Spiritualists' Association. It is well that even at this late day justice is being done to the memory of that noble man who played so prominent a part in making this country free in more ways than one.

Thursday, January 31, I arrived in Cincinnati. A reception to Mrs. Lillie had been announced for that date. On reaching the Light of Truth office I found that Mrs. Skidmore was at the point of passing to the higher-life. Dear Mrs. Skidmore. How eloquently the vacant chair will speak to those who gather at Cassadaga Camp next season. Words are but poor instruments when we would attempt to pay a tribute to her memory. Her kindly acts are her monument, and they are many. I am glad that I have known her. Those who knew her best loved her most.

On Sunday, February 3, I had the pleasure of addressing a very enthusiastic audience at the First Society of Christian Spiritualists. They are loyal to the National Spiritualists' Association, and responded to my appeal for support, willingly. Sunday evening I was present at the Union Society, where Mrs. R. S. Lillie, presides. The beautiful hall was well filled and another donation was made to the funds of the National Spiritualists' Association in response to my appeal.

From Cincinnati I went to Aurora. There I met one of the workers of the Chicago convention, Mr. J. E. Bruner. I found him just as enthusiastic as ever. I wish more were like him. There is material there for a good society and it is to be hoped that one will soon be formed. Two days I spent at that place. Those I met were thorough Spiritualists and had the good of the cause at heart. I must not forget Mrs. Ropp, the test medium whom I met at Cincinnati. One hundred and three messages were given by her in about one hour, every one of them correct.

During my stay in Cincinnati I had the pleasure of visiting Rabbi Wise, who has made such extensive researches into the origin of Christianity. He told me that he had seen a copy of Josephus, which did not contain the celebrated passage so often quoted by our Christian brethren as being positive proof of the existence of Jesus of Nazareth. He also had seen a copy of the Annals of Tacitus, which did not contain the passage so often quoted for the same purpose. I consider the time spent with Rabbi Wise of great value to me.

From Aurora I went to Indianapolis. Here I came in contact with a blizzard. I was buffeted one way and another till I did not know which way to go. Stepping into a store I called a cab and told the driver to take me to the passenger office of the Lake Erie and Western railroad. He evidently got bewildered, for he drove me to the depot. I informed him that I wanted to go to the passenger agent's office. He then drove me to the Union Depot. "I do not want to leave town," I said; "I want to go to the agent's office." He replied: "This is the biggest depot in this town. Is it not big enough? Well, after considering the trouble I had length arrived at my destination. After exchanging my business I started for the train but found the cars all stopped, so had to walk. I verily believe that a blizzard in the West confuses the senses, as I soon found that, instead of being at the depot, I was quite a distance from it. For once I was discouraged. Mentally I said to myself: 'If somebody would only tell me what to do, I would be thankful.' Just then I heard a lady who was passing, say: 'Yes, he asked me if I would let him come to our circle sometime.' That was all I heard, but to me it was enough. Circle was the magic word. I stepped up to them and said: 'Are you Spiritualists?' To which they replied: 'Yes.' Then I told them the predicament I was in, and they invited me to go with them to the meeting of the Ladies Aid, which was to be held at the residence of Mrs. Herbine, the well-known slate-writer. There I met a number of the members of the society, who did everything in their power to make me forget the blizzard. Leaving there, I called on Mrs. Lake, who is speaking there this month. She entertained me until I had forgotten all about the blizzard, and was prepared to start on my journey again.

From Indianapolis I went to Muncie. If you want to see Spiritualists, go to that natural gas town. The women there do not want to vote. They know nothing about the trials of their sisters in the East. Think of a town with no ashes to take care of—no wood to split—no fires to attend to. It was a revelation to me.

Here I met liberal Spiritualists. They have a temple of their own, through the kindness and generosity of Mr. R. H. Mong, the president of the society. They had a good meeting, in spite of the inclement weather. At the conclusion of my address, a motion was made to take out a charter from the National Spiritualists' Association. This was done, and I had the pleasure of seeing it adorn the wall on the Sunday following, at which time they dedicated the temple.

On Thursday evening, by special request, I addressed a very enthusiastic audience upon the topic, "The Life-Work of J. M. Roberts, as Revealed in 'Antiquity Unveiled.'" The wonderful phenomenon that occurred on that occasion I will leave others to testify to.

I found Muncie on the eve of a revival. Moses and Mattie Hull were engaged, and for a week meetings were held after noon and evening. I took part on Sunday, Monday, Tuesday and Wednesday afternoons. The audiences were enthusiastic in the extreme. A minister of the gospel had challenged all mediums to prove that the spirits of the so-called dead produced the phenomena of Spiritualism. Every church in town had revival services, so as to keep their members from attending the services of the Spiritualists. It did not keep them

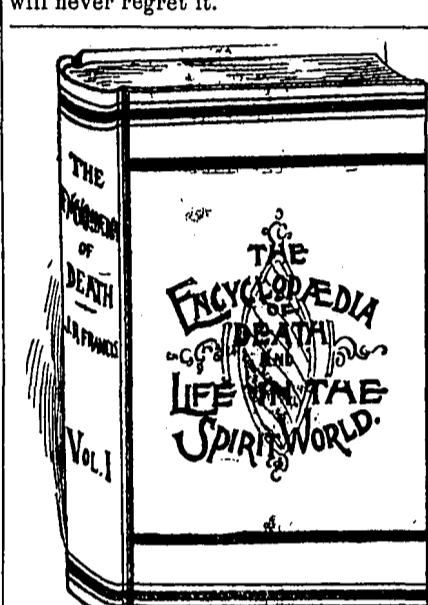
away, as the hall was filled every afternoon and evening, and in one case a minister left his own services in order to attend Mr. Hull's lecture.

People were there from all the surrounding towns. In one case, the people came one hundred miles to be present. In addition to Mr. and Mrs. Hull, Mrs. Kaynor was present. She gave readings and tests every afternoon, to the delight of her listeners. I was entertained by Mr. and Mrs. Zach. Mong, who did all in their power to make the revival a success.

Among the friends at Muncie was Dr. J. H. Mendenhall, a man of wonderful power as a writer. He is too well known to need any comment of mine. Dr. Schaub also deserves mention. In fact, the Muncie Spiritualists ought to consider themselves blest in having in their midst so many earnest workers.

I left Muncie with regret. Having to wait in Indianapolis several hours for my train, I improved the time by going with Mrs. Lake to see Mrs. Herbine. After a little time spent in social converse, Mrs. Herbine said she would give me a slate-writing. It was a pleasant experience. Message after message came from spirit friends; each one being of such a nature as to positively identify the writers. It is such experiences as this that help us on our way through life.

From Indianapolis to Chicago, where I am at the present time. I shall write later about my work at this place. Let me say, however, that in every case where the claims of the National Spiritualists' Association are presented, there is no difficulty in getting people to work with us. The opposition, as far as I can see, comes from those who have not fairly investigated our methods, and I would say to all Spiritualists, "Come in and help us." We are striving earnestly to work for the good of all. Let us be a helping hand. If we make mistakes, that is because we are human. Put yourselves in the place of those whose whole energies are bent in the direction of placing Spiritualism before the world as it should be. Help the National Spiritualists' Association. You will never regret it.



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

G. W. Brown, M. D., prominent as editor, publisher and author, says: "One of the incomprehensible questions with me is: How do you find time in the midst of your multitudinous duties as editor, publisher, business manager and general factotum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death, and Life in the Spirit-World. The book is splendidly gotten up."

A Dreadful Alternative.

Police Magistrate Morrison of Rockford, Ill., has adopted a unique method of punishing offenders. Two prisoners, one convicted of drunkenness and the other of beating his wife, were sentenced by him, and "the court" suspended their sentences so long as they attend church regularly.

We know not how it may be with drunkards and wife-beaters, but most sensible, law-abiding people would choose to go to jail rather than endure the affliction of attending orthodox church services regularly. We had supposed that the Constitution of our State forbade the infliction of unusual and cruel punishment, but this Rockford J. P. places his victims "between the Devil and the deep sea."

Dr. J. F. Sell writes from Buffalo, N. Y.: "The Unity Society of Spiritualists, J. W. Dennis, president, held memorial services in their hall Sunday, February 10th, in memory of our departed sister, Mrs. T. J. Skidmore, of Lily Dale Camp, who departed to the celestial home of the soul, on February 3d, in Cincinnati, Ohio. Mrs. Augusta Armstrong, J. W. Dennis, Mr. Mulder and others, all had a kind word for her memory, and also kind words of sympathy for the loved ones that yet dwell in the earth-life."

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. It is a Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

CONSUMPTION

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M. O., 183 Pearl St., New York.

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RELIGION OF MAN AND ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

The past has been the Age of the Gods and the Religion of Faith; the present is the Age of Man and the Religion of Ethics. The Age of Faith is dead, but the knowledge in the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the Religion of Man and the system of Ethics as treated in this work.

The following are the titles of the chapters:

PART FIRST—Religion and Science.

Introduction; Religion; Polytheism; Monotheism; Faith; Worship; Man's Moral Progress depends on his Intellectual Growth; The Great Theological Problems; The Age of Faith; The Age of Man; The Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position; Fate, Free Will, Predestination; The Obligations to Society; Obligations of Man to God and Himself.

PART SECOND—The Ethics of Science.

The Individual; Genesis and Evolution of Spirit; The Law of Man; The Law of Nature; The Law of Progress; Change of Heart; What is Good? What is Evil? The Future; The Future of the World; The Future of Man; The Future of the Race; The Future of the Universe; The Future of the Cosmos; The Future of the Earth; The Future of the Sun; The Future of the Moon; The Future of the Stars; The Future of the Planets; The Future of the Comets; The Future of the Meteors; The Future of the Clouds; The Future of the Rain; The Future of the Snow; The Future of the Wind; The Future of the Thunder; The Future of the Lightning; The Future of the Earthquake; The Future of the Flood; The Future of the Fire; The Future of the War; The Future of the Peace; The Future of the World; The Future of the Universe; The Future of the Cosmos; The Future of the Earth; The Future of the Sun; The Future of the Moon; The Future of the Stars; The Future of the Planets; The Future of the Comets; The Future of the Meteors; The Future of the Clouds; The Future of the Rain; The Future of the Snow; The Future of the Wind; The Future of the Thunder; The Future of the Lightning; 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SATURDAY, FEB. 23, 1895

Magnificent Ruins.

For probably three thousand years a tenantless city has existed in the wilds of Southern Central Africa, of which the civilized world had no knowledge until within the last few years. Not until the British South African Company made its great discoveries in Mashonaland was there any information of this wonderful city of the bygone centuries.

Mention has been made in these columns from the time of these remarkable discoveries, which induced the Royal Geographical and Archeological Societies of Great Britain to send Mr. Bent there on a tour of exploration in 1892; but our eye has just fallen on an article, thanks to the kindness of a lady friend, in the Review of Reviews, which heretofore had escaped our attention, that supplements Mr. Bent's revelations. It is an account of a tour through Mashonaland, following closely on the trail of Mr. Bent, by Mr. D. C. Waal, a resident of Cape Town, of German descent, accompanied by Cecil Rhodes, a gentleman of prominence from Cape Colony.

Accustomed to our diminished maps of eastern countries, we can scarcely realize that Fort Salisbury, virtually the capital of Mashonaland, can only be reached by a journey of near 2,500 miles after leaving Cape Town. An air line from Good Hope to the mouth of the Nile is equal to 4,000 miles.

Describing the magnificent ruins whose granite blocks still retain their places in the Cyclopean walls, Mr. Waal goes on to say:

"There is no doubt Limbabi is one of the most wonderful relics of antiquity in the whole world. It is a great empty city, built around a rock or citadel in the center of the ruins, like the rock of Elephanta Castle, and the Acropolis at Athens. The circuit of the city I did not measure, but I should say it must have been five miles. It is wonderful if the chartered company will keep it as it is, it will be as good as a gold mine to them. Mr. Bent seems to have limited his researches to excavations in search of utensils and relics of the city builders. It is difficult to say how thickly people were packed in Limbabi, in the days when it was a great city full of life and trade, but there must have been a population of 50,000, or possibly 100,000, gathered around the rock citadel. We walked up and down the desolated streets, and marveled that the city so civilized, so wealthy and so powerful should have so utterly passed away without leaving even a memory of the inhabitants to whom it belonged. Its central point, both in interest and situation, was the Temple of the great Phallus, which in the opinion of many experts identifies these forgotten city builders with the Phoenicians. It is a building as large as the Coliseum at Rome, though not so high. The walls are from nine to twelve feet in thickness, and all the interior is in perfect preservation, with the chambers leading to the houses of the priests, and the altars of the great Phallus emblem, upon the top of which we could have camped. These people, whoever they were, were gold smelters. The remains of the furnaces in which they smelted the gold can still be traced. It is a unique spectacle, a whole city remaining through the ages tenantless and so entirely forgotten that even a tradition of its existence has not been left."

The bible worshiper rejoices as he reads this description of the ruins of that ancient city, Tarshish, which Solomon's ships visited every three years, bringing back gold, and ivory, and apes, making the Hebrew king excel all others in riches and wisdom, while all the kings of the earth sought his presence, and added to his wealth, he reigning supreme over all from the Euphrates to Egypt. See II Chron. 9:20 to 28. Yes, this is the Bible story. But note:

Bent and wife, in their explorations of these ruins, found positive evidence in their excavations, that this was a Phoenician mining city. They found remains that left no question on this subject. They even found ingots of tin with marks stamped thereon by Phoenician workmen, glass beads used in their commerce, and, awful to relate, a phallus with a winged globe, a sort of trademark by which any Phoenician can be quickly detected, identical with one in the Museum of Louvre known to all

the world as Phoenician. He had shown that the Temple itself, of such magnificent proportions, was a Phallus Temple. This M. De Waal fully confirms.

Now tell us, good, scholarly, Christian reader, whose junior God is a sort of side-issue descendant of this wisest of men, was this son of David a Phallus worshiper? Did he utilize Phoenician symbols in his mining expeditions? Was he a worshiper of Astaroth, the queen of heaven, as were those people on the sea, with their capital at Tyre? Did Solomon really occupy all that vast region from the Euphrates west to the Mediterranean, and south to Egypt, at the same time with the Tyrian king?

Is it not possible in compiling history from Assyrian records the Tyrian story was copied, adapted, and applied to this little band of robbers located in the Lebanon mountains, whom it was difficult to overthrow because of their hiding-places in caves, in underground passages, and secret recesses in the rocks?

And while about it, do tell why Solomon, in building this great African city, followed exclusively the Phoenician style of architecture, and why was no Jewish coin found, while coin from other countries of ancient stamp were found among the debris of the temple? The inscriptions on rocks found in the country, and on vases, carry us back to a date when Phoenician characters had not yet assumed the form which they bore a thousand years before our era, proving the very great antiquity of these ruins.

Fulfillment of a Prophecy.

In the "Arcana of Nature," written by spiritual control, through Hudson Tuttle, nearly forty years ago, and placed in the hands of the printer thirty-six years ago, it is said:

"We are now ready to inquire where man originated? Manikind, when first they became historically known, were distributed over the greater part of the Eastern hemisphere; yet they appeared to have originated in a common center, and traditions of different nations indicate that this centre of dispersion was located in the high central regions of Asia. Here the dog, the horse, the ass, camel, ox, sheep, goat, cat and gallinaceous fowls were first domesticated, and in or around it many of these still exist in a wild state. Here must have been the seat of man's first development, or these high lands must have afforded protection to a portion of human beings, when a more ancient zoology was swept away by convulsions of which mention is made by the traditions of all nations. The latter is probably the correct opinion; for we find this region skirted by lofty mountains, such as a people fleeing from destruction would naturally seek; and these still bear the sacred names of a grateful people would bestow. To the south of these highlands, far into the Indian Ocean, everywhere is written the grandest and most prolonged convulsions which probably gave rise to the myth of the deluge. On the islands of the Indian Sea, which appear to be crests of mountains rivaling Dhawalagiri in height, and which may have escaped those convulsions which have destroyed the then existing fauna, we find the *pithecus*, orang-outang in stature as large as a man, and in strength equaling eight or more, which from its strong resemblance has received the name of wild man of the wood," and which of all brute creation approaches nearest of man. The seat of man's original development should be placed on the submerged continent, the tops of whose mountains these islands alone represent."

In an enlargement of this idea in a work on the "Origin of Man," which soon followed the "Arcana," it is said that as man originated in that part of the globe now occupied by the Indian Ocean, the fossil remains of the species which formed the connecting links between him and the higher animals should be found there.

Thirty-five years ago there were no facts in redoubled science to support this statement, and not until recently has it been confirmed.

Dr. D. G. Brinton writes to "Science" under the title "The Missing Link Found at Last," that Dr. Dubois, a Dutch army surgeon stationed at Batavia, Java, has found three fragments of skeletons, in the pleistocene strata of Java, which introduce us to a new species between man and the higher apes. It is like, yet lower than the famous Neanderthal skull, pronounced the lowest heretofore discovered.

It is peculiar that Dr. Dubois appears to think that this discovery illustrates the Biblical account of Adam and Eve, for he congratulates himself that it leads to the theory that man originated on the southern slope of the Himalaya mountains, which is not so far from the Garden of Eden! Rather ambiguous, as the garden never was geographically located! In Java, Borneo, and the islands of the Indian Sea, is where the fossils of the "connecting links" were to be found, if found at all, according to the statement of the spirit authors of the Arcana. Probably nowhere can be found a more perfect confirmation of a scientific statement, or in other words, fulfillment of prophecy.

Combining for the Spoils.

The New York Sun estimates 40,000 of the population of that city labor regularly each night. What is true of New York is true of the whole country in the same proportion to population. Nights are for rest; days are for toil. There is not room for controversy on this question. The preachers are anxious to enforce God's law made by Constantine. It would be supposed a being with omnipotent power and infinite resources could enforce his own law. If not, why not? Why don't the clergy turn their batteries against night labor, and whoop it up for all it is worth? Ah, we see; it would not increase their salaries, nor add a single contributor to the church fund, so the laborer may go to destruction for all they care. It is Sunday rest and a longer purse they want, and it is for these they are now combining.

THE NATIONAL ASSOCIATION.

An Open Reply to Hon. R. B. Westbrook.

DEAR SIR:—My attention has been called to your open letter to me in THE PROGRESSIVE THINKER of February 9th, 1895.

I am pleased to know of your personal good will, and presume that it is my official acts that you do not approve. This view is strengthened by our private correspondence.

My opinions on ordination may be "obnoxious" to you, and you may consider them "subversive" to the best interests of Spiritualism. That is not your personal opinion, however, and you cannot expect me to be influenced thereby, unless I have confidence in your judgment, or some good reasons urged in support of your views. You will pardon me, I hope, when I say I have seen no great evidence of superior wisdom on your part, and so far you have brought forward no argument, evidence, or reason to change my course, but only threats. Now, once for all: I cannot be frightened, nor dictated to, by you, no matter how great your friendship for me, or wisdom concerning the "best interests of Spiritualism." If you are qualified to dictate, or advise in this matter, or have any good reasons why I am wrong, bring forward your proofs and arguments, and I will carefully consider them.

What views of mine are subversive? Are they my utterances upon the platform? It must be so. But I never have talked ordination, neither urged nor advised it, in any of my lectures. I have mentioned the subject once only; in Boston, on January 1st, 1895; and my writings, addresses, and private correspondence will show that I have repeatedly stated that the National Spiritualists' Association never has ordained any one, and that it does not intend to do so. I have advised societies to be extremely cautious in selecting persons to be ordained, and have uniformly opposed the indiscriminate granting of ordination certificates. If these views be subversive, then the public will condemn them. If they are endorsed by the Spiritualists of the nation, my judgment stands approved.

My position is, that ordination should be under State jurisdiction; principally because each State determines the laws under which ministers perform their legal functions, and have certain rights and exemptions. This, as a lawyer, you ought to fully understand.

Now, because of this difference of opinion between us, you propose to destroy an organization to which you do not belong, in the construction of which you had no hand, in which you have no investment or interest; because you think I am using it to teach what you believe to be error. Now, that will not serve your purpose if you succeed. Men who differ with you, will differ still; and also have the independence to speak their minds without your consent.

Let me suggest that you procure the passage of a law to prohibit the publishing of any opinions on ordination of Spiritualist speakers, unless approved by you. If you cannot do that, it appears to me that you will be under the necessity of showing by evidence and sound reasoning that you are right and we are wrong; in which case an intelligent community would decide against us, and in your favor. Allow me to kindly remind you, also, that the latter course is manly and honorable, and to express surprise that you have not attempted it ere this. Instead of so doing, you have made improper haste to attack and criticize the manner in which the National Spiritualists' Association has been organized and conducted, and that, too, without fully informing yourself of the facts.

You have thereby fallen into the grossest of error and the gravest mistake. You could have easily obtained correct information, had you cared to do so. I am not advised of your sources of information, but will simply state that you are wholly incorrect in your alleged history of the Chicago Convention. Let me ask one question: Were you present on that occasion? If not, what right have you to say that no delegates to that body had proper credentials? I was there, and, as chairman of the Committee on Credentials, know that such credentials, properly made out, accompanied the list of names to which you refer. E. B. Fairchild succeeded me on the committee, and every delegate seated by him was also armed with proper credentials. This shows that the Chicago Convention was a representative body, any statement to the contrary notwithstanding. You will please take notice that these credentials are all on file at the National Spiritualists' Association office in Washington. The list of societies you refer to is also on file there; these you never have asked to see. About thirty States were represented at that convention, and I believe it was conducted according to law, and had ample authority to do the business for which it was called. You were not there, and have not seen its records, and it is fair to presume, know nothing about what was done beyond what you can gather from the report, which you admit is incomplete, because it does not contain matter which would encumber it, and make it too voluminous, and much of which, at least, is never published.

Falling to find the information you seek in this report, why do you assume to know what was done, and make damaging statements, confessedly without any authority? Is this the way to gain our confidence and esteem, and induce us to accept your advice? Why were you not there to give us the benefit of your counsel and wisdom, so that we might not make mistakes?

When did we ever assume the Board of Trustees to be the Association? How can a board meet to do business without meeting in Washington, or some other specified place? How can a corporation exist without a domicile, a place known as its principal office? Is not such office necessarily in some particular place, and if so, why not Washington as well as elsewhere?

Do you mean to say that it requires a special act of Congress to enable a corporation organized under the laws of the District to have members, or property,

or to do any business outside of that District?

If a corporation in New York, Michigan, or any other State, sold its stock to persons outside the State, and established branch offices, or transacted business outside the State in which it was incorporated, would you say that it required an enabling act of Congress to make it lawful so to do? This is a fair inference from your letter.

Suppose a corporation to form and to establish branches, sell stock, and do business in thirty States at the outset, and proceed at once to extend the same to the remainder as fast as possible; would you call that a national or local concern, and why?

Don't you know that any organized or corporate body may be national in its range of membership, business and property, without a special enabling act of Congress, and that, in that sense, there are many national organizations today, incorporated and domiciled under State laws, having property, members and business in nearly every State in the Union? What do you mean by asserting that our charter is worthless, because signed by five persons, two of whom are outside the District, when the law under which we incorporated provides that a "majority of the incorporators shall be residents of the District of Columbia"? If that does not mean that two out of five may be outside the District, what does it mean? Is not five a congregation, in the sense of the law? If not, how many are necessary? How much property are they required to own before the law recognizes them as a congregation? Do you hold that the incorporators alone are the association, and none others? What law prohibits members, property or business outside the District, provided the society be domiciled within the District, and has its principal office there?

When has the National Spiritualists' Association, as a body, met outside the District to elect its officers, or to do any corporate business required to be done at the domicile? When has its board met as a board, or done business outside the District? How do you know that its "trustees reside at such remote distances that it is impossible for them to act"? What do you know about their ability or willingness to pay railway fares for that purpose? What do you know about it, any way?

The trustees met once in three months at Washington, and issue instructions to the president, secretary and an executive committee of five for the conduct of the association business for the next three months. No one of the board can act alone. I am subject always to the will of the board, whose servant I am. Your charge of popery therefore falls to the ground.

Every step that we have taken has been by the advice and approval of capable counsel, consisting of three eminent jurists, all living in the District of Columbia, and therefore as likely to know the law of their own domicile as even a "Philadelphia lawyer."

Under these circumstances, we must decline your generous offer of gratuitous advice. We shall continue to select our own legal advisers, regardless of your kind offers, and should you insist upon further intruding upon us with unsolicited advice, we shall take steps to investigate the real occasion of your solicitude.

From the tone of some of your private letters, your published attacks upon mediums, and manifest disinclination to be identified with the movement, we think that the search will not be very arduous or difficult.

You say, "as a lawyer," that "its charter can be revoked; its officers can be enjoined from collecting money; and restrained from issuing charters." Now, if you are as anxious to destroy the National Association as you seem to be, why waste your energy writing letters to be published in the papers, thus exposing your motives and ignorance? Why don't you proceed?

If it is true that we as an association are acting contrary to law, no one would be more thankful than its chief executive to find out wherein, that we may at once correct our error.

As to your insinuations as to my personal motives and interest in this matter, I have nothing to offer. Such insinuations are unworthy the attention of a gentleman. What I have done, and am doing, and my compensation therefor, is easily learned. I have a salary, and no more or less. My record is known, and I do not seek to compare it with yours. There is too little in common to make it worth while.

As to your unsolicited advice: 1. We most respectfully decline to surrender our charter. It is wholly satisfactory to us, and we sincerely regret that it does not please you. However, as you have no interest in it, or voice in the matter, we cannot undertake to please you at the expense of so many others, who are interested and satisfied.

2. We shall continue to issue charters, making other local and State societies a part of the National Association, and hope to live to see the time that Spiritualists will act in harmony, for the general good. When that time comes we shall hope and expect to avail ourselves of your wisdom and counsel in furthering the good work of the Spirit-world, instead of antagonizing it, as you do now.

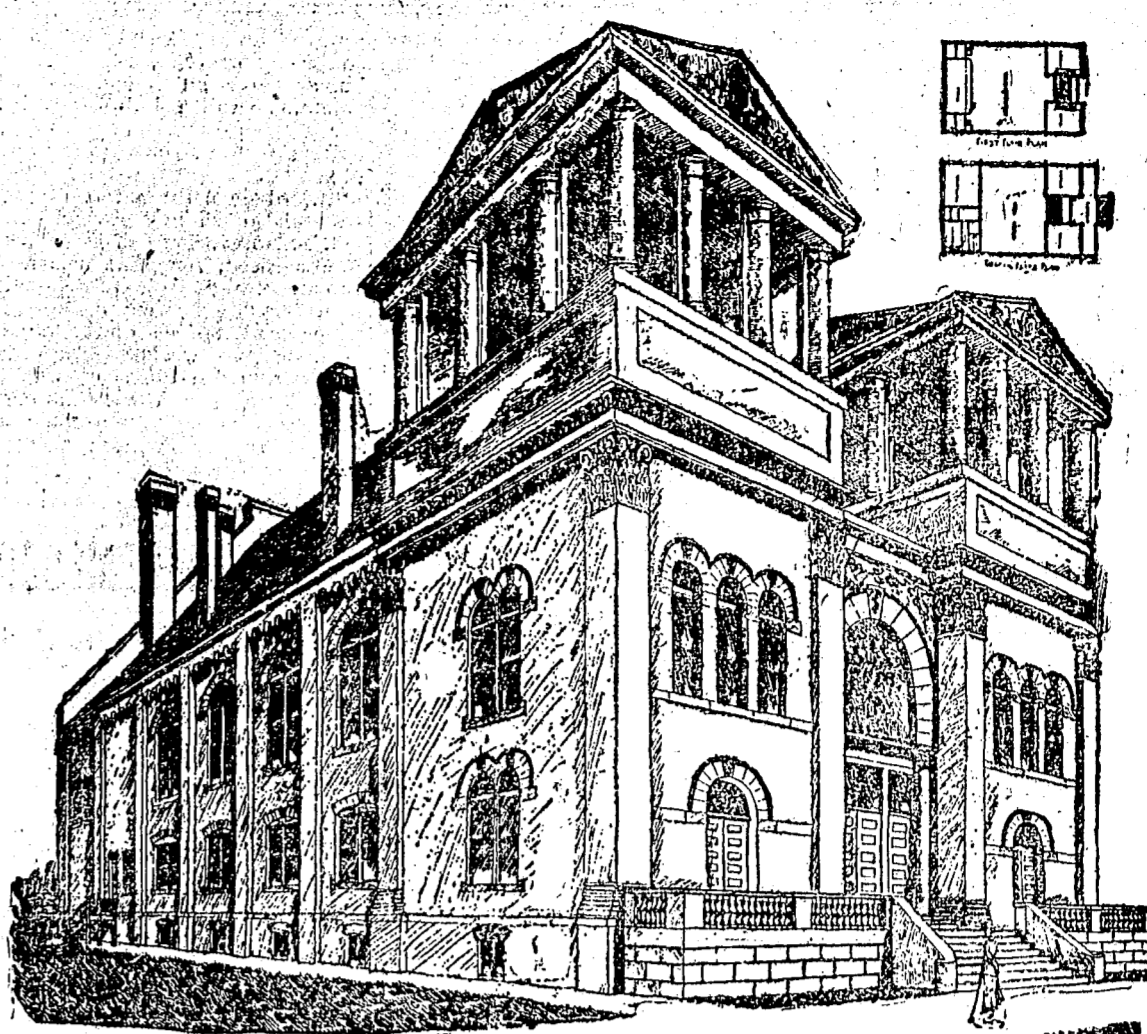
3. As to your third proposition, all who unite with us now do so voluntarily, of course, and a little thought will satisfy you that it must be so. Any suggestion that we propose to do otherwise is not warranted by the facts, or by any power that we possess, or claim to have.

Whether voluntary co-operation by Spiritualists is possible is an open question, I admit; especially if they can be influenced by such letters as you write for publication, but we shall still have faith that a discerning public will penetrate the motive and spirit so manifest in every line of your letters, and accord you the place you deserve in their estimation.

And now, a few words of advice to you:

1. If you expect to have any influence with the public, try to exhibit less haste, and first learn the truth of the matter you attempt to discuss.

2. Do not use such terms as "popes," "chief cardinal of the propaganda," etc.



A Spiritual Temple to Be Erected in San Francisco, Cal., at an Expense of \$40,000.

SPIRITUAL TEMPLE.

It is to Be Erected in San Francisco, California.

The new Spiritual Temple, for which a special committee has been collecting funds during the winter, will probably be located on Delmar and Spring. The

structure will cost \$40,000, and will be attractive and commodious.

The building is to be 120x75 feet in area, two stories high, and will be built of buff brick and stone trimmings. It has an elevation of a few feet above the walk, and the three entrances will be approached by elegant stone steps.

The lower floor is to be given over to the Ladies' Aid Society, committee rooms, etc. The upper floor will contain the auditorium, with a seating capacity of 1,000.

A. B. Corwin is the architect. We are glad to know that San Francisco is to have a Spiritual Temple.

They are meaningless in connection with the officers of a corporation for business purposes, organized under the civil law.

3. If you expect to influence the officers of the National Spiritualist Association, approach us in a more friendly spirit, and use argument, reason and evidence, and above all, keep truth and facts on your side, and you will find these to be more effective agents than any amount of threat, misstatement and bombast.

Yours for the success of the National Spiritualist Association,
HARRISON D. BARRETT,
President National Spiritualists' Association, Grand Rapids, Mich., Feb. 8, 1895.

Any Way to Rope 'Em In.

"Rev. W. J. Potter, at the Methodist Ministers' Association, read a paper on 'Sunday Evening Services,' in which he advocated novelties and new attractions, to induce the people to attend church. He did not care if the plan was sensational so long as it led sinners to the church. To an objector Rev. Potter said: 'Brass bands and advertising are good things for religious meetings.'"

Though ancient as an item of religious news, yet the stubborn fact is there, that old methods for attracting the ungodly to church must be supplemented with modern art. Interludes of negro minstrelsy between devotional and polemical exercises would attract just that class for whom the preacher should labor. Our vote is for brass bands and minstrelsy, with an occasional recitation of extracts from Talmage's sermons to awaken interest in church service.

Lectured in Milwaukee.

M. M. Bostwick, Esq., of Janesville, Wis., gave a lecture before the Liberal Club of Milwaukee, on the evening of the 3d inst. His subject, "The Nervous System a Guide and Safeguard," was admirably presented, and well received by the large audience.

Mr. Bostwick is a lawyer by education and is destined to prominence on the liberal platform.

Still Preparing for War.

Now, it is stated, the various Sunday-school military organizations are to be united, and incorporated under the name of the United Boys' Brigades of America. The incorporators are D.D.s, representing the Methodists, the Baptists, the Presbyterians, and others representing other sects, with an editor to represent the Ram's Horn, which ought to be its organ. It is said there are now full 1,000 companies, and still they come. These boys will constitute the church militant of the next generation.

A New Date.

The latest date fixed for the second coming of the "risen Savior" is 1898. Boys who wish to go up should have their ascension robes ready and in waiting. Make them loose, so they will do for night robes in case the trip shall be abandoned.

It Is Their Habit.

The preachers are now in deep distress, as is their annual habit in mid-winter, because of Sunday desecration in sleigh-riding, skating on the ice, and for dancing, card-playing and theatre-going on other days. God is terribly wroth and wronged because of these awful sins, to which may be added laughing when they should be praying, and spending money for entertainment, which should go into the church fund for the benefit of the priests. The almanacs should have in their weather prediction columns: Look out for attempts to work up great revivals about these days.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

The National Association.

There is a spicy discussion going on in THE PROGRESSIVE THINKER in regard to the National Association, between President Barrett and Dr. Westbrook. THE PROGRESSIVE THINKER will not suppress discussion. Not being subsidized, and only being controlled by its editor, it proposes to allow all sides to be heard. To stifle or suppress discussion on this question as we have been advised to do by some friends of the Association, would be going back into the dark ages, and be a fragment of the Inquisition still inherent in human nature.

Last year THE PROGRESSIVE THINKER did more to advance the interests of the National Association than all the other papers combined, but when the latter shows petulance and irritation at this discussion and wishes to suppress it, then it shows some weakness. Take for example this city. There are two societies here which belong to the National Association. They have probably 500 members. There are 10,000 Spiritualists at least in this city, leaving 9,500 who are working out their own salvation on independent lines. Among them are leading scientific minds and millionaires. What is true of this city, is true of others. Now you cannot, by any possible means, nor by any method whatsoever, organize the great mass of Spiritualists. Supposing 1,000 societies (altogether too high an estimate) should unite with the National Association and each have 1,000 members (too high an estimate by far) there would still remain 9,000,000 unorganized, working efficiently in the future as they have in the past. Spiritualists should never lose sight of the fact that the present greatness of our cause has been accomplished without a National Organization. Let those who desire to work under a National Organization, or a State Organization, or in a general way as individuals, or by any methods whatsoever, do so, and the cause of truth will be subserved thereby. Don't become intolerant, we say to each Spiritualist, and insist that your method must be adopted by others. Give to others what you demand yourself—perfect freedom of action in all matters of opinion. But it is highly important, if a National Association exist, that it should be founded on a correct basis, on a solid foundation of truth, and for that reason we have opened our columns to Dr. Westbrook's criticism. If he errs in his statements or conclusions, so much the better for the National organization. The great unorganized body of Spiritualists, who outnumber the National Association, 200 to 1 at the present time, will rejoice to know that the columns of THE PROGRESSIVE THINKER are open for discussion, and that it is not subsidized by any member of the National Association, or any other organization or body of men, and that it extends a fraternal hand to all agents that can promulgate the truth, whether it be the National Association, or the hundreds of other agencies working along independent lines. What the great mass of Spiritualists want is the truth, even if it does come through a spicy discussion.

THE ENCICLOPEDIA.

I have received the "Encyclopedia of Death, and Life in the Spirit-World." After reading it, I can truthfully say it is the grandest and greatest work I ever read.

It is so clear and comprehensive, the average mind becomes deeply interested while reading its pages. It should be in the home of every Spiritualist; they should wait no longer in procuring so priceless a jewel. Brother Francis, you have created a star in the literary firmament, whose brightness casts a halo of glory around every mind attracted by its hallowed influence. That star is the "Encyclopedia of Death, and Life in the Spirit-World."

HENRY HERMAN.

PROSPERING.

The Cause at Anderson, Ind.

TO THE EDITOR:—A word from this section of the vineyard may be of interest to a portion of your readers. The work here is in a prosperous condition, many persons having been converted to the general truths of Spiritualism in this city during the last twelve months. We have two societies in active work, to-wit, the Madison Avenue Association, and the Westernfield Hall Society. The former has been in existence about three years, and has quite a large membership. The Westernfield Hall Society is an old organization, and is composed in part of such workers as Dr. Westfield, Mrs. Mary Hunt, Mrs. Harding, Mr. Carroll, Mr. Brownberg, and others. Dr. Kenyon lectures for the society every Sunday morning and evening. He is assisted in his work by his wife who is quite a successful platform test medium. Mr. Oscar A. Edgerly, of Newburyport, Mass., is filling a seven weeks' engagement at the Madison Avenue Temple. This is Mr. Edgerly's second engagement at the temple. He is doing his work as he always does in a very excellent manner. His lectures are conspicuous for their ability in dealing with scientific subjects akin to the Spiritualist philosophy.

Mr. Edgerly, though comparatively young in the work, has gained for himself a place in the front rank of platform orators in the cause of truth and justice.

THE EDGERLY-HAYES WEDDING.

A wedding which has been the subject of quite an amount of unjust criticism occurred here last Sunday. Inasmuch as the circumstances connected with it have been generally distorted and misrepresented, I deem it proper in justice to all who are interested to make explanation. On Sunday evening, Feb. 3, at 6 o'clock, at the home of Mr. Oscar A. Edgerly, of Newburyport, Mass., and Miss Lillian A. Hayes, of St. Paul, Minn., were united in marriage, in the presence of Mrs. A. N. Hayes, the mother of the bride, Mr. and Mrs. Rufe Williams and others.

Now let it be understood in the start that it was not a "secret marriage" as has been reported, neither was it a "case of elopement," as published in the Chicago Herald. The facts in the case are as follows: The contracting parties became acquainted some years ago during one of Mr. Edgerly's lecture engagements in St. Paul. The acquaintance culminated in an engagement, and the wedding was named for some time in June next, but owing to a change in the programme of Mr. Edgerly's work, it was decided to have the wedding occur during the present month.

The wedding took place here instead of St. Paul, for the reason that the groom was unable to go there, at this time, on account of his engagement with the society in this city.

The bride is an accomplished and popular young lady of St. Paul, Minn. The groom needs no introduction as he is known throughout the country as a capable lecturer, and refined gentleman.

R. H. WILLIAMS.

Prof. Payne.

Prof. Payne, who has been holding "materializing" seances for some time, now finds himself under arrest, and February 20th, at 2 P. M., his case will come up before Justice Blume. We have been informed that some of his confederates will be there as witnesses against him. This is a sad ending—predicted by many level heads. But the bad feature of the whole affair is that other mediums and speakers have cordially endorsed him.

Mrs. M. E. Cadwallader.

Mrs. Cadwallader, of Philadelphia, has been in this city for several days. She has done some efficient work for the National Association, and seems to increase the vibrations in spiritual matters wherever she goes. She is a pleasant lady to meet.

The water of the oceans, notwithstanding numerous local influences, is nearly of the same composition in every part of the world.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. M. White, Howard: Q. Why do I see living people almost altogether clairvoyantly?

A. A clairvoyant sees whatever is before him to see, the same as a person does with the physical eyes, though the sphere is larger. If spiritual beings are not seen, it is because of their not being present, or if present there would be no cause for their not being seen by clairvoyance clear enough to distinguish those living in the body.

John B. Smith, Clintonville: Q. How can two spirits, without the aid of a medium, ring the St. Ann's Catholic church-bell, as stated in an article in THE PROGRESSIVE THINKER, No. 265.

A. It is impossible for spiritual beings to produce physical effects without a medium through and by whom to act. This may be accepted as an axiom. Spiritual beings, even to be seen, must have a sensitive or mediumistic perception on which to act.

Anti-Catholic: Q. We have a fine circle which has been held for about a year, twice a week regularly. We have had grand times, and deep interest is felt by every member of our circle in the great search for the truth. We have been wonderfully rewarded. We have had a great many in fact, every thing but material. We have several fine mediums, but now our circle is nearly or quite broken up by violent Catholic spirits taking possession of our best mediums. One of these was schooled in a convent, and the other studied for a Catholic priest, but luckily found them out before being "confirmed." Our best medium, a refined and educated lady, is most violent and vindictive under control, consigning us all to hades.

We have endeavored to cast them out by will-power, but we cannot hold our circles, but the Catholic spirits take possession and keep our friends away. Four or five of our members tried holding a circle several miles away, at the home of one of them, with the result of the Catholics breaking that up too.

What can we do to rid ourselves of these spirits?

A. I have given this letter at length, because it is a type of many others received, and teaches several lessons. The first is that Spiritualists neglect the wonderful means in their own homes. There is no reason why such a circle cannot be formed in every neighborhood where even a single family of believers reside. They can sit by themselves, or they can invite in a few neighbors and friends. All this invited will soon become believers. Have music, reading and conversation for a half-hour or hour, and then a seance. Such circles would do more to extend the cause of Spiritualism than all other means. The circles would be more than seances; they would become literary and educational centres; and the best of mediumship would be therein cultivated.

Another lesson is as to the influence that Catholic spirits exert. It has been repeatedly stated and emphasized that there was a Jesuitical action in the Spirit-world to prevent the shining of the light of Spiritualism. The influence has not been felt alone by this circle. It has blighted many, and ruined the prospects of many a sensitive.

How shall it be counteracted? Is there any means of reaching these darkened "spirits in prison" behind the bars of their ignorance? They cannot be repelled by vindictive command; the least appearance of combativeness excites its counterpart, and the medium is violent and uncontrollable.

What would we do, were such spirits in mortal garb to enter to their belief? We would not order them away, but listen to them, and attempt to maintain our own position by argument.

Judge Edmunds felt a greater satisfaction in the conversions of benighted spirits than in his work for the cause in any other direction. It was with deep interest I listened to his narratives, which he never wearied in telling, how the most abandoned spirits came to him, mostly through his daughter's mediumship, and how he had by argument and persuasion brought them to the light of knowledge, and afterwards received messages from them showing the advancement they had made. Especially was he threatened by one whom he had in the office of Judge passed sentence upon. This spirit was terribly vindictive, and declared he would have revenge. Yet after a few seances of conciliatory conversation, this spirit became converted to the truth and began a new life. He hailed the coming of such a spirit as an opportunity of doing good brought to his very door, and eagerly availed himself of it.

The members of circles that are thus afflicted may well for a time forbear the presence of their friends, and turn their attention to the conversion of these Catholic spirits to the truths of Spiritualism. They are ignorant, inheriting and reared in the faith. They should be therefore respectfully addressed, and calmly reasoned with. The very fact of their own spiritual existence refutes all their dogmas, and this may be cogently presented.

The conditions which are formed by the positive atmosphere of reason thus evolved, are as favorable to the coming of the spirit friends as the combative aura is unfavorable.

Hence a circle that has such a field of missionary work opened before it ought to feel itself indeed favored, and preserve a record of its mission work. There is quite as much need of reforming these imprisoned spirits as of reformation in the earth-life, and the occasion of their coming to a circle should be availed of for this far-reaching and most important work.

L. L. B. Frankfort: Q. In a report of a seance, it is stated that a horse, a cat and kittens, were seen. Were they real animals, brought there by the occult

forces? Were they the materialized spirits of animals? Or were they built up without any spirit foundation, as materialized fabric or flowers? Can spirits build forms and put life into them? If not, how could the forms of kittens play, and the horse walk?

A. It is safe to regard all such appearances as subjective; that is, impressions produced on the minds of the recipients with such vividness that they appear realities. As the magnetizer makes his subject see such objects as he wills him to see, the spirit magnetizers make those under their influence see such objects as they desire them to see.

A spirit can draw around its own spirit form sufficient material to reflect the light, but it would not be possible to create or build without such foundation. It is truthfully said that the asking of a question presupposes the capability of the questioner of answering, and this correspondent in the wording of his question shows that already in his own mind he has solved the enigma.

"L." Stockton, Cal.: Q. In a case of obsession, where the spirit seems vile and evil-disposed, and will not listen to reason, what do you recommend?

A. In all such cases there is one royal remedy, and that is to have a well-informed, magnanimous subject the patient, to his control, and by suggestion hold him away from the obsessing influence until the nervous system becomes restored to harmony. Afterwards whatever incited to obsession must be avoided. Sensitive take great risks in sitting in promiscuous circles, and by too frequent exercise of their gifts whereby they become exhausted, and thus open wide the door for the entrance of undesirable spirits.

J. L. L., Chicago: Q. How can I free myself from those spirits who thwart my every effort, and become controlled by those I desire?

A. If we desire the influence of spirits to further our worldly interests, we must expect to attract such as delight in the antagonisms of the earth-life, and by this means furnish the conditions for conduct and that to hold our own spirit within the lines of spiritual harmony, for such as we are, that shall we attract, and antagonistic, selfish spirits can find no vulnerable point in our armor if we are not ourselves antagonistic and selfish.

Make your life like the ideal you form of those you desire to come to you, and when thus you have prepared the chamber of your own soul, your guests will come unbidden.

T. S. Ervin: Q. For two years, whenever I attempt to write with my right hand it trembles so that I cannot write my name. I have to write with my left. For every other purpose my right hand is steady. Is this spirit influence?

A. This is the effect of spirit influence, one hand would be affected as well as the other. There has been nervous lesion from strain, and the tension produced by writing makes it apparent.

J. G. Patton: Q. Is there any book giving information on the cultivation of the various phases of mediumship? How best can clairvoyance be developed?

A. There is no work published especially devoted to the culture of mediumship. Information on that subject must be gathered from many sources. The best method is by sitting in a well-organized circle.

Clairvoyance may be attained in this manner, but the most wonderful clairvoyance have been developed by first being magnetized by a strong operator. After being subjected to this control, they become more readily controlled by spirits, or are able to independently enter the clear-seeing state.

There is, probably, as much information on this subject as is given in any other book, in "Psychic Science."

O. J. M.: Q. Where and in what verses does the Bible contradict itself 144 times, as stated by Daniel Shafer in THE PROGRESSIVE THINKER, January 5?

A. There are a great many more than 144 self-contradictions in the Bible, but to give even the 144 would take a great deal too much space for so unprofitable a matter. There is a little tract published giving texts which conflict. Brother Shafer will probably gladly give those texts to which he especially refers.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, 545 and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P. M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1665 Milwaukee avenue. 7:30 P. M.

The Spiritual Research Society, Orpheus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge Hall, No. 11 North Ada street. Meeting 2:30 and 7:30 P. M.

Society Students of Nature, Kremer Hall, 574 Armitage and Campbell avenues, (near car barns) Sunday at 7:30 P. M.; Lyceum at 2:30 P. M.

Free Spiritual meetings are held every Sunday evening at the home of Mrs. L. A. Roberts, 107 South Leavitt st.

OTHER MEETINGS.

Band of Harmony, Thursday, 7:45 P. M. Orpheus Hall, Schiller Theatre.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

"There Is No Death," by Florence Marryat. An interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

MEDIUMS And Their Investigators.

Thoughts and Suggestions Applicable to Both,

Trenchantly Stated by J. H. Mendenhall.

It is somewhat amusing as well as serious to see so many of the old veterans in the cause of Spiritualism becoming alarmed at what they call "fraudulent mediums." These dear, good soldiers in the field say they "want honest mediums," and while no suggestions as to the course to be pursued to bring them (mediums) to bay. Well, this is natural and all right; but what of investigators? Is there nothing required of them? Now, I myself am in favor of honesty in all things, with all peoples; but think a little wisdom used along with honesty would facilitate vastly in obtaining the desideratum above specified.

It is but natural that fraud should be strewn along the pathway of honest action, so long as mankind remains ignorant of true life and is subject to the power of greed. Conterfetes have power of greed, and counterfeiters have a way by which the good may be distinguished from the bad. And now, what is needed in this age of wonders, revelation and fraud, is, I think, honesty and wisdom strongly and equally combined on the part of those who propose to sit in judgment upon a matter submitted to their inspection. When spirit phenomena is the subject for investigation, those in quest of the truth as to their genuineness or fraudulence, wherein suspicion rests upon the medium, should themselves be not only free from dishonesty, but fully competent to judge or know something of the conditions required by the spirit operators for the production of said phenomena, respectively; as also the philosophy operated by them in causing the same to occur.

Nor would it be a bad thing for investigators to possess some idea as to the extent to which advanced spirits are capacitated for duplicating in their phenomenal workings those of the great causative principles in universal nature. This, however, is a matter of experiment; and my observations in relation to spiritual phenomena have taught me that those who have passed the Rubicon—those spirit operators who have broken shut out from mortal view the light of immortality, and have by their keenly discerning powers been able to discover a way for intelligent communication between themselves and us, are better qualified than we to state what conditions are best adapted for producing the phenomena desired. And so long as they, in this respect, are our teachers, we should obey the rules and conditions they lay down for our guidance. True, we may question and suggest ideas and plans for information, but to dictate, never, until we become masters ourselves in the work. This, I think, is the better way to investigate spiritual phenomena.

One writer upon this very point, in THE PROGRESSIVE THINKER, February 22, would adjust the whole matter thus: "In order to right the present conditions," says he, "I would suggest that a committee of five or more of tried and true Spiritualists be appointed or elected a committee in each city, and a list of their names be kept at the National secretary's office, Washington, D. C., and also each State secretary, or camp secretary, keep a list of his State or territory, to investigate the claims of all mediums as to their genuineness, making such rules as the needs of the occasion may demand; every investigation to be conducted under strictest test conditions, and that each member of the several societies in each city pledge themselves to patronize those whom this committee may recommend or endorse."

Now, I find in this device several very objectionable features; and I will refer, first, to the last suggested, and ask: What sensible man or woman would ever consent to yield his or her own judgment to that of another on a matter in which self-experience has given full satisfaction as the genuineness of its source and nature? In other words, if an investigator A has examined and tested the phenomena given through the mediumship of B, and found it true and genuine in his judgment, by what law of sense or justice is he required to sacrifice his sense of right or conscience to the demand of a committee? Is not this just the thing that the Pope of Rome is contending for over his dominions? And is it not the identical thing the clergy throughout Christendom have required of the church, until to-day no member of their flock knows what to believe, or even what he does believe? A little more freedom, then, I suggest.

The next point to which I call attention is the appointing of a committee of five or more tried and true Spiritualists as high-acknowledged, to sit in judgment over the realm of philosophy and to tell mankind what and how to think. I would ask the inventor of this device if he really thinks it would be an easier task to decide who is a "tried and true Spiritualist" than to determine who is a true and genuine medium? What should constitute the test in ascertaining the fact that one is a "tried and true Spiritualist"? Is there anything but the senses and judgment of man brought to bear upon such an one to determine the fact? No, certainly not. Are not all truths in nature, as yet known to man, reached by means of this same process? Then, why not each and all, respectively, use their own senses and reasoning powers in determining for themselves what is genuine and what is fraudulent phenomena, given through any and all mediums?

I think it the better plan to think out our own thoughts than have others think them out for us; and if we miss the mark, let us profit by our mistakes. If there is need thereof, the law of the land, probably, will take care of the doer of fraud.

Next, the author, in his device, tells us that he was secretary of the Northwestern Association, and he noticed that the very ones posing as mediums, which he, playing the role of both secretary and "tried and true Spiritualist," refused admittance, found it more profitable in their mediumistic exercises than those he admitted as genuine. What availed, then, his proposed plan for "righting the present conditions"? Does he imagine it would have proven more effectual had it been the secretary

THE LEAVEN WORKING.

Physical Manifestations at Warren, Pa.

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There is a good deal of phenomena here—some excellent physical mediums, through whom wise messages come. The writer sometimes attends the circle of C. A. Stiles; sometimes it is dark, but frequently in the light. If in the light, he sits alone with his hands tightly bound. Messages are written and passed over the curtain back of him, and in view of those sitting several feet distant. Music is made on instruments, the sweetest chords my ears have ever heard, and they are not made by human hands.

In the dark circles forms are seen; music is made on different instruments; voices are heard talking to you; messages are written and excellent pictures drawn with pencil—generally portraits and figures, many of which I have had given to or made for me. Some of the pictures have a large amount of work bestowed upon them, but they seem to be made in a minute or two at most. They are brought to me and placed in my bosom—sometimes as many as four in an evening; and when they are given I am put upon my breast, shoulder and head. The messages are given in the same way. To show the nature of the messages, I will give one short one of a late date:

"Spirits, in order to understand at all times what is actually taking place in the minds of their friends, must live within their environments; and this the spirits of the higher unfoldment cannot do, as many suppose. They keep informed of the mundane affairs of their friends, not by watching every word or sentence of mind or tongue, but by noting the course of events, of evolution, and of their spiritual and physical developments.

"They can in this way gain all the knowledge they require, and through their mediums, psychologically and magnetically, come on rapport with and promote their higher spiritual unfoldment.

"On the other hand, there is a class of spirits who constantly live within the limits of earth environments, and in their own estimation are the wisest of spirits, yet they know nothing whatever of true spirit-life—its environments, conditions and employments. They live in reality an external life; in fact as much so as they did when in the physical form, and are for the time being satisfied with physical life and its conditions. This is the class of spirits which cause so much trouble and contention among Spiritualists."

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And my heart, alas grows older Every year.
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Of the ties that still might bind me Every year,
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Ah! how sad to look before us Every year,
When the clouds grow darker o'er us Every year,
When we see the blossoms faded, That to bloom we might have aided, And immortal garlands braided, Every year.

To the past go more dead faces Every year,
As the loved leave vacant places Every year,
Everywhere the sad eyes meet us Every year,
In the evening's dusk they greet us, And to come to them entreat us Every year.

Yes, the shores of life are shifting, Every year,
And we are seaward drifting Every year,
Old pleasures, clinging, fret us, Every year,
The living more forget us, Every year,
There are fewer to regret us Every year.

But the truer life draws nigher Every year,
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Earth's hold on us grows slighter, Every year,
And the heavy burden lighter, Every year,
And the dawn immortal brighter Every year.

—New York Mail and Express.

Thought-Balm.

If all the bad thoughts could be woven with care
Into modern raiment,
Would there come a single claimant
This raiment to wear?
The world would greatly fear
That the bad thoughts would sometime appear.

Right out in plain sight,
In broad daylight,
No, for such kind of clothing
The world would have a loathing.

People select with care
The kind of garments they wear,
And clothes that cause wonder and remark
Are left to hang in the dark.
None a denial need attempt,
For none are exempt.

G. S. GREEN, M. D.

VOICE FROM ENGLAND.

The Progressive Thinker Held in High Esteem.

TO THE EDITOR:—Your paper may rightly and truly be called THE PROGRESSIVE THINKER, coming to me here in this dark and benighted corner of the world with a flood of light and intelligence which must necessarily disperse every cloud of theological mist and dogma that it comes in contact with, and substituting real knowledge for dogmas and superstitions. Words would altogether fail me to express the high esteem that your paper deserves. The grand lectures given in it from time to time are beyond all praise; such as Professor Buchanan on the barbarian churches is simply grand; Professor W. M. Lockwood, the scientist; Dr. R. B. Westbrooke, Hon. A. B. Richmond, Col. B. T. Van Horn, Hudson Tuttle, Dr. Abbott and others, all worthy of all praise. I wish you every success in your new departure, I remain yours faithfully,
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Cornwall, England.

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THE BRAINS OF MAN.

AND THE VARIOUS PARTS THEY PLAY.

MAN HAS THREE BRAINS

The Cerebrum, Cerebellum and Abdominal or Solar Plexus.

"Know thyself." The first is classical, and the second is a wise saying. Man has studied upon his origin from his earliest history to the present. He has studied from observation all the phenomena of his being, yet much remains in mystery—perhaps as much as when he began. Many things appear to be beyond human intelligence, and will probably remain locked up in the oblivion of time.

We think we have made some discoveries, and feel it a duty to set them forth to the world, especially for the rising generation, and it is with this view of throwing some light upon the hidden mysteries, we write this short communication.

While you may be led to question some of the points taken, do not drop them until you have thoroughly investigated and proven them true or false; and if you are able to do that, you also have a duty to do. Sit down and show wherein I have been led astray, for if I have been fanatical upon some points set forth, I assure you that I am at all times willing to rectify any wrong that I have made. Having been a reader and a close observer of the past forty years, I think I have found some things useful to man; yet I do not wish to be dogmatical, hence I invite all to express their knowledge upon the themes set forth in this article.

In order to study man it would necessitate a knowledge of human anatomy and physiology, both of which I have made a special study, and have studied the human economy from the best authors, and personal observation; and although I have advanced some new theories, they are all based upon knowledge I have thus obtained, and I hope to have a fair, honest criticism given by those advanced in this line of thought.

I have long since discarded the idea of reflex action of the sensory nerves, and think that I have given in this short article enough to explode the theory of reflex action carrying on all the physiological actions of the entire human economy.

What we will try to explain more explicitly than has been done in our standard works, is the special action of the brain, and its relations to physiology.

In order to make it plain to those who have never made the brain a special study, we will define each brain and the duties it performs in a physiological sense. And I will have to take issue with our physiologists, in contending that we are possessed with three distinct brains, and I go still farther from them by placing the first one on the list which has been overlooked, viz: "Abdominal brain," and state that this brain is the first brain used to build up the whole human system.

This brain can be traced about the third to fifth week in the embryonic state; the filaments of the sympathetic nerves finally diverge from this brain to each part of the body, and is the power by which all nutrition is assimilated to the several parts of the formation. Even the cranial brain is thus built up, and this is the reason we place it at the head of all brain power.

Physiologists cite all the action of this plexus as reflex. Reflex from what? But they are silent; they do not carry out any rational ideas relative to this reflex action, nor do they assign it to a cause, but simply leave it as an unsolved problem (same as spleen and vermiform appendix).

Nor has any one come to the front and explained the great mass of abdominal brain, more than to give it notice and state that it is brain matter, and this comprises about all you can ascertain from our Anatomy and Physiology of to-day.

Now, we will not censure our works, but will try and give some light upon this silent governor of our entirety. But, as before stated, if it is the first brain, and has the first set of nerves, it should take its place first in speaking of the human brain.

But we will take up the brain by first giving the cerebrum, as it is the brain called into action in penning these few remarks.

THE CEREBRUM.

The cerebrum or frontal brain is the brain of all thought, is composed of light and grayish matter, divided in the center by a longitudinal fissure, making two hemispheres, which are subdivided into convolutions.

Phrenologists state that each convolution of this brain represents some one particular power of the mind, and that, owing to development, they are specially "bright or dull according to size."

However, we do not wish to enter into phrenology or discuss its merits, but will leave them to settle that as they can produce evidence to substantiate their science. And we only ask the same for ourselves, that we be heard

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DR.

PRICE'S

CREAM

BAKING

POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

while the stoical gentleman may investigate and become convinced of its truthfulness, and to-morrow he will be skeptical. This class with very small sympathies have to be converted at every season, or they will die in despair and doubt.

Thus we prove that much depends upon the abdominal brain. If the semi-lunar ganglia is largely developed, the brain will be more active; and any special organ of the brain well developed will become a leader in that special development, let it be music, mathematics, spelling, or any other special development.

While I will say that it requires a well-balanced brain, and a special development of the organs which pertain to this one branch, and that the nerves of sympathy, when largely developed, will quicken those functions, yet I will say that if the brain is poorly developed, the sympathetic cannot bring brilliancy to it, although of a well-developed size and strength. Why should not this set of silent nerves quicken the brain, when I have proven that it builds up and carries on all the vital actions of the entire human body?

Again, its wrong or diseased action causes hypochondria, hysteria, and even insanity. And this explains why the M. D.'s scalpel and microscope have never been able to locate the disease in the brain.

From this system comes most of the diseases denominated "obscure"—especially so with the gentler sex.

Mating and sexuality is entirely governed by this brain; hence, so many who mate and find (when reason has asserted her throne) that there is not an adaptability of the cerebral conjugality to give harmony—for, remember, we claim there is wrong or diseased power in this abdominal brain; but we do claim that a fever is an expression of wrong in some part of the system, and is simply an effort of the sympathetic to rectify the wrong, and not the wrong itself.

Suffice to say there is not an artery in the whole economy which has not a filament of the great sympathetic nerves to act as a governor, from conception to the grave.

Yea, the sympathetic diverging from the solar plexus is the builder, and maintains all the human economy. Then why not give it place in our Anatomy and Physiology suitable to the office it performs? Study it more closely, and have a better knowledge of its diseases, and adopt remedies which will be better adapted to remove disease and support this, the silent set of organs, that is the seat of life.

We aver that the great solar plexus of nerves which is situated back of the stomach, on either side of the spine, is the citadel of all life, and the ne plus ultra of vitality; the fount from which all the organic power is derived; the house builder, and the power which keeps the house in repairs.

That, while the cerebral brain is the seat of all reason, and thought executes all orders to the cerebrum (or base of brain), and thereby causes it to be subservient to its will. And that is all you can attribute to the cranial brain. Hence, all the phenomena which occur outside of that must be attributed to some other citadel.

And now comes another power of this third brain, which will illuminate that hidden power called mediumship.

I claim, and think I can substantiate beyond cavil, that all mediumistic phenomena are produced through this brain.

1. Take a person whose brain is largely developed and a small solar plexus, they will never develop any mediumistic power, no matter if they comply with all the requirements and conditions for development.

2. Take a large, well-balanced brain and a large, sympathetic organization, and you will have one who will become a medium at any age from childhood to old age, inspirational.

3. If they have small brain and large sympathetic, they will develop physical mediumship.

Mediums are sensitive and sympathetic people, and this condition is from the fact that they have a well-developed abdominal brain.

Mediums are born, and not made by sitting for development. True, sitting in a negative condition which is a condition willing to receive, at regular times and in harmonious circles will aid to develop that latent power when they have a large sympathetic.

A person with a well-developed sympathetic can easily be mesmerized, but you cannot hypnotize an imbecile, from the fact that the frontal brain is not developed or evenly balanced. Nor can such become a medium under any circumstances, unless some one organ is developed, when he can become a medium in that line only.

Blind Tom is a case we will refer you to as having the organ of music largely developed, while the remainder of the brain was in an undeveloped condition, yet the sympathetic could act upon the undeveloped and build up corporeal avatars more rapidly than at any other time of life.

We will stop here, for we think enough rational proof has been produced to substantiate this ground to the satisfaction of all; but we have more to give you relative to this third brain than building and manufacturing the whole body.

Again, we will assert that the sympathetic quickens all the perceptions of man. To show you how the sympathetic quickens the brain, we will refer you to one of our political meetings. We will get McKinley or any other enthusiastic speaker to address the public, and when he has warmed up and got off a good shot upon the opposite party (perhaps all false), you, if a close observer, will notice some of the audience get excited, and cry aloud, throw up their hats, and gesticulate with their arms, while another who is as well pleased as the first, will have a ruffe of feeling—only a placid smile.

Again, go with me to church and attend a Methodist revival meeting where many converts are being made. See, one will jump to his feet and shout, and wildly dance around another, equally sincere, at the same time become converted and feels all the happiness of the first one, yet he, with all his joy, will be stoically silent.

Now, to explain the cause: In the first case, the party who became so excited at the political meeting has a large sympathetic organization and a small cerebrum; while the second placid gentleman has a small sympathetic, and perhaps a well-developed brain. The same at the church—and allow me to say all the shouting Methodists have largely developed abdominal brains, and if you can get them to investigate Spiritualism, they all prove to be mediums;

ing he was on earth, knowing no more nor less when first he crosses the river. But we are happy to say we believe the perceptions are more brilliant, and he can learn faster than when engumbered by this tenement of clay with which he is here environed.

Then again, friends, we are here only a short time, and life is full of misery and woe indescribable. Not so with the "Beulah Land"—no pain, no death; an eternal morning of life to learn the hidden mysteries of God and all His works. But we must not wander.

We have demonstrated that a medium, or one who is susceptible of hypnotic influence, let him or her be controlled by mortal or spirit, it is all by the same power and in the same way; the only difference being that where the spirit has the control you may hear from your departed ones, and even friends whom you have forgotten.

In a circle sitting for development, it is just as necessary to have positive elements as negative. And the power of the positive is thrown upon the negative and helps to gain control. When the spirit has once gained control, they influence the sympathetic nerves and can thus gain control of the speech by action of the sympathetic on the cerebrum, and stimulating the motor nerves of the vocal cords and tongue—difficult at first, but by practice, in time, get perfect control.

In this manner we have a talking-machine, for the thinking brain is locked up, and, to all purposes, asleep. Hence, they do not know one word of what they have said, and are purely mechanical, so far as the subject is concerned, the Spirit-world having furnished all the thoughts uttered, used the medium as a machine to give forth to the spirits what they have learned in the spirit world.

Again, the sympathetic has power of clairvoyance or clear-seeing, when the subject has been hypnotized or is under spirit control. This has been proven thousands of times, and needs no special effort of mine to establish.

They can read the thoughts of the operator, use his cerebral brain while theirs is at rest; see as his mind dictates. Hence, when wise spirits desire to show a medium any scenery of the spheres, they impress the sympathetic brain to see it, and in that manner you get a perfect description of persons or of a place or object of which neither the medium nor any one present has ever heard. Thus we have tele-mediums.

Again, a large sympathetic may see clairvoyantly when in a passive condition, which seems as though it was seen by the natural eye. But it is not, and to prove that it is not, we will have the person close the eyes, and it is more vivid to the sight than with them open.

Again, we have those who have no natural sight, who are splendid clairvoyants, which would prove that this condition is not sight by the sensory brain.

Clairaudience (or clear-hearing) is not from the sensory brain. For often one who can hear is placed up tight on a person who is deaf, will hear in this manner, which precludes the idea of natural hearing.

Take an automatic writer, and he can use his brain and talk to you while the communication is being written, which proves that it is not from their cranial brain that the writing comes.

No one would for a moment assert that it is from the cerebrum that independent writing between slates is produced. That is alone done by spirit power and the peculiar make-up of the medium.

Physical demonstrations of mediumship are entirely produced by action upon the ganglionic system; as proof of this, let me refer you to the fact that no physical medium knows a moment before what will come next, nor could they make any rational explanation or declaration of what would take place.

Materialization is of quite a different type, although physical, and the medium's cerebral brain is under complete control, and he does not know what has taken place when in the trance condition.

A medium in a trance, who speaks to you in a long discourse, does not know a solitary word, and is entirely under the influence of spirit control. The cerebrum is at rest in hypnotic influence, while the thoughts of the one who speaks are beautifully expressed to the audience.

Lastly, inspirational lectures or psychic tests are alone given through the law governing the sympathetic ganglia acting on the cerebrum, producing mechanical control of the vocal organs, of vision, and of the auditory nerves.

Once a sensitive becomes controlled a few times, and the system becomes adapted to the influence, and they can by sitting a few moments in a passive condition become negative; they will be taken charge of by the controlling influence, the cerebral brain will become hypnotized, and the control can use the subject at will.

As we are taught by psychologists that psychic pertains to the soul of man. Now, if this be true, we are led to exclaim: Eureka!—for we have discovered the seat of the soul. For I know I have shown that all psychological phenomena come from the solar plexus—the third brain of man, and it is demonstrated to us by the third set of nerves known as the ganglionic.

Again, we ask you to take a look at the mother's mark. You are all acquainted with it, and know it will leave an indelible mark for life to have a mother long for some special fruit, and not get it. Would you say it was a longing of the brain? We say, no; it is the organs of reproduction (where the want is felt) which are controlled by the sympathetic—and there you will find the mark left.

A scare will do the same thing, and here again you have the influence of the sympathetic, for when the cerebrum acts and reason asserts her sway, your scare is gone.

Again, a person who is suddenly scared will have a feeling as though severed in twain at the solar plexus, and it will take away the breath, excite the heart, cause a gush of bile, and a wrong in all the organs of the system.

Allow me to quote one case to show the power of the abdominal brain: The State Geological Surveyor from Youngtown, Ohio (I have forgotten his name), went to the country to survey and made an estimate of some coal lands. He stayed at the country tavern, to make an early start in the morning. A boy (brother of the landlord) hatched up a fraudulent team, and got all the paraphernalia to survey and measure. In the wagon, a rear seat was put in the wagon, which went into loops holes by iron pegs, which were loose. The surveyor had just sat down in the seat when

the boy jumped in the wagon and hit the team a cut with the whip, which caused them to jump forward. This upset the seat, and caused the surveyor to be thrown out backward, on his neck, doubling the head forward. The fifth cervical vertebrae struck on a round stone, upon the spinal process, which broke off the lateral lamina, and drove the spiral process upon the cord so tight as to shut off all the sensory nerves, and also all action of the motor nerves. A pin thrust into the flesh of any part of the body caused no feeling.

His brain was as bright as ever it was. This took place Monday morning about 7 o'clock. He lived to Friday night, about 8 o'clock, and was perfectly conscious to the last breath.

Now, here is a case where the spinal cord and all its nerves were entirely shut off from the entire body. He had no feeling, and could not move a muscle, yet lived five days. He could eat and drink, from the nerves diverging from the oblongata, but the food simply slid down the throat to the stomach, and here is a case where all the so-called reflex action could not exist. Yet, here respiration was regular, circulation was good, digestion good, the liver and the kidneys acting normally for the whole five days, and he lived entirely by the action of the abdominal brain.

Again, you hang a man, break his neck, and yet while respiration is choked off, circulation continues scarcely disturbed until the want of oxygen affects it—and he lives for minutes, and would live for hours if you could get oxygen to the blood.

Strikes a man over the solar plexus with a sand-bag, you paralyze the ganglionic nerves, and he is dead instantly. And now, in the face of all this proof, who can deny that the solar plexus is the fountain-head of life? And that it should take its place in the Physiology as the head of the physiological action of life in human organization?

We can bring much more proof, but think we have given enough for the present. We shall rest until we hear from anyone who can bring proof to show wherein we are wrong.

Mantua Station, O. W. F. BALL.

More people suffer with piles than of any other disease in the world, unless it is that dreadful disease that woman alone is heir to; but anyone who is afflicted with either will receive valuable information by reading (with two stamps for reply) DR. CRAIG, 1428 Market Street, San Francisco, California.

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IS MEDIUMSHIP WORTH \$1.20? PSYCHE DEVELOPED 100 MEDIUMS DURING 1894.

READ THIS TESTIMONIAL. "I received P. S. 1894, January 15th, and to say we are pleased does not express it. The friends give us long communications with the matter when the

FARMER J. W. RILEY.

HE IS ANALYZED BY A REPORTER OF THE DETROIT TRIBUNE.

An Investigation by Prueella Janet Sherman.

"It is a question, in the first instance, of evidence; it then follows to explain, so far as we can, such facts as may have been established." So wrote the eminent English civilian and Prime Minister, William E. Gladstone, October 10, 1878, in respect to these phenomena.—Epes Sargent's "Scientific Basis of Spiritualism."

AT FARMER RILEY'S HOME.

Many hundreds of people have attended "Farmer" Riley's materializing seances, and witnessed marvelous manifestations, but not all have had the pleasure of spending three days and nights in his household, and becoming in a measure acquainted with his home life and his genial family.

Such, however, has been my good fortune, and I propose to relate my experience as connected with the never-to-be-forgotten visit.

Many have asked me since my return, "Have you now become convinced of Spiritualistic phenomena?" But I can only answer, "Wait and see what ye shall see." And this recalls to my mind a thought purported to come from the Spirit-world by way of a slate communication:

"Right, aided by time, conquers all things." By this sentiment let us abide. I left Detroit in the gray of the morning, and arrived in Marcellus about 2 P. M. I also left Detroit in the mist and mud of a damp day, and found the air growing colder and the ground covered with a light fall of snow, as I neared the end of my journey.

Marcellus is a handsome, enterprising little village of about 1,200 inhabitants, and is located in Cass county, on the Chicago & Grand Trunk Railway, thirty-nine miles southwest of Battle Creek. The distance from Detroit is 160 miles. It stands in the midst of a gently-rolling fertile farming country, and has "business" written all over it, so plainly that "he who runs may read."

Looking down its Main street, the first impression one receives is that every other store is a grocery. It seems as though Marcellus means to provide in this line for its own, for the farmers round about, and for the stranger within its gates, for there are between fifteen and twenty groceries within its limits. It also boasts of a school furniture factory, a flour mill, cooper shop, sawmill, stove mill, foundry and machine shop, a private bank, and numerous special and general stores. More "transients" stop there than at any town in that locality, and more farmers trade there.

This last may be partially accounted for by the fact that liquors may be obtained in Marcellus, and many farmers who feel the necessity of keeping a little stimulant in the house, in the country, where doctors are not within the call of a telephone, will drive right through the surrounding temperance towns and hitch their teams in Marcellus.

Some of the buildings are very attractive looking, residents feeling especially proud of the bank. Of churches there are the Baptist, the Methodist Episcopal, the Evangelical, and the denomination of United Brethren. There is a public hall with a seating capacity of 700, a neat passenger depot, and the town is reached by the American Express and the Western Union Telegraph companies.

Nor does it lack in its own weekly journals, two newspapers being published, the Patron's Voice and the Marcellus News.

The "Columbian Hotel" was a "bus free of charge to and from the depot, and special rates are given by Adams' livery to any one wishing to be driven to "Farmer" Riley's residence, three and one-half miles west of the village.

HOW MR. RILEY LOOKS.

Mr. Riley is so well known among the Spiritualists of the State that a personal description of him may not be needed for them, but to those who have not met him, a few words may not come amiss.

Rather tall and powerfully built, his appearance suggests strength and endurance. His face is decidedly square, forehead high and full, eyes deep set, penetrating, and quick to express emotions. His mouth is firm, lips rather thin, face smoothly shaven, and hair abundant and well streaked with gray. His voice is pleasant, his laugh almost boyish, and his appreciation of humor keen. And beneath all this one catches now and then a gleam of that undercurrent we call sentiment, which betrays itself in the choice of books, or in some unexpected remark, allusion or quotation.

The semi-darkness of a starry winter's night had settled over the long stretch of country road before we reached Mr. Riley's home, which is a story-and-a-half house with wing and long porch, flanked by commodious outbuildings, and facing the north. Of a moonlight night the trees about the house cast their pen- cilled shadows on the snow, and a long

piece of woods just across the road seems weirdly silent and mysterious. The place is somewhat lonely, must be beautiful in summer, and to one who loves nature in all her moods is also beautiful in winter.

"FARMER" RILEY'S FAMILY. Mr. Riley's family are, like himself, cordial, pleasant and intelligent, and a sort of restful harmony seems to pervade the household. Mrs. Riley is a slender woman, with a somewhat serious face and a manner a trifle reserved. But further acquaintance revealed her to be an interesting conversationalist and a most kind-hearted and agreeable companion.

Some of the sons and daughters of the household have flown to nests of their own, but four still remain at home, the youngest being about twenty and the oldest about seven years of age.

The home is comfortably furnished without ostentation of any sort; a pretty cabinet organ stands in the parlor and



RILEY'S HOME.

a well-filled book-case catches the eyes of the book-lover. Many of the works were found to be on Spiritualism, by the most noted authors who have handled this fathomless subject.

Mr. Riley told me, however, that he did not read as much as formerly, because whenever he strolled through the woods or in any way found himself alone with nature he received impressions of more direct value than the printed thoughts of men.

After supper we adjourned to the parlor, and I observed that over a doorway in one end of the room hung heavy, dark curtains. Presently Mr. Riley raised the curtains and fastened them to one side, revealing a medium-sized bedroom.

"We use this room for a cabinet," he said. "If we have any manifestations, they will be shown from here, after which it will be assigned to you for a sleeping-room," and he looked at me with an odd little twinkle of the eyes.

"Do you think to frighten me out?" I asked.

"No," he replied. "I just thought I'd tell you, as scores of people have refused to sleep there."

"Well," I answered, recklessly, "I'll not refuse," and I mentally determined to spend the night in that cabinet if materialized spirits gathered and stood three deep around the bed.

"Would you like to examine the room?" asked mine host, taking a lamp in his hand and stepping toward the cabinet.

"Believe you are more suspicious of me than I am of you," I answered, laughing, but he insisted that I take a peep inside.

"Mr. Riley," said I, "I look at it like this—if it is all right, then it is all right; if it is not, I should not be able to

upon the shelves. Oil shades and lace curtains covered the windows. It was an ideal guest chamber in a farmer's home.

That spirits of the dead should take unto themselves their former semblances and step forth from this common, everyday little sleeping-room, would be the last thought suggested. Only for the black curtain arranged to fall over the open doorway one would never think of such a possibility.

"In order to prove that no confederates enter through these windows, we will have them sealed," said Mr. Riley, "and if you desire to ask any question by writing on a slate, we may get some message in that way."

A few friends had arrived, and preparations were made to form a horse-shoe circle before the cabinet. Slates were produced; we wrote questions upon them and threw them on the bed, writing downward. We formed a circle, a gentleman from Marcellus sitting nearest the cabinet, myself next, Mr. Courtwright, from Illinois next, and others, the number being about eight. Mrs. Riley sat a little by herself in a rocking chair, and Mr. Riley's son brought his guitar to accompany his young and pretty wife, who played the organ.

Mr. Riley placed a chair in the cabinet, in front of the bed, at the left of the doorway, in plain sight of all, and sat down facing us. He leaned forward a little, resting his elbows on his knees, and asked to have the curtain dropped. The gentleman nearest the cabinet

dropped the curtain and the light was turned down, not as low, however, as I had anticipated, as we could distinguish each other's faces quite distinctly.

THE SEANCE BEGINS. We were requested to sing, and did so, accompanied by the guitar and organ. It was my first experience in this kind of a seance, and I hardly knew whether I really expected much of anything. I had listened to revelations most startling from others, but this, to my mind, was not enough. I must see for myself. There was a lull in the music, a few sharp raps were heard and a slate was projected through the opening between the curtains.

Upon its surface was written: "Friends, we greet you all."

"JOHN BENTON." I learned that Mr. Benton, a spirit, is Mr. Riley's cabinet control. Within the darkened cabinet we heard the scratching of a pencil and again a slate appeared through the curtains. It was an intelligent reply to Mr. Courtwright's question. This was followed by the slate I had written upon, the answer to my question being quite apt, written plainly and signed "Mary M. Bagley."

Directly more raps were heard, and I was startled to see the curtains part, when the figure of a tall man in full dress suit with a great expanse of white shirt bosom and collar looked out upon us and bowed.

His hair and mustache were brown, and his complexion looked clear and wax-like in the dim light. Evidently he was not a stranger to those present, for he was immediately greeted with: "Good evening, Mr. Benton," at which he bowed again, the curtains closed and he was gone.

The vision left a strange impression on me. Had I actually seen a materialization? If so, by what process had this disembodied soul taken unto itself the semblance of its former form? I had heard explanations of the process many times, but to accept the fact that it had been accomplished within a few feet of me, this was different. While yet I pondered, the curtains again separated and the figure of another man several inches shorter than Mr. Benton appeared and looked out, but not so plainly. There was something about this form that was unsatisfactory. It was not as

distinct as I could have wished; it was not recognized by any present; it seemed to lack confidence, and vanished away into the depths of the cabinet before I could fully realize that it had been, leaving a vague regret that I could not express, and it came no more.

A slate was passed out after this, with a message stating that the medium was too much exhausted for farther demonstrations, and that he needed rest. The spirits therefore bid us good night. The curtain was raised and Mr. Riley was found sitting as we had left him.

"Did you have any manifestations?" he asked, and a full account was rendered. It may be here stated that during the time that manifestations take place, Mr. Riley is in an unconscious condition, completely entranced.

"I was a little afraid," he said, "that you would get nothing, for I have been up the last two nights very late, last night until 5 o'clock this morning. I am consequently tired out and need sleep."

WHEN SPIRITS FAIL TO MATERIALIZE. "Why, what made you stay up like that?" I inquired, and he answered: "Because we did not get any results, and the circle did not like to give it up."

"No results at all?"

"Not so much as a rap."

"Was it the fault of the circle?"

"I don't think so. I have sat for the very same people, and received the very best results. It is that way sometimes. If the influences which control me will not come, I cannot force them. When I have put myself in a condition to receive them, it is all that I can do."

"Is a large circle better than a small one?"

"Not necessarily. We have had grand manifestations with thirty people, and just as good with half-a-dozen. A peaceful condition is the most required. It is also well if all join in the singing, as the vibration assists in materialization."

MR. RILEY'S CONDITIONS. This may be a good place to state that Mr. Riley does not exact very strict conditions. The members of the circle need not clasp hands. They need not place their feet squarely upon the floor. They may chat together, if they wish. They may step to the cabinet, if summoned. They may leave the room, to read a slate message, if they desire, without danger of breaking the current.

Sometimes Mr. Riley comes out from under the spirit influence and asks to have the curtain raised, when he will chat awhile with the circle, or get up and walk about, advising the others to do the same. Then he will go back and try again, and last, but not least, they need not sit in total darkness. In fact, Mr. Riley's conditions seem like his own nature—easy and generous.

After good-nights had been said, the family retired, and I was left alone for the night, it being past midnight.

"Leave a light burning," were the directions given me, and I obeyed unhesitatingly. So I set the lamp on a table in the parlor, where it would throw a subdued light into my room, and prepared to retire.

As I did so I glanced about the room, and began to ponder upon the "apparitions" I had that night looked upon. What were they, and whence came they? Were they still lurking in their mysterious invisibility, somewhere near me?

EXAMINED THE CLOTHES PRESS. That last one, who faded away so soon, as though doubtful of a welcome, was it the phantom of some one I had known? And when I had lain my head upon the pillow, would he linger near, and maybe, touch me with spirit finger, and—frighten the wits out of me?

I seized the lamp and marched to that clothes press. If it was there, so much as a finger of it, I'd just hike to see. I knew all the while that I wasn't there, but I wanted to make sure, and as I returned the lamp to the table, it suddenly occurred to me that I was on the high road to nervousness. Then I said to myself, somewhat savagely: "You are a little simpleton. Get yourself into bed and to sleep instantly, and let us have no more of this nonsense, or the next thing you know, it will be reported all over Michigan, and a part of Canada, that you went to Farmer Riley's and got 'scared'."

Holding this threat menacingly over my head, I crept meekly into bed, and within three minutes was as calm as I ever was in my life.

"So much for the power of suggestion," I thought, as I drifted away on a dreamless tide. Somewhat exhausted by my journey, and the excitement of the evening, I slept well.

Spirits may have come, and spirits may have gone; they may have wandered about the room at their own sweet will, and gazed upon my sleeping face, for all I know. If they did, the influence they brought must have been a soothing one, for I only woke once, just long enough to give a wandering thought to the two mysterious beings who had that night looked dimly out from the cabinet, and the wintry morning was far advanced when I actually realized that the night was gone, and maybe I would be late for breakfast.

But breakfast at Farmer Riley's is not an uncomfortable thing of the dark and early hours. It is a meal served informally, and seasoned with smiles and chat, at whatever hour the family find it comfortably convenient.

"Did you sleep well?" was asked, and I assured them never better.

"Did you hear any strange sounds?" asked Mr. Riley, looking across the table at me, and again I observed that old little twinkle in his eyes. Was he making fun of me, and had he, with his powers of, perhaps, seeing through two

or three partitions, seen me hunting in that clothes press for a spirit? I laughed and said:

"No, I did not; and even if I had, I should have—"

"Laid it to rats or mice," he supplemented, I laughingly bowed, and he continued: "Of course you would. But without any joking, people have been sleeping there, and claim to have been so disturbed by raps that they gave it up, and vacated the room."

"Well, I don't think it strange that people unacquainted with spirit phenomena should become nervous sometimes," said Mrs. Riley. "I know I did myself when we first began to have materializations." These words dropped

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"It was between nine and ten years ago said, and all could not be accomplished in an hour or a day.

"Finally faces became more perfect, forms began to develop, and at last one night a full form showed itself. The name given was that of John Benton, and although he was not any one we had known, he assumed control of the cabinet and has retained it ever since. He usually shows himself once at every seance. I believe he can materialize himself whenever Mr. Riley is under control. But he will not continue to do so at the expense of keeping 'back others.'"

"And did your own friends soon begin to come?"

"Yes, after a while, and the friends of others in the circle. By the way, it was not here that we obtained the first materialization, but at the home of a neighbor. We have seen, at different times, nearly all of our friends who have passed over."

"Our little girl, who left us at the age of about one year, came at two different times. Once she sat upon the floor and once she stood upon her feet, as though to show me she was learning to walk. She wore a little pink dress, just like one she used to have, and looked perfectly natural. Our son comes to us often."

THE SPIRITS SOMETIMES SPEAK. "Do they ever speak?"

"Sometimes—not often. Mr. Benton speaks more frequently than others. They do not seem to know how at all times. It has all been slow work; we have had to learn many things, and so have the spirits."

"I suppose it soon became noised abroad concerning these things."

"Oh, yes; and people began to flock here from all around the country. Some came to investigate the phenomena, some hoping to see lost friends, and some out of sheer curiosity. We were so overrun with company that my health nearly broke down from being up nights nearly every night when Mr. Riley is at home. Things came to such a pass sometimes that he has to leave home for a week or two to give me a chance to get rested."

"I don't see how he endures it himself," I remarked.

"I don't know myself how I do," said Mr. Riley. "It is the wonder of the world why I do not give out."

"And all these materializations are lost to you, personally, you being unconscious at such times?"

"Yes; the only way I can get anything for myself in that line is to sit in a dark circle with a few friends. We will sit in the dark for half an hour to-night before the people arrive, for the benefit of Mr. Courtwright and yourself, if you wish to join us."

I assured him I did.

PLAYING WITH A SPIRIT GIRL. "Had you no knowledge of anything in the line of Spiritualism until you began to sit for development, Mr. Riley?" I asked.

"Yes, I suppose I had," he replied, "but I did not know what it was. As long ago as I can remember, my mother one day shut me up in a room alone for a little while for some purpose, and there came to me a pretty little girl about my own age, and played around the room with me, running about and having a great time. There was something as good a time as two children could, when my mother opened the door, instantly the child disappeared. There was a wide fireplace in the room, and I always used to think that she vanished up the chimney, for I knew nothing then of spirits. I tried to tell about her, but my mother thought I had been dreaming."

"However, after my mother died, a few years later, she used to return and appear to me at night, and often lie down beside my brothers and myself. I could feel her, and knew that it was her, yet it frightened me terribly. Since I have found means of communicating with her these latter years, I have asked her why she came when she knew how it frightened me, and her answer is that her love for us boys was so great that it attracted her to us, even when—for my sake—she would fain have staid away."

A DARK CIRCLE. Twilight had deepened into night before the conversation ceased, and household duties called Mrs. Riley from the room. Immediately after tea, we prepared for a dark circle. A little table about two feet square was carried into the parlor bedroom (the cabinet), placed at the foot of the bed, and four chairs placed around it. This filled up the space entirely. Mrs. Riley's chair back being against the footboard, Mr. Courtwright's against the dresser, Mr. Riley's next to the clothes press, and my own against the wall. There was no opportunity for any one to walk about, when seated, we were in very close quarters. Mr. Riley sat between Mr. Courtwright and myself; Mrs. Riley opposite her husband. Mr. Riley laid his hands upon the table, and told Mr. C. and myself to lay a hand each, over them. We did so, and Mrs. Riley, having extinguished the light, joined our free hands with hers. Thus all mortal hands were accounted for.

"Now," said Mr. Riley, "keep as fast hold of me as you like."

And I am positive that in the half hour which followed he never once moved his hand or in any way escaped me, and Mr. C. afterward avoided the same concerning the hand he held.

And did the spirits come? you ask. Well, I affirm that something came, and came quickly, and touched us with gentle touches upon heads and shoulders.

[CONTINUED ON PAGE 7.]

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Mr. Riley consented, and agreed to send a telegram. That would give Mr. G. time to arrive the following day. The day passed between visiting and reading, and the hour of twilight found us gathered around a glowing fire, in one of those moods where retrospection comes as by magic to parts of the group, and the rest listen to tales made interesting by their strangeness. The conversation turned upon Spiritualism, and upon the development of Mr. Riley's mediumship.

But as this article is long enough, I will defer until next week the recital of my experiences, this and the succeeding evening, together with interviews with Mr. and Mrs. Riley, on Mr. Riley's development into a materializing medium. Suffice it to say that while my first seance was somewhat disappointing, the other ones were full of excitement and mystification.

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"It was between



CHAPTER XXI.

The Messenger of Evil.

That night a canoe bearing two white men came in from the lake. They called at the lodge of the Old Man, and were greatly surprised to find it occupied by white instead of red men.

"We have crossed the lake," said one, who seemed to be the principal, "where we have been on a mission for the Holy Church, and desire shelter for the night."

"We turn no one away," said the Old Man. He took some ears of corn in the husk and buried them in the coals, and cutting slices from a haunch of venison laid them on top. Quickly turning them over, he took them off on a piece of clean bark; picked out the ears of corn and stripped away the half-burned husks from the steaming kernels, and placed them before the guests.

"If you are hungry, it will refresh," he said. They were hungry, and it refreshed. In conversation the missionaries at Pequotting were mentioned, and the new comers were deeply interested. They expressed a desire to visit the place, and the next day, escorted by Flammarion, ascended the river. They were met at the door of his dwelling by Dencke. Passing a pleasant salutation with Flammarion, who was in advance, his eyes rested on his two followers.

"What! Martesq and Lorenzo! Birds of evil, what brings you here?" They were as much surprised as he, and Martesq, who was advent in expedients and equal to the emergency, responded by repeating the question. His features were contorted by his hatred and ill-concealed delight in having so easily discovered those for whom he was in search.

"Do you not know us?" addressing Gertrude.

An exclamation of horror escaped her lips. "Fiend!" she cried, "what new evil come you to bring on us? Must your revenge follow us across the sea?"

"We come as friends," he replied with sinister smile, "as friends."

"And while you are such, go," said Dencke sternly. "I will take no advantage of you. You may freely go, but if found here again, I will have the Indians teach you new methods for the Inquisition."

They required no further urging, and taking the canoe rowed away.

When out of reach Martesq turned to his companion, his face scowling with hatred, and said:

"I told you we would unearth them. Our mission for the church being fulfilled in Canada, we cross the lake on another mission which, if successful, will be more acceptable and bring us renown. The latter mission is in exact accord with our desires. Ha! ha! we struck the trail early and will soon bag the game."

"What are your plans?" asked Lorenzo.

"You know there are white settlements on the Ohio which must be near the main settlement of these heretics. We will institute some of the Indians to make a raid on these settlements and make the sufferers believe it was the tribe among whom the heretics are located. Then the enraged settlers will destroy them."

"What of those who are here?"

"We will learn what we can before we leave, and should chance offer, carry them away."

"Kinsmen them?" exclaimed Lorenzo in a fright.

"Peace, fool! Suppose we remain in this locality concealed and opportunity offers, and you can wreak your vengeance on Dencke, and have that huzzy for a wife?"

"I ask your pardon for bringing hither such unpleasant company," said Flammarion; "I knew nothing of them except the little I learned while conducting them here."

"Do not allow it to trouble you, for we do not blame you," replied Gertrude.

"Come in and I will tell you who they are and why they seek us."

He seated himself by her side and she related the story of the past three years. When she finished he took her hand:

"Your trials endear you the more to me, and I hope to become acquainted with your friends. That will depend on you. Can you answer me?"

"I am not sure of having a whole heart to give you, but I answer yes."

CHAPTER XXII.

Gnadenhutten.

For Louis and Heloise there was a season of blissful rest. It was the quiet after a fierce storm, overtaking human strength. With him she felt secure, that no harm could reach her. She turned to him for aid, for strength, and he became strong by the reliance she placed on him. She had erected a barrier he could not pass; which he regarded as impassable.

Lady Margery took a more practical view of things, and on all occasions,

proper and improper, introduced her ideas.

"Perfectly willing to come into the wild to teach the beastly savages," she would say, "if any mortal good would come of it. But I do not see that there will. They are too lazy, thoughtless and shiftless. I'd rather see Heloise the wife of a good man, than all the Indians of the continent converted."

That was a wild statement, yet she meant it. Then she would say to Heloise:

"I hope, my child, you will come to a knowledge of yourself before too late. There is nothing as deceitful as love!"

"Will you take a walk with me?" asked Louis of Heloise. "A pioneer family have settled below us, and are sick and in want."

"Gladly," she replied, in her old, joyous manner.

A short walk brought them to a dwelling scarcely better than the wigwam.

The people who went forward on the advancing waves of civilization, where they broke on the savage shore, were hardly, restless, uncultured, and on the level of the savages. They were too roving to accumulate property. They would occupy a tract of land near a spring or for other desirable objects, clear a few acres of trees, plant corn enough for their immediate wants, and wearying would sell their scant improvements or desert them. They tilled the soil as slovenly as the Indians, and were equally dependent on fish and game for food.

The house visited had been hastily constructed of poles, and as these were of different lengths and had been notched wherever they happened to roll into place, they juttied out beyond the corners, forming supports for skins and game. The rafters projected in the same manner, as did the poles laid on the roof to hold the bark cover in place.

An opening was cut in one side, and a curtain of skins formed the door. Light came in between the poles, as well as air. There was perfect ventilation, for the wind whistled through the sides and escaped through innumerable crevices in the roof.

They were met by a howling chorus of curs, and their yelping brought a swarm of children to the door, who, when they saw strangers, vanished like wild animals, some under the bed, others crept through an opening under the wall, and expressed their feelings with a wild cry like a war-whoop, and came back to peep through the crevices.

A red-faced woman met them. Once she might have been pretty, but exposure, sickness and care united in producing a stolid expression relieved only by the vindictive gleam of her inflamed eyes. Her hair was tangled and matted, and her dress faded, torn and tattered, falling limp about her.

"Heah, ye, git out!" she said in a sharp voice. "Blast the dogs! Here Sim start, can't yer? They'll bite em! Come on," she resumed, assuringly, "they won't bite! Don't let 'em scare you. Some folks are powerful afraid of being bit, and 'ems the ones who allus get it. A good dog will go miles to get a nip at 'em."

"My good woman," said Louis, "we heard you were sick and suffering and called to comfort you."

"Sick, guess we be! We came down the river from the Post, and jest got full of fever. Come in. It's right good in you, and jest little comfort I've had since I was born."

They went in. On a rude bench a man covered with a ragged blanket lay, suffering with a raging fever, and delirious. By an open fire, which filled the room with smoke, the woman was frying some fat pork in a skillet and baking a corn cake in the ashes. Hungry mouths were to be filled. As she turned the meat she said:

"I didn't tell ye my name: it's Crash. I know yer without tellin'. We've allus lived jest in this way. If we get hog and hunny we are satisfied."

A log split in two, the surface smoothed with an ax, and set on blocks, served for a table. On it Mrs. Crash proceeded to set the skillet smoking from the fire. One of the most disagreeable odors to senses not blunted, is the pungent, swinish one from frying pork. She brushed the ashes from the corn cake, which was burned on one side to a coal, and placed it beside the meat. Then she threw some rusty knives on the table and called:

"Here, you varmints, come out of yer holes and eat."

She snatched up the baby, who was creeping over the dirt floor. It was pale, or would have been if it had been washed. It was born with malaria in its blood, and absorbed the poison with every breath. Feverish and fretful, it rebelled against the heated breast offered it.

"Want meat victuals, do yer," she said, with a sort of pride expressed in her tone, giving it a large piece of fat pork, which it ate with greediness.

"Betsy Ann, why don't you come? What are yer feedin' of? If yer don't come an' quit yer foolin', I'll cut yer liver out!"

She fully emphasized this dreadful threat, and Betsy Ann came from the

corner where she had concealed herself. She was sixteen, the age sang by poets for its prophetic sweetness. She was tall, thin, angular, with uncouth features, and face sallow and expressionless; except her eyes, which were dark and appealing like those of a hunted animal. A tattered gown of coarse material, her only garment, afforded her little protection against cold.

"Git the brats together," continued her mother. "Why don't you eat? You needn't be mincing 'round; it's that or nothing."

The girl broke off a piece of cake and attempted to eat. She evidently loathed it.

"I can't eat," she said in a low, plaintive voice, "I am sick." Her teeth chattered, and she tottered to one side and sank on the floor.

"Got the ager," said her mother with a snarl, "what did you git that fer? Now three on 'em is down with it, and he," pointing to her husband, "has the bilious fever. What under the heavens I'm to do I don't know."

"How many children have you?" asked Heloise.

"Eight on 'em as is livin', and two dead; it was a blessing to 'em. The oldest got killed by the Injuns."

"That is dreadful!" exclaimed Heloise.

"Dreadful! death is death. It don't make a pin's difference. I hate Injuns, tho'." They want killin', every one on 'em, and in time they'll git it. My man'll shoot 'em on sight."

"Is this the general sentiment of the border people?" asked Louis.

"You can fasten to that. If there comes a chance they'll make quick work on 'em."

"I thought the people were Christians," he said, in surprise.

"So we be, but not one on us but has at some time had friends killed by the red devils and been hurried by them night and day. It's best to kill 'em and then they are done troubling."

Heloise's sympathy was excited by the suffering of the girl, who sat leaning against the log wall.

"Poor child," she said, "will you allow her to be brought to our house, where she can be nursed?"

"I'm sure don't care."

"We will send for her and also send some medicine for your husband," said Louis.

"Obliged to ye," said the woman, softening.

"Your babe should have milk instead of meat."

"I don't know about that. It likes meat, and we can't keep a cow. We had 'un down the river, but it got milk disease and died, and we are too poor for to have another."

"What a miserable life these people lead," exclaimed Heloise, as they were returning home. "Their example is discouraging to the savage people they face, for among the savages I have found honor, integrity, attention to family, and freedom from vice."

John and Betsy improvised a rude litter, and brought Betsy to the mission house. She was delirious with fever. Heloise bathed her and had her placed on a soft bed, and watched until the fever subsided and she slept. When she awoke she opened wide her dark eyes and asked, "Am I dead, in heaven?"

"You are more comfortable here," said Heloise. "There, now, you must not worry. Take your medicine and be a good girl."

In a few days medicine and nursing conquered the disease and the girl began to move around the room. In the plain dress she now wore, her hair smoothed and her face and form rounded by more healthy and generous diet, she was pleasing, not to say handsome. When she became able, accompanied by Heloise, she visited her old home. Her father had sufficiently recovered to hunt and fish, and thus provide for the family. While at some distance they heard coarse jesting and laughter, and on nearer approach a strange sight met their gaze. Two trappers had come in, bringing a jug of whiskey. This they had suspended by a cord from a rafter, and the group, sitting in a circle on the floor, could swing it around from one to the other, and each help him or herself. Mrs. Crash sat opposite her lord, and the eldest boys were by her side. The swinging of the jug in her direction indicated that she had repeatedly helped herself to the burning whiskey, and none had been backward, even the boys being unable to stand.

The girl gave a quick glance and turned away. Already had the glimpses she had received of the new life awakened disgust for the old.

"Let us return," she said, "this is terrible, and yet I must soon come here and stay. Oh, I can't bear to think of it!"

"If your parents will consent, I will gladly keep you with us."

"Oh, say you so?" cried the girl. "They will consent. Why should they want me? I will return and ask them."

"Stay with 'em!" replied her mother. "Of course you may, you jade, and good riddance. There'll be one less mouth to feed."

This heartless answer was received by the girl as a blessing, and without awaiting its possible revocation, she hurried away to join her new-found friends.

"I shall call you Augusta," said Heloise.

"I wish you would," replied the girl gratefully. "I despise the name which reminds me of my old, hateful life."

Ignorant of the alphabet even, she began to study, and was soon able to read. She made rapid progress, and with that came a new expression of features, a light in her eyes, and grace of manner. The wild, uncouth girl became a beautiful lady, as kind and sympathetic as she was cultured. She often visited her old home, but an impassable gulf had opened between her and her family. Her mother plainly told her:

"I'll have no high-flyer advisin' me. If Crash and I drink whiskey when we can git it, that's our business. You began to study and was soon able to read. She made rapid progress, and with that came a new expression of features, a light in her eyes, and grace of manner. The wild, uncouth girl became a beautiful lady, as kind and sympathetic as she was cultured. She often visited her old home, but an impassable gulf had opened between her and her family. Her mother plainly told her:

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A RARE TREAT.

A Series of Articles by the Great English Author.

THE FAMOUS CHAPTERS.

Gibbon on the Origin of Christendom.

BY PROF. EDWIN JOHNSON, Of London, England.

VI.

Gibbon was mistaken in supposing that there were any "primitive Christians" except the monks, who, in the interests of their own system, declared war against "the established religions of Paganism." The words "pagan," "heathen," in the sense in which they have been employed for so long, are their invention; and they no doubt point to the fact that the old notions and beliefs were retreating to their stronghold in the rural districts. It was of course inconsistent with the pretensions of a system designed from the first to be as intolerant of rivalry as Islam itself to admit even the noblest forms of the Roman Pantheon to association with Christ, who must be Dominus, Despot (so he is sometimes called), absolute monarch of the world. This despotic idea is not of old Rome; it came with the Orientals into Europe. It could not brook partnership in power on earth or in heaven. The theological position of the Moslems seems always lucid and intelligible. To them the Catholics were idolaters; and there was supposed to be great sympathy between our Queen Elizabeth and the Sultan on that ground.

The zeal of the monks against idolatry was calculated. They chose to say that the "demons" or spirits were "the authors, the patrons, and the objects of idolatry." Hence the bad sense which has become affixed to the word "demon," which it had not in the days of Socrates. The monks deliberately encouraged and stimulated in every possible way the belief in and dread of evil spirits, who "roamed upon earth to torment the bodies and seduce the minds of sinners." In other words, they insisted that what is now called "Spiritualism" was quite real, and had a malignant origin in the agency of "the devil." The New Testament, as everyone is aware, is committed to this theory, so that we cannot loyally accept the Testament and disbelieve it. Epilepsy, mania, temporary aberrations in thought or in morals, are all conveniently set down to the score of "the devil." A short and easy method of solving a great and painful problem! And a very childish method. At the present day a Catholic bishop thinks it his professional duty to tell us what to think of so curious and seemingly innocent a phenomenon as "automatic writing," and the like: "It is of the devil."

It was a silly and childish device in itself, but it was greatly successful in the actual constitution of the world. The object was to induce the belief that all the bad spirits were outside the Catholic church, all the good ones inside; moreover, that the greater insight was with the young god of the nascent organization, than with those of the older and effete; just as in our own day the heralds of the Salvation Army preached up their own god as a strong god, in contrast to the weakling of the old respectable sects. But the monks have done great mischief by their deflection of Polytheism. They have raked in the kennel for all the filthy things that could be cast at the old world; they have blackened and disfigured the "fair humanities of old religion." Any sweeping attack upon Polytheism is simply an attack upon human nature itself in the breadth of vitalities and its interests, the variety of its expressions of the yearning to be at one with the secret mind of the world. These were the blunders we call superstitions; there may have been some pandering to instinct, but the need control rather than stimulation; yet none but the blindest partisan could ignore the beauty and use of refined Roman Polytheism as a means of sound, popular instruction.

The people need persons, and imperfections of moral ideas; and it would still be more useful to erect temples in honor of common sense, of presence of mind, of industry, and a multitude of other ideals, of civic or military or business virtues, rather than for the commemoration of imaginary saints of impossible and undeniable holiness. Gibbon has justly remarked how closely interwoven with every circumstance of business or pleasure, of public or private life, were the old customs; so that to renounce them was to renounce the commerce of mankind. In effect, the monks appear to aim at the emasculation of man, and the constitution of a celibate society "as the only society worthy of the name: everything outside being classified as of the world, secular, and belonging to the territory and dominion of the Evil One.

One of the cleverest men the monks ever had in their employ was the unprincipled scribe who writes under the name of Tertullian against idolatry. He may have been, so they pretend, a lawyer, and certainly his manner is that of a paid advocate of the very low morals. What can we think of the narrow-mindedness, the vulgar ignorance, the spite against culture, of the faction who could teach that "the arts of music and painting, of eloquence and poetry, flowed from the same impure origin: that Apollo and the Muses were the organs of the infernal spirits, Homer and Virgil the most eminent of the devil's servants, and the beautiful mythology which pervades and animates the compositions of their genius was destined to celebrate the glory of the demons?"

It is the morosest and ill-tempered which love of sect and party, and the corresponding hatred of that open-mindedness which is the note of culture, engender. Impossible, it seems to me, to overrate the mischief that has been wrought by these contemptible rhetoricians of the monasteries in their defamations of antiquity, and their furious

intolerance of every system that was inconsistent with their own.

Religion, among the old Romans, was taken seriously, to a great extent; but it never can have been taken seriously as to lead to persecution and enmity to intellectual exertion. If you admit all the gods to public recognition, you cannot be fanatical for any one; and ceremonies become an elegant performance, a convenient symbolism, an excuse for social gatherings, a sign of fellowship, with philosophers, they may take the place of a fine phrase or illustrate an epigram, as in the last moments of St. Paul. He sprinkles water from the warm bath on his nearest slaves, and exclaims: "It is a libation to Jove, the Deliverer!"

It is an utter falsehood to pretend that the common people were ever self-flamed with zeal for Christianity and against Paganism, if for no other reason than that they could not understand, never have understood, the former; while the latter was part of the long-descended customs of their social life. The tales of martyr-soldiers in "Eusebius," and others of the same gang, are simply absurd in the face of them. As Gibbon says, "The world would instantly be in flames if the monks would instantly set their lives away for the sake of a book-religion and the abstract propositions of a Credo! I should deny that any person in his senses has ever faced his doom in the interests of any theology whatever; it is contrary to all we know of human nature. Compare the pages of any Catholic or Protestant book of martyrs with the great book of life, and we know the tales as they stand to be false: the tongues which told them were not set on fire from any celestial source. Apart from general reasonings, if Gibbon had imbued his mind with the teachings of the late poet, Claudian, who is dated on our present fiction chronology some long four hundred years after the establishment of Christianity, he would have seen the impossibility of the tales in question. I regard the poems ascribed to Claudian as in themselves sufficient evidence of the liberal and lofty temper encouraged under the old system of morality and religion, and, at the same time, an absolute refutation of the opinion that any such system as Judaism or Christianity was, or could have been, known while the Roman *Res Publica* endured. Turn from the well-known declamation in "Tertullian" concerning the triumph and overthrow of the Pagans. "We leave you only your temples," and so forth, to ascertain what the state of things may be two centuries later, according to the received chronology; and we find an utter ignorance on the part of the poet, who is versed in the affairs of his time, that any religious change whatever has occurred, or is destined to occur within the wide confines of the empire. Some of the German historians who have worked in this field since Gibbon's time have indeed pointed out that the evidence of church activity after the slight and obscure, but it cannot be said we have laid the foundations of science in this department until we recognize that the pictures of the world given in Claudian absolutely exclude the pictures drawn by the monkish pen of the same or of any preceding period.

Gibbon refers to the "Fasti" of Ovid, which gives an account of the Roman festivals for the first half of the year, also to the compilation of "Macrobiius." These works are valuable as giving an insight into the nature of the old anniversary religion; the latter has, however, been tampered with and interpolated by the monks. All the public religions are annual, bearing reference to the recurrence of the natural seasons; and the legends express the mystical story of the people's life from year to year. "So artfully were they framed and disposed throughout the year that superstition always wore the appearance of pleasure, and often of virtue," says Gibbon. And admirably he continues: "Some of the most sacred festivals in the Roman ritual were destined to salute the new kalends of January with vows of public and private felicity, to the gods, to the emperor, to the dead and living, to ascertain the inviolable bounds of prosperity; to the return of spring, the genial powers of fecundity, to perpetuate the two memorable eras of Rome, the foundation of the city and that of the republic, and to restore, during the humane license of the Saturnalia, the primitive equality of mankind."

I, for one, am persuaded they were "the good old times" when such "innocent and elegant practices" prevailed. Nor do I believe for a moment that they were abhorred by "the trembling Christians" as devilish practices, until the monks had contrived to instill their nonsense into the vulgar mind, and had built the old customs into a system. As I firmly do that Tertullian is a Renaissance writer, I infer that the old rites were still being observed to some extent so late as four hundred years ago; that the pretense of a "holy war" against the empire of the demons was a mere affectation, like everything else in the system; and that all the zeal for this warfare was little else than a zeal for self and sect, a rage for the destruction of everything in human science, art, manners, which yields a sensual or imaginative pleasure to the people, and which would lead them to rebel against a dominion so thoroughly founded on emasculation of the intelligence, and the servitude to those very fears from which the philosophers had labored to deliver mankind.

I wished to show that this zeal of which so much has been said was not a good or pure zeal for human improvement, but the narrow, interested, mischievous zeal of a "Clerus"—a self-elected class of impostors, whose tricks were of the lowest order of cunning, and whose justification is the vulgar one, that "nothing succeeds like success." The church was in its original idea a militant organization, and zeal is a necessary militant virtue. But, if the cause be not humane, the relative virtue becomes a positive vice. The church is committed by its constitution to undying hatred of Jew, Turk, Saracen, and to a whole world of thinkers and men of science, whom she is bound to stigmatize as "infidel" the more "fidele"

they are to the light within them. Her members are bound to be zealous for "orthodoxy," although in one branch of knowledge after another her "orthodoxy" has been proved "false thinking." Now at last her history, the stronghold of her orthodoxy, is demonstrated a lie at the very heart and core; and she is an anachronism in our life and culture. Whatever enthusiasm for the church, as the church, remains, will be manifest more and more as an enthusiasm for domination, for privilege, for status and emoluments, and titles, in proportion as intellectual influence is felt to be slipping away from her.

One of the most powerful satires upon religious zeal and enthusiasm ever penned is to be found in the University Sermons of the late Canon J. B. Mozley. This singularly attractive spirit, this lover of Montaigne, this skeptic in the surface, appears to have conceived a profound distaste and antipathy for the excitement born of organization and multitudes which has been stimulated by ecclesiastical life. How poor the result of it, he exclaims. How uninteresting, how soulless the kind of character it produces. It all "runs to stult," rather than to good seed. He makes the enthusiast look very small with his shallow and transient favors, and reserves all his admiration for simple, unaffected nature, for the "favorites of heaven," for those in whom the wells of life are deeper than the wont, and who, by their unconscious goodness, condemn the poor products of sectarian zealotry.

I cannot approve the sophistry, as it seems to me, with which Mozley ingenuously emptied church language of its proper force, and strove to translate Christianity back into something like old Roman morality. He makes Tully and Seneca preach from monkish texts, as others had done before him. He desired to make Christianity something better than it really was in the minds of its founders. He turns its texts against itself. He shows that the church, in spite of its protest, has always been a "kingdom of this world." He appears to attack all religious organizations on principle, when he denounces the zeal and enthusiasm which are their very life-breath. He shows that the public profession of religion must end in a counterfeit, making men "hypocrites without their knowing themselves to be hypocrites." There is something terrible in the invectives launched from cathedral pulpits with no physical, but with great intellectual, force against the Christian system by one of the most distinguished clergymen of our time.

I wish to write always with an eye to some practical good. The time will come when the abolition or reform of the religious bodies must be a burning question. Society will not be clear as to its duty in this respect until it understands how those corporations came into being, and what is the principle of their life. They are to me distinctly fighting bodies, not teaching bodies. When they cease to discover either flesh-and-blood to wrestle with, or invisible powers to defy, what will then be their *raison d'être*? They will be no more compatible with a reasonable constitution of social life than war is compatible with peace. It will be necessary to create a new enthusiasm—to foster—it may be to endow and dignify it; a zeal the very opposite of clerical zeal, a zeal for knowledge and for truth in all their varieties. The splendid dream of uniformity will be dismissed, and will be replaced by the more realizable dream of mankind itself, as the only true order or church, whose ample confession is the *Homo Sum* of the Roman poet.

[TO BE CONTINUED.]

LITTLE VOICES.

Little voices, how we prize them!
How each well-remembered tone,
Like the song-bird's tender carol,
Lingers still when youth has flown.
How we sit in pensive dreaming
When the days of day are o'er;
How we start to catch their music—
Little voices at the door.
Little voices, how we miss them
From the home they made so bright,
When the feet are silent,
And the eyes are veiled from sight;
How the soul, with deep emotion,
Lingers still their memory o'er,
While in vain we wait their coming—
Little voices at the door.
Little voices, how we love them!
How with mirth the heart beguiles,
Turning sadness into sunshine,
Weathing clouds in happy smiles.
In the soft and dewy twilight,
When the beams of day are gone,
Sweetly falls their gushing music—
Little voices on the lawn.

SPIRIT ROSA RYHAN,
Through Ida Gault, Medium.

THE SPIRIT.

When the sun in golden splendor
Sinks into the shining West,
Leaving kisses warm and tender
On the ocean's glowing breast:
When the sun's last glory, dying,
Fills the air with purple mist;
And the twilight softly lying,
Covers all his beams have kissed:
When the stars come, nately gleaming
One by one in azure deep,
And the moon in silver beaming
Looks upon a world asleep:
Then the spirit, rapt and glowing,
Quits its prison house of clay;
Seeks the sphere wherever flowing
God's eternal anthems play.
When the soul, its body spinning,
Wanders through eternal space;
Counts the stars in glory burning,
Circling each within its space;
Then the soul, her sights unveiling,
Looks into the eyes of those
Whose beauty on earth-plane palling,
In immortal splendor glows.

There the spirit finds abiding
All she once has called her own:
On a blissful current gliding,
Meets the known and the unknown.
There a joy beyond the telling
Over all the soul-chords sweep,
Ever and forever welling
From the spirit's inmost deep.
There a sun in golden splendor
Ever lights immortal skies;
There his kisses, warm and tender,
Falls on that which never dies.

A. V.

"Health and Power. A Handbook of Cure and Human Uplifting." By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

THE MYSTERIOUS.

The Soul's Journeys During Sleep.

The story of the Boston man who lost his individuality for three days and became possessed apparently of the ego of another, related last week, brings this letter from Waterbury, Conn., says the New York Mail and Express.

I have just finished reading of the experiences of Elias Springer of Boston, who dreamed that his brains had been drawn out through the crown of his head, and his skull cavity filled with the brains of another, which changed his whole nature for the space of three days. It is a valuable addition to the literature of dreams, and will, I trust, awaken those who do not believe in the study of such phenomena to an investigation of a most interesting subject.

"I have been studying the science of dreams for more than forty years, and I am now firmly convinced it frequently occurs that the soul and body are temporarily separated; that the soul is still tethered, as it were, to the material body by a mental chain, and while it may wander hundreds and sometimes thousands of miles, it is eventually drawn back, or rather draws itself back to the body which it animates and controls. I have a record of no less than seventeen dreams, which I believe to be authentic, of persons who in their sleeping moments visited places they had never seen or never read about, and yet were able to describe these places accurately. I have been told that the dreamer has at some time or other read a description of the locality, and had forgotten the incident, but this I disprove by an illustration that I would like to see controverted.

"I refer to the case of a boy fourteen years of age, who lived in Philadelphia a few years ago. He was the child of poor parents, and never had the opportunity of a day's schooling. He was unable to read or write. That boy had the most remarkable dreams. Two or three times a week his mind would visit distant places he had never heard of, I am sure, and he would afterward describe them with the accuracy of a traveler. He did not associate with a class of people who could instruct him in these details, and for that reason I do not believe he could have been an impostor. He has described Salt Lake City and the Mormon temple, and the ceremonies therein, with the most wonderful accuracy; his mind has visited the French quarter of New Orleans, while he slept, and on the day following he has pictured in minute detail the location and appearance of that quaint section of the old city, and has repeated several French phrases that were impressed upon his memory. He had never been in either Salt Lake City or New Orleans. He could not have read about them, and it is scarcely probable that he would come in contact with persons in his daily occupation of 'off-bearing' in a brick yard who would know anything about these places, because they were all as ignorant as he was. On what other hypothesis can this be accounted for if it is not on that of temporary separation of mind and body.

"It is all very well for people who do not understand such things to talk about indigestion and heavy sleep, and to assert that Edgar Allan Poe ate lobster salad and ice cream, and make him dream out the plot of 'The Gold Bug.' These are the assertions either of the ignorant or of the arrogant—the man who has not the capacity to learn, or the man who thinks he knows too much to learn any more."

Grand Work at Fort Dodge, Iowa.

TO THE EDITOR:—We have been enjoying Mrs. Aspinwall's truly wonderful materializing séances for the past week, at the residence of Mr. Hepler. The first night, more than twenty different spirits came out, and were greeted by their friends. The first spirit that came into the room was an Arabian girl, who magnetized the way for other spirits to come. She brought with her the most fragrant perfumes. She was indeed a lovely sight, of olive complexion, long, black hair and snow-white garments; filling every one present with love and admiration.

Spirit after spirit came out to greet their loved ones, and all were recognized. Mr. Thiesell, Mr. and daughter, of this city, who passed out of the life some years ago, came and conversed with the wife and mother, who is now seventy-one years of age. The writer was also called to the cabinet by him, and thanked very kindly for our labors in her behalf. I knew him immediately, having known him in former years. "Vickey" (Victoria), their daughter in Spirit-life, also greeted me.

On November 22 a séance was held again at the same place, with the same wonderful results, nearly all present receiving grand manifestations—mothers talking with children, husbands with their departed wives, and, oh! the gladness it brought to them. The half cannot be told of all that was done and said on those eventful occasions.

One of the strongest features, to us, of the evening, was the little Indian girl, "Light Feather." A control of one of the mediums present came quickly out of the cabinet, and going to her medium, took her first to the cabinet, after which she went to each sitter in the circle and gave them a hearty shake of the hand. She caused quite a sensation by performing as she had promised her medium three weeks previous. All were more than satisfied.

The third séance was held at the same place, with grand success. Thirty-six spirit forms, of different sizes, came out, and all were known. Mr. and Mrs. Hepler were greeted each evening by their little son, a bright soul, who is truly a shining light in the Spirit-world.

Mrs. Aspinwall, with her grand and noble gifts of proving to the people that their loved ones do not and can return, is a boon indeed, granted only to those who are worthy of that grand and glorious gift. Her lectures were attended in the opera house. Fully six hundred were present at the evening lecture. Marked attention was paid to what she gave; and to her readings from different articles that were brought to her for that purpose at the close of the lecture. Both Mr. and Mrs. Aspinwall have made many friends while in Fort Dodge, and could hold her séances here for time immemorial; but their calls are too urgent to remain any great length of time at one place.

DR. EMERSON.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 52c.



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

G. W. Brown, M. D., prominent as editor, publisher and author, says: "One of the incomprehensible questions with me is: How do you find time in the midst of your multitudinous duties as editor, publisher, business manager and general factotum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death, and Life in the Spirit-World. The book is splendidly gotten up."

A PRIZE ESSAY.

Young Writers Coming to the Front.

By permission of Brother Francis, the Young Folks' Club for Spiritual Research makes this announcement of a series of prize essays:

These prize essays are intended to encourage young writers, young mediums, who have not heretofore begun to write, or have scarcely written anything for the spiritual papers. A little of writing will help us much in our years. In the future, we may meet with some good text or interesting phenomenon, or we may be requested to write up the doings of some meeting, on the spur of the moment. In these days of free schools and libraries, no young or middle-aged person in good health can be excused from not learning how to put his thoughts in simple and grammatical language on paper.

My neighbor, Mr. D. P. Ashley, Dimondale, Mich., has consented to receive these first essays, to read them over carefully, to act as judge, and to decide on their general merits. He will send the best essay to THE PROGRESSIVE THINKER, to be printed in due time. If the next best essay is worthy, its author will also receive a prize. Ten pages of manuscript will be the maximum limit. In sending the manuscript to him, I suggest that each person inclose postage for its return. This contest closes April 1.

The subject is: "What Does Spiritualism Include?" The prize is offered by a young lady of the sunny South; it is: "The Religion of the Future, or Outline of Spiritual Philosophy," a book of 28 chapters and 267 pages, by Rev. Samuel Weil, of Bradford, Pa. It is written in short and pithy sentences, in logical language.

Other subjects, prizes and judges will be announced from time to time. Will old Spiritualists who have books to spare, please write to me, offering them as prizes? The subject for the second prize essay will be: "What Good Has Spiritualism Done?" This contest will close the first of May. The prize and the judge will be announced later.

HENRY E. MARTIN.

Dimondale, Mich.

AN APPEAL FROM NEBRASKA.

TO THE EDITOR:—In your issue of February 2 you kindly published a communication from me in regard to suffering humanity in this State. I am in daily receipt of letters in regard to the real situation in the districts where all kinds of crops were an entire failure. I am in receipt of a letter from an old gentleman, 150 miles west of here, who gives me somewhat of a detailed account, in his locality. Among other things, he says what is most needed now is something to eat and fuel. The farmers, in former years, have shelled their corn and used the cobs to burn, but the absence of this article as fuel has had a depressing effect. Many people have had to depend on gathering cow chips to burn.

This old gentleman states that many people in his locality are on the verge of starvation, and, in his opinion, the worst has not yet come. I would urge all Spiritualists who can make an effort, to do what they can in the way of soliciting, and I will do my part. It has been asked a million of times, what good Spiritualism has done. Do not depend altogether on our own people donating, but go among all classes: strike your orthodox neighbors for a donation. I have had but few responses as yet, from the readers of your paper; trusting they will come more readily in the future. The railroads will not carry free of charge any more, but send your donations, and I will manage to pay freight. My address is now 1901 S. street, Lincoln, Nebraska.

Yours fraternally,
DR. P. S. GEORGE.
Secretary State Spiritualist Association.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

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By A. LEAH UNDERHILL,

One of the Fox Sisters.

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OBSESSION.

A Man Possessing Two Identities.

A Case Illustrating Spirit Power.

A BROKER WHO DROPPED OUT OF SIGHT SENT TO AN ASYLUM, AFTER BEING KEPT A PRISONER AT HOME FOUR YEARS—HIS CONDITION FIRST DISCOVERED WHEN ARRESTED IN CHATHAM SQUARE.

TO THE EDITOR:—Here is a case of profound importance, which illustrates spirit power in a not very pleasant manner. It appears from a letter to the Editor of this city, from New York, that commitment papers were signed a few days ago which sent to a private asylum on Long Island, New York, all that is left of a man who was well known in Wall Street, and who had successfully operated in stocks until the summer of 1891. At that time he vanished from financial and public view, and only a few family friends have known his mental misfortune has made him a constant prisoner either at his home in a street just off Central park or in warm weather on a farm in Dutchess county.

The last known of the broker to his casual acquaintances and business associates was the announcement that he had sailed for Europe in July, 1891. As a matter of fact, he was advised to sail by his physician, and his name appeared on the passenger-list of one of the big liners which left port that month. Certain events made it seem unsafe to trust him on the steamer, even with an attendant to act as a companion and nurse.

The broker was a temperate man and not easily excited, so that some peculiarities he displayed caused comment at the time. They were due to the fact that he became possessed of two minds or identities. The new one first began to trouble him early in the year, and his discovery of its existence not only worried him greatly, but landed him in the Tombs' police court. Late in the afternoon he entered a second-hand clothing store in Baxter street, and told the proprietor that his clothes were too good for a laboring man, and he wanted to change them for something in which he would not feel embarrassed.

While his good clothes seemed suited to his appearance, the second-hand man made no objection to the change, and quickly had his customer clad in the cheapest wearing apparel in the shop. An utter disregard for money and the man's willingness to exchange good clothes for poor ones led the dealer to think his customer's object was to disguise himself for some reason. The change of garments transformed the broker into a countryman, and he acted very much like one. He wandered about in the Bowery, and wound up in Chatham square about midnight. He spoke to a policeman and asked some silly questions, which caused the officer to look him up for safe keeping.

The broker recovered his senses before he was taken to court. He had no recollection of anything since the previous afternoon, when he had been walking up Broadway toward the city hall, and was at a loss to account for the predicament in which he found himself. The policeman enlightened him a little by telling him the Chatham square incident, and adding:

"You must have had quite a tussle with the 5-cent whiskey, old man; but you're all right now."

As the broker had money enough to pay his fine, he did so without disclosing his identity. Of course, when a man in his sober senses is walking in Broadway it is rather a shock to wake in a police station clad in old clothes. It seemed like a dream, and he could not tell whether the police station, the court and the old clothes were real or a nightmare until he reached home. Then he discovered that all his papers and valuables, except his money, were missing. If anybody had robbed him, however, the money would have been more apt to be gone than the other articles.

Clad in another suit, and much perplexed, the broker went down to his office. There he obtained a fresh clue to the mystery. A young man was waiting for him, and asked to see him alone.

"How much is the reward?" asked the strange young man.

"Reward for what?" asked the broker.

"Oh, I know where de stuff is," said the visitor; "a thief came into our place and left it last night. The police will never look it outside of the pawnshops, and you might as well give us the reward for our honesty."

Then the visitor told about the thief changing his clothes for a poorer suit. It was all clear to the broker then. The poorer suit was the one he had himself been wearing earlier in the day. For \$25 he got back his papers and watch, but did not to effect an exchange of the clothes, fearing that in doing so the story of his peculiar actions might become known. It was better to let it stand as it was, so long as he was not recognized.

Any person in the broker's position would have been greatly worried. It was evident that without apparent cause or warning the operation of his own mind had been supplanted by that of another for at least ten or twelve hours. Had it ever happened to him before? Not that he could remember; but he did think of some occasions when he

had been rallied by friends for seeming to be absent-minded. Would it ever happen again? Would people discover it? What might he do without knowing it, while his body was guided by some other mind?

The obvious conclusion was that the broker needed rest and recreation. He had been working too hard and there was a cog loose. It might be only temporary, but the patient needed watching. The broker could not leave the city just at that time without imperiling not only his own fortune but the investments of others. Outside of a possible loss of identity occasionally, he could transact business as well as at any period of his career, but it would not do to let people know that he had such lapses. So he hired an attendant and remained at home, giving no attention to his office business by telephone.

Naturally a man who is in such a condition is apt to become thoroughly disheartened. Constant brooding, which could not be prevented, has lately caused a change in the sane-self of the patient, and not long ago he stated that there was no use of his living any longer. He saw no pleasure in life, and knew he would never recover. Remarks of this nature caused a watch to be kept closer than had before been considered necessary. The result was that his attempts to secure weapons with which to commit suicide were observed and defeated.

So it came that all the thoughts of the broker while in his right mind tended towards suicide, and during the spells when the other mind dominated a desire to kill somebody continually developed. The effect of this was that he was becoming insane all the time, with alternating periods of suicidal and homicidal mania. He was dangerous to himself in one and to his attendants and relatives in the other. Physicians who were in charge of the case came to the conclusion that it would be best to send him to an asylum, where the change of scene may make some improvement, and where he can be better guarded.

"I do not expect a cure," said one of the doctors, "because the trouble is of such long standing. Paresis, I think, has set in, and it is only a question of a short time. The case has been puzzling to us in many respects. When it first came under observation it might have been cured if the family physician's advice had been taken. The patient's efforts to save his fortune aggravated the trouble, and his wife's death, caused really by his own mental distress, had the effect of adding to the diseased condition of the overburdened mind."

"Two different minds seemed to take turns in possessing him. One was his normal business, speculative mind, and the other was that of an illiterate, obstinate and feeble-minded countryman. It was not quite idiotic, but the next thing to it. When first noticed the two minds were as diametrically opposed in quality as are the North and South Poles. Lately the countryman's individuality has brightened and become more aggressive, while the other has grown weaker and developed suicidal symptoms."

It seems cruel to send him to an asylum when he is wealthy enough to have all necessary attention in his own home, but he will receive equally good treatment in the asylum. Besides that, he worries about the burden he has become to his relatives, and that is one of the causes for his desire to end his life. That cause will be removed, and the change of scene may drive out some of the morbidness which now fills his mind. In the asylum, too, the work of guarding him will be less apparent than in his own home, and while there will really be more restraint, it would have been better if he had gone there right after his wife's death, but I was not consulted untillately, and perhaps, the course then taken may have been good."

Here is a case of obsession that could easily be cured by any first-class medium. Will not the prominent Spiritualists of New York take the matter in hand, and see to it that this man is relieved?

Spiritualism Spreading Rapidly. Spiritualism has been spreading quite rapidly in this section during the past few years. Five years ago there was but one family in this city, and they were hooted and sneered at, and even the children were instructed not to play with them as they were Spiritualists. Now all has changed. Public sentiment has reached a point where it is possible to get out quite a respectable audience to listen to a "crazy Spiritualist."

By previous arrangement, my two spirit brothers gave their experience in passing from earth-life to Spirit-life, and how it had been with them since their arrival in the new sphere of existence. Strange to say, in this extremely orthodox town, with church and church papers doing all they can to throw discredit upon all that comes in the line of Spiritualism, there were something over two hundred people who attended, listening with evident interest, and then went away, some to scoff, others to praise, and still others to wonder. So it has been with each lecture during my stay here.

Our developing circle of twelve members has been progressing finely. Here, as in most places, we found a few partly developed mediums, whose influences rest in a demoralized condition and required assistance, which they have received. The queerest case I have come in contact with was presented in this circle. A young man had as a control a South Sea Islander, one of the Malay race. He was very strong and was against everybody. It was impossible for anyone to touch him, as it seemed to burn him. He was giving a treatment when a drop of cold water accidentally fell upon his hand, and it burned so that a white water blister resulted. These conditions have been overcome and he is now developing rapidly. So are a number of others.

I will remain here until March 1st, then go back east, spending the greater part of the season at Cassadaga. I wish to say to those who have sent orders for "Mediumship" recently that the first edition is exhausted, and the second will be issued about March 1st. It will consist of over 100 pages instead of 65.

W. H. BACH.
Aberdeen, S. D.

THE ENCYCLOPEDIA.

H. G. Hogendobler, president of Meridian Truth Seekers, writes: "I received the Encyclopedia of Death and Life in the Spirit-World, and am reading it with great interest. Every young man and woman should read it, as there are some great lessons and truths to be learned in its pages. It is a book that should have a wide distribution."

EXPOSING TRICKSTERS.

A President Who Is Worthy of the Name.

TO THE EDITOR:—During the past two weeks two young men have been in the city who go by the names of Lee V. Johnson and Harry Rockwell. Mr. Johnson is about five and a half feet in height, with light brown, wavy hair, and smooth face. Mr. Rockwell has black hair, dark eyes, a small mustache, and is about five feet and ten inches tall. They have also operated for some time at Bay City. They have been giving trumpet and materializing seances and attempting to give state-writings. On Wednesday evening of this week several Spiritualists, who were representative citizens and members of the local Spiritual Society, made up their minds to give these young men a thorough test. They had a number of reasons to suspect, from what they had seen at other seances, that all things were not as they were represented. They therefore concluded not to have the game played according to these young men's own methods, and demanded that their clothing be searched before the seance took place. Mr. Johnson, who occupies the cabinet, consented to an examination after some reluctance, but nothing was found upon him. It was then demanded that Mr. Rockwell be examined. To this he stoutly demurred, and persisted in refusing an examination. Both refused at first to have Rockwell examined. One gentleman claims to have heard Johnson whisper to Rockwell not to consent to an examination under any circumstances. Johnson then demanded with other gentlemen present, that Rockwell be examined, and said that, unless he would consent he (Johnson) would separate from him within a week. They were told by Mr. Penney, at whose house they were stopping, that unless they consented to an examination they should leave the house. One of the gentlemen present then asked that Johnson go into the cabinet alone, and try to give something. He consented to do this, but could do nothing, which seemed to indicate that one could not operate without the other. The young men then left the house, which was late at night. After they had gone, some of their masquerading outfit was discovered behind a picture in their room.

They had also claimed to give state-writings, but no one who hung upon their slates obtained anything. In several instances, where the slates had been out of sight from their owners for a short time before the sitting, a writing was obtained. "Mr. Penney obtained a pair of slates, tied them together, marked the edges, and set three times without any result. He left the slates lying about the house for a day or two, and one evening, as a seance was about to be held, Rockwell suggested to him that he had better take his slates into the cabinet, for he might get a writing. As he picked the slates up, he noticed that the slates had been changed about so that the marks did not come together. This being suspicious, the slates were untied before going into the seance and found to be full of writing. This made things look as though fraud was being practiced, but nothing was said to those present at the time.

In one of the materializing seances a lady came out of the cabinet and called for an old gentleman, who went up to see the lady, who pretended to be his sister. He slipped his hand up to her chin and found it covered with a sprouting beard, which he says he is sure his sister did not have. He also obtained a writing upon paper from the cabinet, purporting to be from his wife, but signed by his sister. Another lady got a message purporting to be from a dead sister, but she had no such sister.

Mr. Rockwell carried a large bulldog revolver in his pocket and a billy or slug upon his arm, and claimed to be up to the science of boxing. He displayed these weapons and said that no spirits were pulled out of their seances, and that he was not afraid of any man twice his size. It seems strange that honest investigators should be asked to sit in a seance with such instruments, if their dearest friends are about them and coming out to see them.

The Spiritual Society of Saginaw now recommends that hereafter all Spiritualists and Spiritual societies adopt a fair but very severe test of their own to all traveling mediums; that such a test be applied at the first seance given, and that the test be a dismantled vessel, off to the eastward with decks awash and the crew lashed to the rigging. Then I heard my name called again, louder than before, twice in succession.

"Captain Ike! Captain Ike! Help us. We are sinking!"

"Then I went on deck again."

"Didn't you call me?" I asked of the man at the wheel, in a manner that showed I was very much in earnest.

"No, Captain," he replied, "no one has called you. I have been on deck all the time, and nothing of the kind has occurred."

ALTERED THE COURSE.

"This convinced me that the call I heard meant something out of the ordinary, and I gave orders to have the vessel's course changed to the eastward."

The mate remonstrated, as he said it would take us out of our way, but without telling him the reason I insisted on the course being changed. It was then two o'clock in the morning.

"We kept on in the course I had given until just at daybreak, when the lookout sighted a wreck on the starboard bow. My mate gave a hoarse cry, and I heard the mate turned on me with wonder in his eyes, but said nothing. In a short time we were in halting distance of the wreck. I went off in the small boat, accompanied by two of the men."

"As we came alongside the sight was a pitiful one. The schooner, for such it had been, was a complete wreck. Both masts were broken off close to the rigging, on which was a tangled mass of deck, on which the sea was making a breach over the deck, at the after part of which the crew, or what was left of them, were lashed fast to the broken stump of the mast. They were overjoyed to see us, but too weak to help themselves."

"So we untied the lashings, assisted them to our boat and took them back on board ship, where we supplied them with dry clothing and the first bit of food they had tasted for forty-eight hours. Their vessel was lumber-laden, and this had kept them afloat. But for the nature of her cargo she would have foundered."

PRAYER OF THE CREW.

"Now comes the strangest part of the story. After the shipwrecked men had somewhat recovered from the effects of hunger and exposure one of them told me of the storm they had run into, which had completely wrecked their vessel and left them floating about at the mercy of the wind and waves. Their provisions had all been spoiled and their water casks swept overboard."

"A giant wave had struck the vessel as she lay in the trough of the sea, carrying down the crew overboard. The rest lashed themselves to the bulk in

STRANGE SUMMONS.

Awakened From Sleep by a Voice That Called on Him to Save the Crew of a Sinking Ship.

Changed His Boat's Course.

The recent death of Captain Isaac S. Jennings, at Harvey Cedars, N. J., one of the best-known hunting and fishing resorts on the New Jersey coast, recalls an interesting story.

Captain Jennings was proprietor of the hotel at Harvey Cedars for many years, and had been identified with the history of the place. It was he who made it a success. Always kind and hospitable, he made an admirable host, and a hearty grasp of the hand always greeted the coming as well as the parting guest.

In speaking of his seafaring days, not long since, Captain "Ike" became reminiscent.

"I've got a yarn to spin," he said, as he removed his slouch hat from his head and laid it on the table, took a whiff or two from his pipe and settled back comfortably in his chair. "It may seem strange to you; you may not believe it; but it is nevertheless as true as gospel, every word of it."

"It happened several years ago, when I was master of a schooner that traded between New York and some of the Southern ports. She was a good vessel, a good sailer, and the wind never blew too hard for her. On the trip in question our destination was Savannah, Ga., and we were in port several days loading and unloading."

A MYSTERIOUS VISITOR.

"While we were in port I was aroused one night by a peculiar noise on deck that led me to jump out of my bunk and hasten forward. The noise was repeated, and, on looking around, I saw the oddest looking animal I ever saw in my life. It resembled a dog to a certain extent, but its body was longer than that of any dog I had ever seen. It looked up at me with a staring, staring eye, and when it turned on me in a way that rather startled me, so I halted. After gazing steadily at me for a moment, the animal turned and slowly walked to the bow, climbed over the rail and walked up the wharf, halting every few steps to turn and look at me until it was out of sight."

"I must confess to being strangely impressed, and it was a long time before I could shake off a feeling of depression. For an hour or more I lay awake in my berth, thinking of my singular experience, and then fell asleep. The next morning I asked the men on the pier if they had ever seen such a looking animal as I described around the wharves, but none of them had. One old man said maybe it was a warning, but I only laughed at that."

"We had had favorable winds, and were bowling along at a good rate, so I turned in just before midnight, leaving the first mate at the wheel. I was pretty tired, and soon fell asleep."

AN APPEAL FOR AID.

"Just how long I slept I do not know, but suddenly I was aroused by some one calling my name. So clear and distinct was it that I felt it must be some one in the cabin where I slept, so I was on my feet in an instant. The cabin was dark and all was quiet save the ripple of the water against the vessel's sides. I listened for a moment, and, hearing nothing, I went on deck. By the starlight I saw the mate at the wheel."

"Did you call me?" I asked.

"No, sir," he replied, "I didn't. I've had no occasion to. Everything is all right."

"I concluded I had been dreaming, so I went back to the cabin and turned in. A few minutes later I was again asleep, and dreamed I saw a dismantled vessel off to the eastward with decks awash and the crew lashed to the rigging. Then I heard my name called again, louder than before, twice in succession."

"Captain Ike! Captain Ike! Help us. We are sinking!"

"Then I went on deck again."

"Didn't you call me?" I asked of the man at the wheel, in a manner that showed I was very much in earnest.

"No, Captain," he replied, "no one has called you. I have been on deck all the time, and nothing of the kind has occurred."

ALTERED THE COURSE.

"This convinced me that the call I heard meant something out of the ordinary, and I gave orders to have the vessel's course changed to the eastward."

The mate remonstrated, as he said it would take us out of our way, but without telling him the reason I insisted on the course being changed. It was then two o'clock in the morning.

"We kept on in the course I had given until just at daybreak, when the lookout sighted a wreck on the starboard bow. My mate gave a hoarse cry, and I heard the mate turned on me with wonder in his eyes, but said nothing. In a short time we were in halting distance of the wreck. I went off in the small boat, accompanied by two of the men."

"As we came alongside the sight was a pitiful one. The schooner, for such it had been, was a complete wreck. Both masts were broken off close to the rigging, on which was a tangled mass of deck, on which the sea was making a breach over the deck, at the after part of which the crew, or what was left of them, were lashed fast to the broken stump of the mast. They were overjoyed to see us, but too weak to help themselves."

"So we untied the lashings, assisted them to our boat and took them back on board ship, where we supplied them with dry clothing and the first bit of food they had tasted for forty-eight hours. Their vessel was lumber-laden, and this had kept them afloat. But for the nature of her cargo she would have foundered."

PRAYER OF THE CREW.

"Now comes the strangest part of the story. After the shipwrecked men had somewhat recovered from the effects of hunger and exposure one of them told me of the storm they had run into, which had completely wrecked their vessel and left them floating about at the mercy of the wind and waves. Their provisions had all been spoiled and their water casks swept overboard."

"A giant wave had struck the vessel as she lay in the trough of the sea, carrying down the crew overboard. The rest lashed themselves to the bulk in

momentary expectation of seeing it plunge head foremost to the bottom.

"And now, Captain," said he, "I want to tell you something queer. We had been so long without food and water that we were almost dead. Two of the men wanted to jump overboard and end it, but I restrained them. Last night we were in decency, but we all prayed earnestly to God for aid, and we were not praying men as a rule. All of a sudden I seemed to see your ship heading toward us, and I saw you on deck. 'Our prayer is answered,' I cried to the men, 'We will be rescued by morning.' They doubted me at first, but when I insisted that it was true they took fresh courage. It was then about two o'clock in the morning, and sure enough when daylight came, you came with it."

"Now," continued Captain Ike, as he relighted his pipe, "you have heard the story. It is true, every word of it. If you can explain it you will do well. I lieve the call that came to me in the cabin that night was of supernatural origin, in fact, it cannot be explained in any other way. It resulted in the saving of four human lives, and it has always been the source of satisfaction to me that I followed my inclination on that eventful night, instead of trying to convince myself that it was a delusion."—New York Herald.

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NATIONAL

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

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NO. 276

GENTLE CRITICISM.

Credulity the Curse of Spiritualism.

IMPORTANT QUESTION—HOW TO DETERMINE THE TRUTH—CHANCE FOR DECEPTION—SEEKING GOD.

I was prompted to write a few words on this subject by reading the communication of my friend Dr. Swerlingen in No. 273 of this paper. I know the Doctor will appreciate my intentions and will not interpret what I shall say as a reflection either upon himself or upon his judgment, so I shall speak with perfect freedom. I am going to examine the statements made by the ostensible spirit of Mr. Cummins, to ascertain whether or not we are to believe them and to attribute them to the source from which my friend thinks they came. If it can be shown that the communications were unreliable in this case, and so to intelligent a mind as that of Dr. Swerlingen was deceived by them, then we shall more clearly appreciate the dangers which beset the path of the average believer.

IMPORTANT QUESTION.

What reason have we to believe that because a control says he is "John Cummins," he is whom he claims to be? We have none whatever; for spirits, it has been shown, are not free from moral weaknesses, and if they have been jesters and deceivers in their earth-life, they so remain—at least for a time. So, then, the bare statement of the control does not establish the identity of the spirit.

HOW DETERMINE THE TRUTH?

How, then, are we to determine whether or not we are being imposed upon by the control? I have not yet thought of any means whereby we may satisfy ourselves beyond question of the identity of any control.

Nearly all my readers will ask: Suppose that the control, in order to prove his identity, gives certain facts connected with the earth-life of the person he pretends to be, and really certain incidents that were known only to that person and to one of the parties present, is not even such evidence as that to be taken as absolute proof of the identity of the spirit? To this question I am obliged, as a thinking, incredulous being, to answer: No; even such evidence as that may be counterfeit, and is not to be received with implicit faith. It may be perfectly true—and in my opinion, which amounts to nothing, as there is absolutely no way of verifying it—where such testimony is given, it is generally to be relied upon. But why not always? Because we can suppose, and not unreasonably, that the control had obtained the information he gives either from the person for whom he is trying to pass himself off, or might have witnessed from the unseen world the events which he describes in order to prove that he was the actor in them.

CHANCE FOR DECEPTION.

For example: In the communication referred to, the control who claims to be John Cummins says that he died of peritonitis. If the man really had died of that disease, and the medium was known to be ignorant of the fact, it would appear at first thought that it must be Mr. Cummins who made the statement. But is it not perfectly possible that Mr. Cummins might have made the acquaintance of somebody in the spirit-world to whom he had described his transition and its cause? Or is it at all unreasonable to suppose that there were many spirits about his death-bed who knew exactly of what he died, and just how he passed into the new life? It only requires now, to complete the circuit of deception, that one of these spirits that are familiar with the circumstances should desire to amuse himself by playing the role of Mr. Cummins, and nothing is better attested in the spiritual philosophy than the fact that earth-bound spirits do delight in just such pranks.

SAW SWARMS OF ANGELS.

I find nothing else in the communication of the supposed Mr. Cummins that could be considered as evidence of his identity by even the most credulous follower of Spiritualism. But how shall we treat the following statement of the supposed Mr. Cummins: "As my spirit lifted itself out of the body, I saw the beautiful planets and the swarms of angels around me." Does Dr. Swerlingen believe that the intelligent editor, Mr. Cummins, could be guilty of uttering such nonsense? He associates the angels with the planets as though they were visiting him in company; one bright angel on the arm of Jupiter, another escorted by Saturn, a third in the company of Mars, a fourth by the side of Uranus, a fifth with Mercury, a sixth with old Neptune, while the rest of his "swarm" of angels, comprising the male portion, probably, we may suppose, were hovering around the planet Venus—and all these in a bed-chamber! Why such absurdity would disgrace even a page of the Bible, where the story of "Jonah," the "gourd" and the "big fish," the account of the Lord's stopping the sun for the accommodation of Joshua, and where every other kind of nonsense is converted into wisdom and truth by the metamorphosing influence and power of the "Word of God."

HE WENT TO GOD.

The communication continues: "I went at once to the God who gave me being, and in great agony begged his mercy for my shortsightedness. Oh, if you could have seen the infinite love that beamed from His eyes as with pitying gaze he

warned me of the pitfalls that even yet abound about me."

Think of it, intelligent reader; these words are offered to us as the truth! We are asked to believe the old, exploded orthodox absurdity of a personal God, who sits in judgment (nobody knows where) and receives the homage of the angels! Just imagine this Indiana editor's shedding his shell like the butterfly, then spreading his wings and soaring right straight to the King of the Universe, without even once having to inquire the road to take among the great constellations in order to reach the "great white throne!" But he finds it and indulges in a friendly tete-a-tete with God. He even gets near enough to look him in the eye as he talks, for he mentions the "infinite love," he says there, "God seemed to be very much concerned in Mr. Cummins' welfare, and listened with the greatest interest to the account of the gentleman's shortcomings—which he knew nothing about before, of course. He then offered some friendly suggestions as to the best mode of procedure for the penitent, and then, probably, arose, shook hands with him, and, patting him familiarly on the back, said: 'Glad you came up, John; come around often, my latch-string is always out.'"

A PUNY, PERSONAL GOD.

What an outrage upon the character, the majesty and the omnipresence of the Deity, is this idea of a puny, personal God! The conduct I have mentioned is just what we might expect from such a god as the one who honored "Mr. Cummins" with a personal interview. For, according to that gentleman's report, this god was no more nor less than a kind, generous, superhuman man.

Now, if there is no such god as this, then the communication is false. And if we are to believe that this Indiana editor "would not tell a lie," then we are bound to conclude that it was not the spirit of Mr. Cummins, but of some one else that gave the communication.

As to this "someone," we may safely conclude, from the evidence of his own words, that he was either an intentional deceiver, or was laboring under some mad delusion. In view of the general tenor of the communication, I prefer the latter supposition, for I have rarely seen, even in accounts of the speeches of the insane, anything so opposed to the dicta of reason.

DESTINY OF THE EARTH.

Again we find: "As to the earth, I believe it will float through space for a time, when it will reach a permanent abiding-place near the center of the material universe, and all who dwell upon it will be permitted to select homes such as they desire."

CENTER OF MATERIAL UNIVERSE.

So the earth is to leave its orbit and merely "float through space," sitting aside laws which are as unchangeable as nature? And it is finally to reach an "abiding place" near the "center of the material universe?" Think of it! Locating the center of infinity, and giving this position of honor, as did the ignorance of old, to this insignificant grain of sand which we call Earth! And who is to superintend the "selection of homes" so that each of us may get "the one he desires?" And what are we to do for homes before the earth reaches that blissful spot "in the center of the universe" when the appointment is to begin?

If Mr. Cummins had been a friend of mine, or had even been an intelligent enemy, I should never insult his memory by believing him guilty of giving this communication. And yet how many communications as senseless as this one are received every day, and because the honor of the medium is above reproach are accepted as truth.

CREDULITY A CURSE.

Credulity is the greatest curse of the followers of Spiritualism. Spiritualists, after they have been convinced that communication with the inhabitants of the unseen world is possible, are too prone to accept without questioning, and even without thinking, everything that comes labeled with the tag of Spiritualism. What is the result? Tricksters play the roles of mediums and bring mediumship into bad repute. The intelligent world outside, seeing these "mediums" exposed, is confirmed in its opinion that Spiritualism is a gigantic fraud perpetrated on the people by the leaders for the sake of personal gain.

And it is no wonder that its followers are stigmatized as "dupes" and "lunatics." We are to blame for this. By frequenting the test seances, always seeking for the phenomenal, and receiving with childlike faith every message that purports to come from beyond the gates, we have deserved the odium that has been cast upon us in such ample measure. If we should pay more attention to the

PHILOSOPHICAL AND ETHICAL SIDE

of our religion, accepting nothing without proof, and leave the seance-room to the investigators, thus showing to the world that Spiritualism has an attractive philosophy and a high code of morals, people would soon cease to call us "cranks," and would be glad to inquire into the principles of a religion that has commended itself to such a host of earnest, thinking, upright men and women.

J. CHARLES WALKER.

Johns Hopkins University, Baltimore.

Do not wait for extraordinary circumstances to do good; try to use ordinary situations.—Richter.

Never sorrow, which weeps and still is not repentance. Repentance is sorrow converted into action.—Vincent.

There is everywhere the working of the everlasting law of retribution; man always gets what he gives.—J. Foster.

War Against Free Speech Commenced!

PROTESTANT PIPERS AND THE ROMISH OCTOPUS ARE AT THEIR NEFARIOUS WORK!

FREEDOM OF SPEECH.

Priests Try to Suppress It.

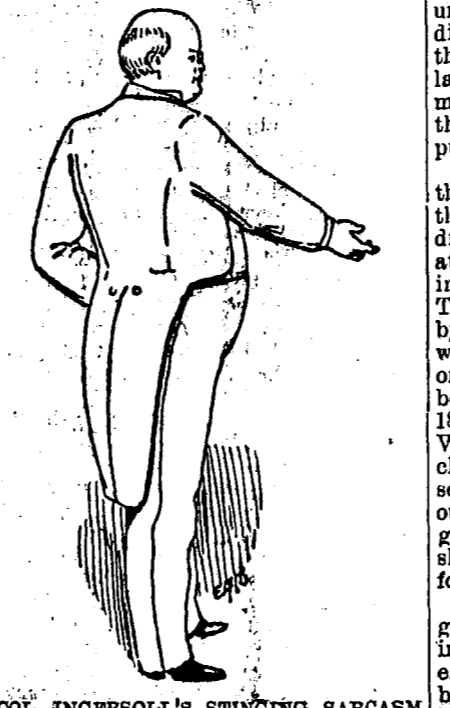
Ingersoll and the Blue Laws.

ANCIENT STATUTE RESURRECTED TO PREVENT HIS LECTURING IN NEW JERSEY.

For a week the bill boards of Hoboken, N. J., proclaimed the fact that on Sunday, February 24, in the Hoboken theater, Col. Robert G. Ingersoll would deliver his last lecture, entitled "The Bible,"—the same one he delivered to a large audience in that city a few weeks ago. Dr. Beatty, a young, active and ambitious clergyman, who in an amateur sort of way has been of late trying to do for Hoboken something like what Dr. Parkhurst did for New York, and is the editor of Light, a monthly publication, saw in the threatened invasion of Hoboken by the hosts of infidelity, with the arch-infidel, Ingersoll, at their head, an opportunity to appear in glittering mail upon the battlefield and rally the defenders of the faith with a clarion blast. The edict accordingly went forth that Ingersoll should not speak, and Chief of Police Donovan was formally directed by the mayor to prevent the

all the good it did his client. Seymour was convicted, and had to pay a fine. This is the statute, section 66; it is of the statutes of crimes:

"If any person shall willfully blaspheme the holy name of God, by denying, cursing, or by contumeliously reproaching Jesus Christ, or the Holy Ghost, or the Christian religion, or the



COL. INGERSOLL'S FINDING SARCASM THROWN AT THE PRIESTS.

holy word of God (that is, the canonical scriptures contained in the books of the Old and New Testaments), or by profane scoffing at or exposing them, or any of them, to contempt and ridicule, the every person so offending shall, on conviction thereof, be punished by a fine not exceeding \$200, or imprisonment at hard labor, not exceeding twelve months, or both."

With this statute in mind, the Hoboken pastors consulted Judge Skinner and other sound lawyers, with the result that at a meeting at the house of Herbert Campbell, a member of Dr. Beatty's First Presbyterian church, the following letter was drawn, signed by Dr. Beatty, and others, and copies of it were sent to Col. Ingersoll himself; to the mayor, Lawrence Egan, and the chief of police, Mr. Donovan:

"We, the undersigned, are informed and believe that a crime is about to be committed by Col. Robert G. Ingersoll at the Hoboken theater Sunday evening, Feb. 24, 1895, violating section 66 of the crimes act. We beg that you will take immediate steps to prevent violation of such law. We beg further to be informed at your earliest moment as to your disposition regarding this notice, that we may be relieved of further action in the matter."

The chief of police called on the mayor for instruction, and the latter told him he must prevent the lecture being delivered. The chief then went to the manager of the Hoboken theater, and notified him of the mayor's orders, and then he went to Edward Russ, of the law firm of Russ & Heppenheim, and told him of what had happened. Mr. Russ' only connection with the theater is that he is the legal adviser and man of affairs of Mrs. Waring, the theater being a sort of property belonging to the Waring estate.

Clark, the manager of the theater, therefore, goes to him for advice once in awhile. Clark was in a fine mood now; he had let the theater to A. Davis, the manager of the Ingersoll lectures, and here Mr. Ingersoll was going to commit a crime, and could not use the theater. The old statute was dug out, and they all went over it together. There was not a loophole to get through it. The mayor finally said he was willing to abide by the decision of the corporation attorney. If Mr. Davis could get a written authorization from him, and show it to the mayor, the order would be rescinded. The corporation counsel wrote a letter in which he said that Col. Ingersoll could not be prevented from speaking beforehand, but that if the law was violated there was a remedy. So the doctored Col. may again tackle the Jersey law on the religious question.

BLUE LAWS EVOKED TO SHUT HIM OFF ARE NOT CONSIDERED STRONG ENOUGH, AND HE IS ALLOWED TO SPEAK.—MINISTERS PRESENT WITH NOTE-BOOKS ARE TREATED TO SOME LIVELY SARCASM AT THEIR EXPENSE.—HE GIVES HIS ENEMIES AN UNPLEASANT FIFTEEN MINUTES.

The clergymen, police department and mayor of Hoboken did not prevent Col. R. G. Ingersoll from speaking in that town, as advertised; it was arranged with the mayor that if the corporation attorney after an exploration

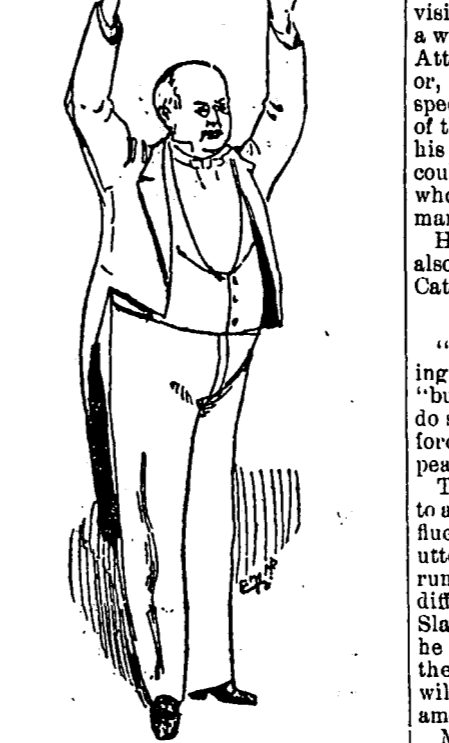
of the relics in the Jersey statutory lumber chamber, decided a man might publicly express an opinion on a debated abstract question, that he, the mayor, would withdraw his edict letting loose the terrible forces of law.

Naturally, there was to be a moral censor present, in the shape of a Hoboken policeman, to see whether in this address there were actionable morals under which Col. Ingersoll could be indicted. But under these restrictions, the mayor of Hoboken, whose overlapping breadth of mind is a source of municipal congratulation, consented that Col. Ingersoll might speak in public.

A good many who had come around in the hope of seeing some excitement in the way of the arch-infidel being dragged in chains to Donovan's dungeon at police headquarters, went away from in front of the theater disappointed. The Rev. Dr. Beatty, of the First Presbyterian church, and Herbert Campbell were in conspicuous seats in the orchestra, equipped with large note-books, and with the Jersey statute of 1820 on blasphemy at their finger-tips. When the Col. came on in his bright, cheery way, and the fickle audience seemed in a fair way to tear its lungs out cheering him, these two smiled grimly, adjusted their writing-pads, and shook down the deadly ink in their fountain pens.

Under these auspices the lecture began. Col. Ingersoll took a flippant tone in his indirect reference to the clerical effort to make him stop talking in Hoboken. In discussing the Bible he led himself up against all sorts of snags which stood in the way of aligning the scriptures with logic and so-called common sense. But in all these points he stepped nimbly over the blasphemous-statute snare.

"There was enacted a statute," he said, in one part, "in the State of New Jersey a hundred odd years ago, when



COLONEL INGERSOLL DENOUNCING THE ATTEMPT TO SUPPRESS HIM.

most of its inhabitants were savages, which says that nobody shall ever discuss the Bible except on one side. Since then the inhabitants have grown more civilized. They have grown to have a knowledge of fair play; they have been civilized to a degree where they can realize its absurdity, and to realize that the statute sleeps in the dimness of the past. It has been invoked by a number of narrow-minded persons, who should have lived 300 years ago. I don't blame them; their heads are that shape, and they are not to blame."

He said his auditors could make up their minds "in secret" about what he had to say, for he believed "there was no statute against that." That the Bible was inspired he had no doubt, "but," he added, "if the Legislature of New Jersey says the Bible is inspired, it is, and that settles it."

"Never since religion has been preached," he added, "has there been common mercy in the heart of a priest. I would never put a minister upon a jury. I would think I was derelict in my duty to my client. The sanctity of the fireside is to my mind one of the grandest things on earth, yet even the ministers attack it, and say it is not according to the statutes of New Jersey."

There was in his lecture a running fire of epigrammatic wit at the expense of the Hoboken parsons. The Rev. Dr. Beatty took voluminous notes, but what he is going to do with them remains to be seen. All known is that he said the matter was not over yet.

Refinement creates beauty everywhere.—Hazlitt.

THE ROMISH OCTOPUS.

Catholics Engage in a Religious Riot at Savannah, Ga.

EX-PRIEST THE CAUSE—ATTEMPT TO PREVENT SLATTERY'S ANTI-ROMISH LECTURE—RESCUED BY THE MILITIA—OCCUPANTS OF THE HALL SAVED AFTER A SEVERE STRUGGLE.

The night of February 26th was the most exciting night in the history of Savannah, Ga. For five hours the city trembled on the verge of religious riots. The entire white military force of the city, except the artillery, was on duty. There were ten infantry companies and the Georgia Hussars, the latter being dismounted. A mob estimated at from 3,000 to 5,000, the greater part being Catholics, challenged their forbearance to the extreme.

But for the coolness of Mayor Meyers and the officers commanding the troops blood might have been the result. Bayonet charges were made several times to clear the streets, but the mob, which had gathered about Masonic Temple, one of the prominent buildings of the city, and situated in the heart of Savannah, stubbornly refused to retire.

For three days it had been apparent that grave trouble was brewing. The city had been liberally placarded with notices that ex-Priest Slattery and his wife, described as an ex-nun, would lecture here on Catholicism. Members of the Ancient Order of Hibernians at once took steps to prevent their appearance here. Petitions were circulated asking Mayor Meyers to refuse permission to the ex-priest to hold his lecture. The petition said that if Slattery was allowed to speak there would be disorder and riot. Five hundred signed the petition. When it was presented to the mayor by a committee of twelve Catholics, including the presidents of two divisions of the A. O. H., he handed them a written opinion from the Corporation Attorney to the effect that he, the Mayor, had no power to abridge the right of speech guaranteed by the Constitution of the United States and Georgia. In his opinion the City Attorney said there could be no disorder or trouble if those who would be offended by Slattery's remarks would stay away from his lecture.

He urged all to do so. Mayor Meyers also asked the committee to advise all Catholics to keep away from the lecture.

MAYOR'S FIRM STAND.

"I cannot stop this man from lecturing," said the Mayor, who is a Hebrew, "but I can prevent disorder, and I will do so. If the police are not sufficient force to do so, the military will be appealed to. Riot will not be tolerated."

The committee said it was its desire to avoid trouble and it would use its influence in that direction. These efforts utterly failed, however. All day it was rumored that mobs would come from different sections of the city and that Slattery would be killed. The fact that he was to put on the garb of a priest in the course of his lecture spread like wildfire and raised an intense feeling among Catholics.

Mayor Meyers issued instructions to Chief McDermott to have the entire available police force on hand at Masonic Temple. Fifteen policemen were stationed inside the hall and thirty others were massed in front. By 1 o'clock several hundred had collected. When Slattery arrived the mob had not assumed large enough proportions to cope with the police.

By 3 o'clock a howling mob of over 1,500 surrounded Masonic Hall. In the hall was an audience of 400, including a number of women. The lecturer had hardly begun before brickbats and cobblestones began to rain on the windows. The police had closed all the heavy inside shutters, thus saving the audience from injury, only two or three being injured by falling glass. The rest of the police force was called out, and fifty men were soon in front of the hall. The mob made rushes to secure an entrance, but was driven back by the police. Before 9 o'clock the mob had grown to between 3,000 and 4,000 people. Window after window in the Masonic Temple was crushed.

Cries of "Kill him!" "Down with Slattery!" "Death to the Renegade!" were heard. Chief McDermott summoned the Mayor. The lecturer cowered at 8:30 o'clock, and it was apparent that it meant the loss of many lives for the lecturer and the audience to leave the hall. Upstairs a number of members of secret organizations, who had cheered Slattery's declaration that he belonged to them, gathered around the ex-priest to defend him as he left the hall. A number, it was evident, had come armed in anticipation of trouble.

As the ex-priest was about to leave the hall with his friends the Chief of Police stopped them and refused to allow any one to go down stairs. Outside

Mayor Meyers and Col. William Garrard were in consultation. The mob hissed the police and hooted at their orders to disperse.

MILITARY ALARM SOUNDS.

The military alarm, eleven taps on all fire-bells in the city, was sent in, but when it sounded the mob derided it. "Bring on your military," some of the leaders shouted.

The Georgia Hussars, dismounted, under command of Maj. Mildrem, were the first to respond. Soon after the tramp of other military was heard, and four companies of the Savannah Volunteer Guards, under command of Col. Garrard, swung into position in front of the hall with fixed bayonets and rifles loaded with ball cartridges.

By order of the Mayor the guards formed in two single lines and charged the mob with fixed bayonets in hopes of breaking it. The mob was shoved back slowly, but refused to break and occasionally rocks were thrown at the hall. The mob was sullen and defiant and apparently determined. Six companies from the First Regiment under Lieut. Col. Reilly came up soon afterwards, making eleven companies on the ground.

In the hall the audience was still penned up. Some of the women were crying, and those who ventured to glance out at the risk of a broken head saw the mob and the long lines of military in all directions, and found nothing to encourage them. The military was deployed so as to drive the mob back and form a hollow square about the hall.

RESCUE OF SLATTERY.

With a double line of soldiers a block was formed, and while the rest of the military kept the crowd back, nearly all of the audience passed out of the hall amid hisses. Slattery and his wife and a few men remained. The hall, Col. W. W. Gordon of the First Georgia Cavalry informed Slattery's wife that it was his intention to leave the First Regiment and the Hussars to protect the hall while the Guards' battalion escorted Slattery to the Pulaski House. It was some time before she would consent to leave her husband. She was assured that under no circumstances would the mob be allowed to hurt him.

The four companies of guards were then banked about the door of the hall with the police and Slattery was brought down. As he came out with eight policemen and the Mayor there was a howl from the mob, but the other military charging pushed it back in all directions. Slattery was placed in the center of the military and headed by a detachment of mounted police and with foot police on the sides and four companies of infantry, amid hisses and jeers, marched to the Pulaski House, followed by hundreds. Slattery was so buried in the midst of the military that the mob could not see him. Word had got among them that any assault would be promptly met with bullets.

At the hotel a mob of five or six hundred gathered. The military made a solid mass in front of the entrance, presented bayonets and Slattery walked in unharmed. A detachment of police was left at the hotel to guard him over night. Every door to the hotel was locked and guarded.

At Masonic Hall the other seven companies remained as a guard for Mrs. Slattery and to prevent further damage to property. Finding that Slattery was gone the mob dwindled away. Mrs. Slattery was placed in a carriage later in the night, and with a strong force of police was brought to the hotel.

Several policemen were so injured that they had to be sent home. Several of the militia were wounded by being struck by rocks. Slattery's baggage was knocked senseless with a sandbag.

LATE REPORT.

SLATTERY HAS IT HIS OWN WAY—SAVANNAH GIVES HIM PROTECTION; AND HIS LECTURE IS GREETED WITH CHEERS.

SAVANNAH, Ga., Feb. 28.—This has been another day and night of intense excitement in Savannah. Feeling seems to run high, though there have been no hostilities of any kind to-day. This afternoon Mrs. Slattery lectured to 600 women in Odd Fellows' hall. Many of the women were escorted to the hall by their husbands. Policemen were stationed in the square on which the hall fronts. No one was allowed to loiter about the building. Towards the close of the lecture, crowds collected in the vicinity, and Slattery and his wife were followed to their hotel by thousands. To-night Odd Fellows' hall was crowded to its limit, and many were turned away. Fully 1,000 men were in the hall. It is understood a large proportion were armed. On all sides men were heard saying they were ready for a mob. Outside the hall, the entire police force, with the exception of a few men scattered through the audience, was distributed so as to command the entire vicinity of the hall. Slattery was given a cheering reception, and throughout his lecture he was the entrance, preceded when he declared that the riot Tuesday night had shown the necessity of Protestant organization. The wild cheering lasted several minutes, and was vigorously resumed when he said: "Get the American Protective Association, or the Junior Order of United Mechanics here, and you will have no more such demonstrations against free speech. We must meet the Ancient Order of Hibernians with the American Protective Association, and show them that it is not necessary to get their permission to have a lecture in Savannah." Slattery then declared that he was

[CONTINUED ON PAGE 8.]

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SATURDAY, MARCH 9, 1895

A Lesson from the Past.

On February 20th, 1887, the Jesuits commenced their holy mission in Hungary, to weed out heretics. Those who asked for a trial received the assurance: "You will be tried after execution."

The Secret History of the Austrian Government, by Alfred Michiels, p. 205, details the doings of this Brotherhood of Jesus in silencing opposition. We quote:

"The most noble persons, the men of highest reputation, and the brave captains who had fought in the war of independence, were led to the scaffold either together or separately, with victims of a lower class. Some were dragged forth and stretched on ladders made expressly to dislocate the limbs; others had their heads bound with cords or fillets of metal until their eyes started from their sockets. They were hanged by the hands to gibbets and huge weights attached to their ankles, while the human bodies burned in their pits with wax tapers, or shook over the unhappy men torched with pitch and resin, which bedewed them with a shower of liquid fire. They were tortured with red-hot pincers, and steel blades or nails, raised to a white heat, were thrust beneath the nails on their fingers and toes. Many, half-roasted and half-lacerated, died under the torture. Leopold's delegate offered six hundred florins to any one who invented a new punishment; and one of these tortures, the most atrocious of all described by the historian, makes our hair stand on end. Large wires, at a white heat, were introduced into the natural passages of the body, after the victims had been stripped of their clothing. The Jesuits, those men of God, applauded these horrors, and regarded this hideous carnage with unblinking impudence."

Only a little more than two hundred years ago such were the methods employed by Catholicism to build up its faith, and hold the wavering in subjection. The purpose of history is to make the reader acquainted with what has been, that he may shun the dangers which blighted the past. Here we read from an olden page a story which should never be forgotten—the placing of unlimited power in the hands of religious fanatics. We see what these zealots have done. Human nature, priest-led, is the same in all ages. Placed in similar conditions these outrages against humanity will be repeated again and again. And yet, mournful to relate, there are those who profess to think it not wise to repeat these historical facts, intimating another age is on us, and that such excesses are no longer probable.

The lion and the tiger only wait an opportunity to revel in the warm blood of the lamb. Catholicism will brook no opposition. It declares the will of God, then exhausts its resources, if need be, to enforce that will. They fawn and truckle to power to-day with the determination to play the tyrant to-morrow.

Eternal vigilance is the price of liberty. To be forewarned is to be forearmed.

A View of Heaven.

A special telegram to the press details a mirage seen at Mont Riga, Conn., recently; it is full of suggestion, so we copy it at length:

"Woodchoppers living on the mountain were treated to a wonderful mirage early this morning. It showed to the most minute detail a land far more beautiful than this earth. The night lasted a few moments and then vanished. Stretching from east to west was a land of many colors. It seemed to those who gazed upon it in spellbound admiration that heaven had opened its doors. A city whose streets were like gold was plainly depicted. Strange buildings were also dimly defined. Here and there were seen little, white-winged angels floating about. Thrones of white material were also discovered. It seemed as though strange music could be heard. The onlookers were so enraptured that they sank down in the snow upon their knees, and watched their hands. Suddenly the streets seemed changed into fire, while back and forth across a fiery mist strange beings floated. This lasted only an instant. Then this sight changed, and for the last time the golden streets appeared."

A mirage acts as a mirror set in the sky, reflecting images many miles away. They are quite common in desert regions, frequently misleading travelers, to their destruction. They are the most common on the arid plains of Egypt, Persia and Tartary. Ignorance made these reflections from the clouds the abode of the blest, and built their hopes of a future life on such defective phenomena just as the "woodchoppers" in the quotation were deceived.

As the idea of a material heaven was doubtless borrowed from natural phenomena, so, too, was borrowed the idea of a material hell from the volcanoes found along the Mediterranean, where the idea had birth. Affidavits have been made by sea captains and sailors, representing they saw the Devil bearing into a belching volcano a lost soul. E. G. Squier, in his Nicaragua, in describing the volcano of Masaya, says: "Some confessors have imposed no other penance than to visit this volcano." He informs his readers that priests are in the habit of taking their parishioners to the summit of an open volcano, with the surging molten lava in full view, and then telling them of the undying misery of those doomed to spend an eternity writhing in these lurid flames.

Latest from Mr. and Mrs. Bent.

The latest advice from Mr. Bent and wife, who are now making scientific explorations in Arabia, were of date December 11. They were at Muscat, on the Gulf of Oman, and had abandoned their contemplated journey across the desert to Aden, because they found twenty-five days would have to be passed with no access to water. Mr. B. wrote they would start in a few days for Jofar, on the south coast of the Hadramout, thence eastward until they shall reach the eastern limit of Hadramout valley.

This expedition, because of the insubricity of the climate, the lack of the necessities of life, and the barbarous religious fanaticism of the inhabitants, makes it quite as dangerous as the Polar expeditions, but the hoped-for revelations in regard to ancient man outlive them, and the story they shall tell will find a glad welcome in every scholar's library. We owe to a tender sympathy for these learned adventurers, who have taken their lives in their hands, in their zeal to aid science in revealing the buried past, obscured for countless ages by the sands of the desert.

Known by Their Fruits.

Not a week passes—scarcely a day—that does not furnish a news item substantially like the following, clipped from the Rockford, Ill., Register-Gazette, of a late date:

INSANE OVER RELIGION.—William Whipple of Sycamore, one of the wealthiest farmers in that vicinity, became violently insane Monday. He had been attending a series of revival meetings at the M. E. church at Charter Grove and became impressed with the idea that he was the prohibition candidate for president. He was adjudged insane and taken to Elgin.

Take the entire list of the religiously insane, for the United States, which appears in the secular press during the year, the product of religious revivals, and it would be simply appalling. The numbers would aggregate many thousands. Add to these the milder cases of monomania in the form of fanatics, and we turn away with a shudder, and wonder how long this delusion is to be tolerated. Instead of favoring a system of religion which manufactures imbeciles and mental wrecks, the most stringent legislation should be in the opposite direction.

Knights of Pythias Talk Back.

The Grand Lodge Knights of Pythias, now in session at Baltimore, Md., paid their respects to his supreme holiness, Pope Leo XIII, in words following:

"Recently, presumably through influences not congenial to our soil, a religious organization has taken steps to exclude from our order and drive out all adherents of their faithful members."

"How any mortal man, or immortal citizen, could teach such conclusions in this land of liberty and age of intelligence and unshaken charity is a mystery and prevent any citizen from attaching himself to an organization like this, that does not interfere with any civil, political, or religious liberty, is a more profound mystery than the theory that all motion has its origin in an atom."

"To condemn societies originated solely for the care of the sick, to watch over the welfare of the wives and children of former members, and to help each other materially when necessary; to forbid a citizen from attaching himself to such a body would justify, by the same process of reasoning, withholding succor to the starving."

Attempt to Repeat History.

Trebizon is an ancient seaport on the south side of the Black Sea, in Western Asia. It has an estimated population of 35,000, made up of Armenians, Greek Catholics, and Mahomedans. The latter have been posting themselves in Christian history, so they thought to repeat the St. Bartholomew massacre, reversing the procedure, so far as to make the good Catholics, as well as the Armenians, the targets for their firelocks. The purpose was to butcher the entire lot in one night. Fortunately for the peace of the world, the commander of the Turkish troops came to the rescue, so St. Bartholomew still remains, with its 30,000 to 70,000 victims, shot down in cold blood August 24, 1572, as the magnificent religious horror of the ages.

Where Is Talmage?

Rev. J. H. Rhyland, D. D., of St. Mark's Episcopal Church, New York, has become disgusted with his co-workers in Christ on some subjects. It is reported he repudiates the Mosaic law, claiming it is obsolete, and has nothing to do with our age and country, a fact every reasoning mind must concede. But hear him: "I really wonder how we preachers and priests can presume to show ourselves among discerning, honest men."

Where is Talmage? Stand up, Goliath, and hurl your bitterest invective at the offending brother. That is the way to keep the fraternity in line.

INVISIBLE BEINGS.

As Illustrated by the Leading Editorial Writer in New York Herald.

And in that same hour he cured many of their infirmities and plagues, and of evil spirits.—Luke, vii., 21.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Hebrews, i., 14.

There is no reason why we should gladly accept those teachings of the Scripture which happen to fall in with our notions of what the Almighty ought to do and reject those against which we entertain a prejudice.

If a messenger comes from God, both respect and courtesy demand that we shall listen to all he has to say.

There is one matter, however, connected with the souls environment which we persistently ignore; that is the influence which neither originates in our own wills nor comes from those for whom we have love or friendship, but is exercised by the unseen beings who have passed through the change which we call death, and for some reason still linger near their happy homes or their evil haunts.

The assertion that the departed may have a rather close relation to us is somewhat startling in an age as practical as this one. To affirm with any degree of emphasis that the two worlds, the one in which we now live and the one in which we shall live by and by, are so close that they touch each other, and that the good and bad folk in the other world have something (how much it might be difficult to determine) to do with the affairs of this world—that seems very strange to all of us, and to many it is simply incredible.

It cannot be denied, however, that in the records of natural as well as of what is termed revealed religion this doctrine occupies a very conspicuous place. No student of history can ignore the fact that among uncivilized as well as civilized races the belief that evil spirits do intrude into our lives, and that good spirits are always near to lend us assistance, is accepted with undoubting confidence. Among barbaric tribes you discover two devices which are constantly resorted to. The one is for the purpose of driving away the baneful influences which have stealthily crept into the household, and the other is to allure and entice good influences. These "influences" are supposed in all cases to be personalities, beings who for good or bad motives, as the case may be, are interested in what is being done on the earth.

If you take a stride from Central Africa to the India of the time of Christ you are astonished to find that the same belief prevails among the multitude, and that He, the preacher of the new truth, accepted it and proclaimed it.

We are forced to admit that it is a very hard doctrine to accept, and most frankly declare that there are many intellectual difficulties in connection with it which are embarrassing. We are so accustomed to seeing people that we hesitate to believe that any one exists whom we cannot see. To tell us that there are more folk in the upper air, invisible to us, than there are on this lower plane, and that these invisible beings, some of them helping us to be cured of our diseases and rolling the clouds away from our weary heads, while others of them are tempting us in precisely the way that our evil companions do—all that sounds like a quaint conceit, the product of some wild imagination. We shrug our shoulders, or make a deprecating gesture, or otherwise express an astonishment that is without bounds. We shrink from the man who makes such statements, and wonder if he can be evenly balanced, or if some great misfortune has disturbed his equilibrium.

But careful thinking convinces us that whether the doctrine be true or false, or whether we find ourselves able to accept it or not, Christ certainly regarded it as the embodiment of an important truth. He held relations with spirits that were evil, and spirits that were good, and exercised a kind of sovereignty over them. The bad ones feared Him, but when He commanded, they let go their hold of the afflicted man and took their unwilling departure. The good ones were near at hand to supply His needs when called upon. After the terrible experience of the temptation they "came and ministered unto Him." If you say that this is an Oriental metaphor, and that these ministering spirits were simply His own comforting thoughts after the victory had been won, the reply is that the statement does not apply to other occasions, as, for instance, when He rebuked Peter for his chivalrous impetuosity, declaring that He needed no defence by the sword, and adding, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?"

But, you answer, those were exceptional times. True, and yet exceptional times may give us a vivid and thrilling truth. What we are seeking to know is whether the matters of which we have spoken have ever been true, and if that is not denied, then we look on the assertion that they may also be true now with considerable comfort. The God of yesterday is the God of to-day. Eighteen centuries are nothing. If heaven is far away now, it has always been far away, and if it was nigh to the earth in the days of Christ, it is just as nigh to earth at the present moment.

What shall we say, then, in conclusion? Only this: That if you wish to lead a pure and noble life, your friends on the other side of the grave are not only conscious of your struggle, but are using their utmost endeavor to make you successful.

This being so, then the converse is beyond all contradiction, for if there are spirits at all, then there must be both spirits good and spirits bad, and if those that are good can assist you to do right, who shall say that they cannot find a certain kind of gratification in tempting you to satisfy your baser appetites and your ignoble passions?

We must either give up everything or accept everything. No middle course is possible. Nor is it desirable that there should be one, for we double the influences that affect us, and bring the other world in close proximity to this world, giving you the right to choose whether you shall be great or small, and assuring you that an invisible, as well as a visible, multitude are round about you.

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President Barrett's Response to Dr. Westbrook.

TO THE EDITOR:—I have read Westbrook's so-called reply to me, and find nothing in it that requires any further attention from me. He has simply repeated the charges made in his first attack, all of which I proved to be erroneous in my rejoinder. I believe an intelligent public is able to distinguish between truth and fiction, hence feel that my time and strength are too valuable to be wasted in combating statements that have again and again been refuted. Two proverbs occur to my mind at this time: "Answer not a fool according to his folly, lest thou also be like unto him;" "Answer a fool according to his folly, lest he be wise in his own conceit." Prov. xxvii., 5, 6.

I will leave my opponent to choose which of these two is most applicable to him, and retire from the field in person. Hereafter, as I am not "a foe man worthy of his steel," because I am not a lawyer, my side of the case will be stated by an attorney, Hon. L. V. Moulton, of Grand Rapids, Mich., who has been retained by myself and the National Spiritualists' Association to defend us from further libels on the part of Mr. Westbrook, or any other writer, as well as to attend to those already uttered. You will oblige me, Mr. Editor, by publishing this letter in full.

Yours for the truth,
H. D. BARRETT,
President N. S. A.

LIZZIE BANGS.

Independent Slate-Writing Under Absolute Test Conditions.

It is an undeniable fact that "false mediumship" is one of the chief obstacles that confront the investigator of the claims of modern Spiritualism. As Spiritualists, we have been too careless in our methods of investigation and have allowed ourselves to be duped by unprincipled persons who are sailing under the guise of mediumship, and thus unwittingly have been made factors in sustaining fraudulent manifestations.

Independent slate-writing has been considered by many (myself in the number) as one of the most satisfactory phases of the phenomena, and one that afforded absolute proof of the presence of invisible intelligences and their power to communicate with mortals. Unfortunately there are unprincipled persons who really possess genuine phases in other directions, but who, for the sake of money considerations, are willing to part company with honor, integrity, and the good opinion of friends by simulating the slate-writing phase. Not only do they do this, but when exposed in their nefarious transactions they declare that all slate-writers produce the phenomena in the same manner and that there is no such thing as genuine independent slate-writing.

A little unpleasant experience which I have had quite recently, is the cause of my writing this article. I received a slate containing six messages and two additional names, purporting to come from the parties whose names were signed, and which there was good reason for believing was a fraudulent manifestation. Some friends of mine having a good opinion of friends by simulating the slate-writing phase. Not only do they do this, but when exposed in their nefarious transactions they declare that all slate-writers produce the phenomena in the same manner and that there is no such thing as genuine independent slate-writing.

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NEW DEPARTURE.

Some Useful Suggestions to Spiritualists.

TO THE EDITOR:—May I, too, join with your numerous correspondents in expressing my delight that at last we are to have a Spiritualist Publishing House; for, whilst all Spiritualists must rejoice at the spirit of inquiry manifest on all hands to-day, as they come in contact with the deplorable ignorance of the people concerning these truths they must be more and more impressed with the great need there is for some ready means by which we can not only meet this spirit of inquiry, but also arouse it still more in the minds of thinking people, and this I am convinced, is only to be found in the free and judicious use of printers' ink.

True it is that we have many amount of sermons, lectures, printed books, convincing enough to satisfy any earnest seeker after truth; but the adage: "First catch your hare, then cook him," is applicable here, and what we want to do is to arouse such a desire to learn as will take them within the sound of the spoken word.

We are always glad to learn any useful lesson from poor old orthodoxes, and I think here, at least, we may follow their example with profit to ourselves. What is it that has brought the teachings of the churches to the masses of the people? For there are but few of them but know something, at least, of the creeds and doctrines as taught by these. Has it been the sermons heard within the walls of the church? No, sir. Years ago the church realized that a surer way was at hand—namely, to scatter the seed within the homes of the people. Looking back over thirty years of experience of this kind of mission work, I believe to-day the church owes more to its tracts and pamphlets, its leaflets and printed texts, than to all the sermons ever preached in Christendom; and if the people, through these mediums, have been so ready to accept these theories of fire and brimstone, of vengeance and of blood, how much more ready would they be to accept the grander truths of God's unchanging love? This is the heritage of mankind, and if in bringing it to them we have to combat the errors of the past, surely we are entitled to use the same weapons of warfare; and I do feel that printers' ink is the battering-ram that will hasten the victory.

What we want is literature, inexpensive and easily circulated. Let us flood the city with leaflets, extracts of discourses, evidences of spirit return, short, pithy addresses, that will arrest and set to thinking, and lead to enlightenment upon this momentous question. The time is ripe for this—the need is pressing; it is our duty to humanity, as well as to the cause. It would be to the interest of every society to do missionary work along this line, and who can tell where the good shall end? Take the Salvation Army of to-day—its phenomenal growth has been due to persecution and publicity alike.

But, some one will say: "Surely we have had enough of this." Ah, yes, we have, but has the publicity always been such as to redound to our credit? We are silent. Publicity must not bring us shame. A pure platform, a high standard of morality, an unswerving love for the truth, must be upon our banner; with this, the blood of the martyrs, the persecution of the saints, will ever be the seed of the church—without it, the angel of truth broods over the world in sorrow and in pity.

The need for this means of enlightenment forces itself upon us daily and hourly. That the most eloquent of sermons may sometimes fail to meet this may be illustrated by the following incident: A lady leaving Hooley's theater, where she had listened to one of those wonderful discourses given by the guides of Mrs. Richmond, said to the close: "Yes, it was grand and beautiful—but what a dreadful thing it is that you do not believe in a God or Christ?" Ignorance—was it? Yes. Lack of perception? Yes—and it is just these things we want to be ready to meet.

Not believe in a God? No, my friends, if by God you mean that being of your Biblical creation, who, having made man in his own image, endowed him with functions and passions which he knew not how to control, placed him amidst temptations to which, in the very nature of things, he must succumb, bidding him be fruitful and multiply, knowing that the very obedience to this meant an eternal curse upon the race to follow; and when, in obedience to this command, nations had been born to this heritage of wrath, the divine vengeance, reeking with the desire for blood, could only be appeased by the sacrifice of his own only-begotten son. No, a thousand times, no! Thank God, we no longer believe in such a God.

But if you mean that infinite Intelligence, creator and ruler of the universe,—that giver of every good and perfect gift,—that being who has placed man amidst surroundings where he can use the powers with which, in infinite wisdom, he has been endowed, for his own eternal progression and preparation for that wider sphere which awaits him in the great beyond—that being whose only name can be Infinite Love—if you mean a Christ, not the mediator between us and a revengeful God, but the teacher of Olivet, the promised messiah, the friend of humanity, the culmination of all that is possible for man—then we say: a thousand times, yes! This is our God; this is our Christ; in whom we live and move and have our being.

Behold, a sower went forth to sow In the garden of the soul The space was clear, and the ground was tilled.

But alas! the seed with chaff was filled, And nothing but husks of a broken creed Were scattered around, to meet the need Of the soul that hungered the truth to know, And longed for the seed of love to grow. He sowed the seed of dread and fear, He spoke of a God of vengeance near; He told of suffering, deep and dire, Of pains untold in a quenchless fire, Of useless works of mercy done; No hope, nor help for the striving one, Save by the faith in one alone, Whose blood in some way must atone.

But the soul looked out on a scene of love, And saw the work of a God above; And all around a world so fair, So full of light, so rich, so rare, That the seed of chaff refused to grow.

And the soul refused such creed to know, And cried, again, as though heaven to move, Oh! show me but this God of love, And the cry went forth to the upper skies.

And angels listened in glad surprise: And the messengers of light came down And scattered the seed of love around, And spoke of a heaven that is within; Of a Christ of love, and conquered sin; And bade the hungry soul be fed. No more on husks, but on hope instead. Then led him forth to the realms of light.

Where angels of love, in robes of white—

Around the sad and cheerless way, Where earth's poor, suffering children lay,

And there, in ministering love benign, Showed him the Christ-life, all divine. This be thy work, from heaven above, And know from this, thy God is love.

Yours truly, CAROLINE CATLIN.

MINISTERING ANGELS.

"For it is written He shall give his angels charge concerning thee."—Scripture.

O'er the world a truth is streaming, O'er the world bright hopes are beaming,

O'er the hearts of people stealing, Steals a love of deepest feeling,

Like the winds that softly blow, Flit the angels to and fro;

O'er life's way they scatter flowers, Flowers of hope in silent hours,

And their footsteps, light as air, Wending from a land that's fair,

Seek the vale of vice and crime, With a love that's pure, sublime.

Ever planting seeds of truth, In the springtime of life's youth;

Many a heart they prompt to deeds, Deeds that reach a heart that needs,

Trail their upward faith's green vine, Upward to a life divine,

Scattering gems of mercy fair, Precious gems that all should wear.

Come they with love's oil and wine, With its healing power divine;

Binding up a shattered life, Shattered in its mortal strife.

Guiding pen, inspiring mind, Opening doors for worldly blind,

Causing rich to open purses, Stopping lips from uttering curses.

Courage to the weak they bring, Ever songs of hope they sing,

Down to deepest depths of woe, Deathless love from angels flow.

Ever outstretched helping hands, Helping souls in all the lands,

Rending veils of death apart, Veil that hides from love some heart.

When you near the river's brink, When of all the past you think,

When with doubting heart you fear, Then the angels they are near:

Near to cheer you on the way, The loomsome way that leads to day—

Golden day of life's desire, Ushered in by angel choir.

O'er the gateway of the tomb They have caused life's hopes to bloom;

Lifted up our loves on high, Up to lands beyond the sky.

Let us meet them on life's way, Welcome them as flowers of May.

Greet them with a loving heart, Hearts that shall never part.

LEANDER THOMPSON.

A SOLILOQUY.

How oft we pause to pine and mourn

O'er years of wasted life, Brooding, dejected and forlorn,

O'er bygone scenes of strife.

What vain regrets, what secret woes,

How needlessly we bear, Which, onward as the river flows,

Bring with them but despair.

'Twere vain to wish each scene's return;

'Twere idle to regret; Such lessons, tho' hard to learn,

Are easy to forget.

The lofty trees, the simple flowers,

That in the fields abound, The sunshine and the cooling showers

High heaven's praise resound.

Yet scarce could be that man alone

Should suffer or bear pain; The rumbling earthquake and cyclone

Groan loudly near in vain.

Loud thunders crash, fierce lightnings

dash—

Spread devastation wide—

The mighty glacier torrents dash

Dismay on every side.

The howling tempest blindly driven,

The foaming breakers swell, Bent or subdued above by heaven,

Seem bubbling hot from hell.

Vesuvius belching clouds of wrath

In fitful bursts of fire—

The vengeful lava spouting forth,

Grand in her gaunt attire.

Wildly the seabirds swoop and screech

Mid ocean's blinding spray, Leaving their nestlings on the beach,

To bear home safe their prey.

Why do relentless billows roar?

Or why so wildly lash and swell?

For answer seek ye on spirit shore—

Such knowledge is not ours to tell.

But yet we know there is no death—

Grim, ghastly name, so hard to bear;

Dear, loving friends, who once drew

breath,

Are waiting, waiting for us there.

Then why should mortals here below

Have any reason to complain? For earth and elements we know

Alike endure and suffer pain.

Rosebury, Ore. MRS. G. LECKY.

The best lightning rod for your protection

Is your own spine.—Emerson.

I will utter what I believe to-day, if it should contradict all I said yesterday.—Wendell Phillips.

Resolve to edge in a little reading every day, if it is but a single sentence.—H. Mann.

Believe me, every heart has its secret sorrows, which the world knows not.—Longfellow.

A mind conscious of integrity scorns to say more than it means to perform.—Burns.

In that sweet mood when pleasant thoughts bring sad thoughts to the mind.—Wordsworth.

Railery is a mode of speaking in favor of one's wit against one's good nature.—Montesquieu.

I like breakfast parties, because no one is conceived before 1 o'clock in the day.—Sydney Smith.

HAS HE NOT A SOUL?

An Important Question.

TO THE EDITOR:—We have at Winona, Minn., no organized society of Spiritualists, but I felt that the glorious truth of spirit communion should be sown, so I have hired a hall, and am doing what I can to sow a little good seed, hoping it may take root and sprout into a golden harvest, that many may partake of the true bread of life.

I hope I will not be infringing too much upon your time and space if I interrogate your readers a little. In the first place:

Who can say a dog has no soul? What is it within the dog that expresses sympathy? Can he, with his emotions stirred into quick response at the sound of a familiar voice, or the touch of a familiar hand, be lacking the keen sense of soul perception?

I wish now to relate a little incident which has caused me to think much upon this subject:

On the third of last September my oldest son, a bright, spiritually-minded boy of nineteen years and twenty-two days old—passed into the Spirit-world, and I being a medium of the phase known as "trance-voice," that is, spirits who have the knowledge or power to communicate through my organism, bringing back in fac-simile their own expression upon my features, and their own individual tone of voice. Our dear boy had not been in the spiritual state one week when he could impress his spiritual presence upon me in perfect manifestation; transfiguration of my face, his expression upon my eyes, and his voice was heard to come from my organism as perfectly as though it was spoken through an air-tube. We have a little pet dog, of the rat-and-tan breed, that is a great favorite with the family, and he and Guy (my son) were great lovers indeed. When sick in bed he would not leave his bedside, and when his body was placed in the last earthly cradle, he persisted in staying by it, and would try with all his little might to spring into it, and moved around in a sad and pathetic way after he was taken from physical sight.

When Guy came back and spoke through my lips, he sprang up with delight, and commenced hunting for him; he ran all around me as he tried to find where the sound of the familiar voice was, and discovering the tone to emerge from my lips, he sprang into my lap, and smelled of my mouth, and looked puzzled, and began scenting in the air about me; but not being able to find the physical form of his loved one, he crouched down upon my lap, and with plaintive little moans cried as earnestly as a human being, as the tears from his eyes ran in a stream down his little face.

When we asked him now where Guy is, he will run around and hunt—but will finally come to me for an explanation.

He is usually a joyous little fellow, but whenever the name of our ardent darling is mentioned, one can discover in his little face a feeling of disappointment and pain.

Dear reader, do you think this instinct correct? I do not.

If the "Divine architect of life" has given corresponding affirmative place, use, and conditions in this mundane sphere of existence, I believe a place will be made for our little "Tippy" in the land where our Guy awaits the coming of his little earthly pet. "They knew each other here," and believe they will know each other there—else intelligence has no immortality, and Nature's laws are not universal.

CASSIE E. MC FARLIN.

"I DID MY BEST."

Significant and Expressive Words.

TO THE EDITOR:—I heartily thank the writer of the above-headed article in number 274 of THE PROGRESSIVE THINKER, for the kindly and admirable temper of her notice of my answer to "Let There Be Light," of December 18.

While we accord as to the object of life, our friends dissent from the idea thrown out by me that our presence here may not be the involuntary one generally thought, and says:

"Our presence here cannot be by our own desire, else the many who seem to be forever struggling against the tide would have willed it otherwise."

Let us apply that test to what we are told of Jesus of Nazareth. Will it be admitted that his coming was involuntary, and that if he had known what he was to suffer, he would have willed it otherwise? But if he came of his own choice, why should not others? On the other hand, is it not clear that he came for a special purpose? Does not his accepted history quote him as saying: "Before Abraham was, I am?"

Would not this indicate a previous conscious existence? I would very much like to know where authority is to be found for the statement that "even the one perfect life knew but one incarnation—none before his time, nor since, ever attained perfection in the material sphere."

Assuming the one perfect life to be Jesus, are we not told that he himself disclaimed being perfect, saying: "Why call ye me perfect; there is none perfect but God?"

I grant that as an ideal, the character of Jesus is the highest that has been conceived by the mind of man, and one that should call forth our best efforts to emulate, but I must think, if he merited the character that has been ascribed to him, and could speak to us at this day, he would himself pull down the pedestal upon which he has been placed, and rebuke us for our adulation.

E. T.

"There Is No Death," by Florence Marryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her eyes, and she repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

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Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

A VARIETY OF SUBJECTS.

They Are Critically Examined.

TAXATION OF CHURCH PROPERTY.

TO THE EDITOR:—I would like to express my views in THE PROGRESSIVE THINKER on taxation of church property, half-fare rates on railroads for mediums, and that some people are pleased to call merchandise in mediumship.

To start I will say I have been a radical freethinker for twenty years, and once circulated a petition to the legislature of Michigan to have a law passed to tax church property, and although I am as much of a radical as ever, I am now opposed to church taxation.

In the city of Owosso where I do most of my buying of merchandise, there are probably over two hundred thousand dollars' worth of church property. Now, when a lot of superstitious Hottentots want a new church, they appoint a committee to visit business men, and ask them what he will give. They all know what will be expected of them, and they dare not refuse; if they did their business would suffer in consequence; so they subscribe, and add the amount to the price of goods. I cannot buy a pair of socks or a pound of tea without helping support the church. Now, if churches are taxed the taxes will be paid in the same way the churches are built, and labor will have to pay with cost of assessment and collection added; also profit on money paid by merchant or business man.

As a property cannot and does not pay taxes. All tax falls on labor in the end.

Now for the half-fare. The railroads—those I am acquainted with their carriages—are built in this wise: At first a subscription is taken up of the people living along the proposed line, and work is commenced. The amount raised does not build the road. Work stops. Next, people are induced to buy stock. Work begins again. This will not build the road. Work stops again. The stock being liable to assessment, people see they are beat, and surrender the same. Next the cities and villages, and in some cases the townships, are bonded to carry on the work. This usually completes the road without cost to the company, and they get good pay for their service all the way through, and I am informed the people pay the first cost of the road every seven years.

Now, if our mediums get concessions from the railroads that others do not, will they feel at liberty to show these things to the people? Would it not be really be taking a bribe?

I am in favor of having our speakers free to express themselves on any subject.

Since I have taken THE PROGRESSIVE THINKER I have noticed two short articles condemning mediums for using their mediumship for money-making purposes. Now, I believe anyone who performs a service is entitled to proper compensation therefor, and I think anyone who is not willing to pay should not have the service. Mediums have to eat, and their flesh feels the cold the same as others, and if they can't get pay for their gifts they will have to do something else. Anyone not intensely selfish is willing to pay.

I know a medium who is very poor, who has labored for Spiritualism the greater part of her life. She has met mostly with people who don't believe in making merchandise of mediumship. Mediums need no advice from me, but if I were to advise them I would say, get your pay or don't give people the benefit of your mediumship. Some will be one's friend for a spirit communication; and others will be a friend for some spirit out of a bottle, and as far as generosity is concerned, one is not much above the other.

There are Spiritualists who will soon forget the giver of the grandest communication that ever came from the other world, and they are altogether too numerous.

W. P. TUBBS.

A VARIETY OF SUBJECTS.

They Are Critically Examined.

TAXATION OF CHURCH PROPERTY.

TO THE EDITOR:—I would like to express my views in THE PROGRESSIVE THINKER on taxation of church property, half-fare rates on railroads for mediums, and that some people are pleased to call merchandise in mediumship.

To start I will say I have been a radical freethinker for twenty years, and once circulated a petition to the legislature of Michigan to have a law passed to tax church property, and although I am as much of a radical as ever, I am now opposed to church taxation.

In the city of Owosso where I do most of my buying of merchandise, there are probably over two hundred thousand dollars' worth of church property. Now, when a lot of superstitious Hottentots want a new church, they appoint a committee to visit business men, and ask them what he will give. They all know what will be expected of them, and they dare not refuse; if they did their business would suffer in consequence; so they subscribe, and add the amount to the price of goods. I cannot buy a pair of socks or a pound of tea without helping support the church. Now, if churches are taxed the taxes will be paid in the same way the churches are built, and labor will have to pay with cost of assessment and collection added; also profit on money paid by merchant or business man.

As a property cannot and does not pay taxes. All tax falls on labor in the end.

Now for the half-fare. The railroads—those I am acquainted with their carriages—are built in this wise: At first a subscription is taken up of the people living along the proposed line, and work is commenced. The amount raised does not build the road. Work stops. Next, people are induced to buy stock. Work begins again. This will not build the road. Work stops again. The stock being liable to assessment, people see they are beat, and surrender the same. Next the cities and villages, and in some cases the townships, are bonded to carry on the work. This usually completes the road without cost to the company, and they get good pay for their service all the way through, and I am informed the people pay the first cost of the road every seven years.

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W. P. TUBBS.

DEPARTURE.

Well, Bill, shake han's n' say good-by afore ye go away.

We hate t' see ye leavin'; we'd lots ruther hev' ye stay.

Mothe'n' n' me's a gittin' ole; we can't be with ye no more.

She's bin away fer some time now, n' I'll never be ez strong.

Ez sho wuz afore the ager laid 'er up s' long in bed.

N' more n' likely when ye git back ye'll find yer mother dead.

Her pore ole lips 'uz quiverin' when she went t' say good-by.

N' tears splashed on the pillars when she axed ye ef ye'd try.

N' be a good boy fer her sake, Billy, when ye git fur away.

We hate t' see ye go, Bill; we'd lots ruther hev' ye stay.

Look at them pore young 'n's 'way up yander on the hill.

Wavin' ther hats n' apurns n' throwin' kisses ef ye, Bill.

Ther little throats 'uz chokin'; they could hardly help but cry.

When ye went up t' shuck ther han's n' kissed 'em all good-by.

They'll be mighty sad ez evenin's circled round the ole fireplace.

N' they'll miss the tales ye tole 'em 'bout yer early boyhood days;

They'll be listenin' fer yer whis'le ez ye done yer evenin' chores.

N' they'll hev' no one to swing 'em in 'at ole rope swing o' yours,

N' ther little eyes'll water nowcher fiddle's quit its play;

Oh, they hate t' see ye go, Bill; they'd a heap ruther hev' ye stay.

Now, Bill, yer train's a-comin'; here's some scraps the chil'ren sent;

Dress goods, more'n likely; n' me n' mother went

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Miss S. T., Chicago: Q. Will you please explain the significance of lights which constantly appear to me night and day, but more distinctly in a dimly lighted or dark room?

A. Such lights indicate an incipient condition of sensitiveness which has been taken advantage of by a very near and dear spirit friend, to call attention, awaken interest, and thus induce the correspondent to cultivate her gift so that perfect communication may be established. She should sit either in a circle or by herself, the rules for which have already been repeated several times in these columns.

C. L.: Q. Are there evil spirits?

A. If there are those evil-disposed in this life, assuredly there are spirits evil-disposed in Spirit-life. It is a cardinal principle of Spiritualism that death effects no mental or moral change; the spirit retaining its faculties, its culture, and the stains of its vices, after the transition. The false, deceiving, vulgar, remain the same. We may question the correctness of the term "evil" for it may be said evil is only imperfection. If this is admitted, then is the same imperfection on the other side as here, and will be until outgrown. Too often, as we well know, communications, distorted by the medium or circle, are referred to the other side as here, and will be until outgrown. Too often, as we well know, communications, distorted by the medium or circle, are referred to the other side as here, and will be until outgrown. Too often, as we well know, communications, distorted by the medium or circle, are referred to the other side as here, and will be until outgrown.

Veritas: Q. Is it not true that belief in God is essential to morality?

A. Man's ideas of God have very little influence on his practical morality. A Catholic, an Atheist, a Deist may entertain equally elevated moral views. The idea of God is an effect rather than a cause. The great sects, Brahmins, Buddhists, Moslems and Christians, entertain conceptions of God and have a standard of morality evolved from the conditions peculiar to each, and the worshiper at one shrine is as often upright and honest as the other. The better the individual, the higher and purer his moral conceptions and intellectual aspirations. Even the negation of Atheism, in the boldness required to deny received dogmas and manfully brave the slanderous tongue, is a guarantee of an upright mind.

The ideas of God presented by others may have an effect on those who receive, but not on the originators, for with them the God-idea is a result of organization and environment.

While Atheists are noted for upright lives, the most despicable criminals are superstitious believers in a personal God, and the most terrible crimes recorded in history have been committed in furtherance of God's worship.

The pagan world, before the advent of Christianity, had a pure moral code, which gave positive assurance that no wrongful thought or action could escape its consequences.

The messengers of the gods, the furies, by the terror they awakened placed on the acts of mortals the restraint of fear. Homer wraps them in dreadful obscurity, places their dwellings in the awful depths of the invisible world and makes them horrible to the gods whose mandates they execute. Shrouded in darkness, they go forth on their errands and by no means can they be propitiated. Stern, inevitable retribution for crime was theirs. Sooner or later with soft step they overtook the guilty, and no prayer or sacrifice could loosen their remorseless hands. Absolute justice was theirs.

Compare this with the belief in a God who accepts a vicarious atonement; the confession of sin, for a righteous life, and it would appear that the incentive to immortality lies with the latter belief.

Inquirer: Q. Was Abraham Lincoln a church-member?

A. Ever since the death of Lincoln, theologians have been eager to prove that he accepted the Christian faith, and downright falsehoods have been freely resorted to. According to the testimony of W. H. Herndon, for twenty years his law partner, in his life of the Martyred President, Lincoln's religion was summed up in his own expression: "When I do good I feel good, when I do bad I feel bad, and that's my religion."

Before he became a lawyer, he read Paine's and Voltaire's works, and wrote an essay against Christianity. He resented this his employer, Samuel Hill, who thrust it into the stove, and thereby saved Lincoln from the obstacle such infidelity would have been to his political advancement.

"But his infidelity and his skeptical views were not diminished," says Herndon.

John T. Stuart, who was Lincoln's first partner, says: "He was an avowed and open Infidel, and sometimes bordered on Atheism."

Later, during the terrible pressure of the war, his attention was turned to Spiritualism, and the most important events of the conflict turned on his obedience to the messages he received through trusted mediums.

Dr. A. C.: Q. We have received communications from spirits, claiming that they were able and had it for a vocation to assist in the creation of worlds. Is it possible for them to do so?

A. Every movement in nature occurs by fixed and irresistible method which we term law. The mainspring of this action is the properties on which the existence of matter depends. Given these properties and nature is a beautiful evolution through and by their action and reaction. We doubt not that spirits, like mortals, may interfere with the ordinary course of events, and partially obscure the laws of nature, but this necessarily must be in a narrow and re-

stricted sphere. To suppose that spirits are world-builders, is as fanciful as that each bud and flower is fashioned separately by a fairy or spirit. Their interposition in either case is of a piece with the personal creation by God of each world and its attendant beings.

Evolution by the outworking of inherent properties; the supremacy of a fixed order; which makes the universe a unit, because of the identity of the primal atom on the earth and the furthest nebula, fully explains the process of creation, and the presence of a creative or guiding spirit or spirits is as unwarrantable as unnecessary. Such a supposition carries us at once from the certain to the uncertain; from knowledge to the fog-lands of fancy, and takes nature from the realm of law and gives her over to the uncertain methods of finite spiritual beings.

The first comical systems were evolved by law before spirits interfered. Does creation admit of two processes, one by law, the other by spirit? No! The interference of outside agents? Oh, no! The guided systems of stary worlds, outrolled before spirit, had arisen from its garment of flesh, still revolve in immensity, proclaiming their self-regulating power, and the uselessness of interference of a band of tinkering spirit-beings.

The flower that blooms in the soft spring day, the bud bursting forth from the fullness of sap, the sun holding its fleet of planets, and itself held by stronger attractions, speak not of fairy or spirit, but of eternal order based on the constitution of things, which is law.

"Cultus": Q. How shall I avoid obsession?

A. Impressibility or mediumship is a certain physical and spiritual state, which of itself is simply the gateway through which an intelligent being may enter.

There must be a similarity between the medium and control, like that between two musical instruments that chord. It is very difficult for a control to make a medium do by suggestion anything he would consider wrong in the normal state, though this is possible. The brute instincts slumber in the most pure and refined, and their stimulation supplies the means of approach. The highest moral and spiritual culture, the complete dominancy of the will over the instincts, combined with watchful guardianship of spirit friends, is the real safeguard.

Mediums who are mere instruments in the hands of those who impress them, become more and more passive, with less and less strength of will, and the danger of their falling under the continual influence of low controls constantly increases. Such sensitives may be affected by mortals as well as spirits, and become utterly bankrupt in character. Or it is possible, after the disaster of the low control, a high and beautiful one may come. The chief remedy is to make mediumship subject to harmonious and intelligent culture in connection with all other faculties.

The wandering fortune teller, represents passivity, while culture of this gift is represented in the sages of the past, as Socrates, Confucius, Mohammed, Lincoln, Edison and hosts of others, who by the concentration of their training became responsive to the thoughts of superior beings.

B. H. Pomeroy: Q. I have seen, for thirty years, electric lights in the air that slowly change into human forms, changing momentarily into other forms. At other times short sentences appear, but these manifestations go no farther, do not improve, and I desire to know how I can advance.

A. A great many who are sensitive reach just this point when the manifestations commence, and yet there is most impediment to full success. In the most serious cases the cause may be removed by the influence of a well conducted circle, the rules for which have been repeatedly given in these columns, and more at length in the tract, "What is Spiritualism?"

John S. Billings, Denver, Colo.: Q. Is there anything in nature that is not material substance, either in gross, refined, or attenuated condition? Is not the latter stage, or condition, what is termed spirit?

A. I understand this correspondent as asking if there is anything in nature that is not formed of matter, either in gross or refined form. It is self-evident that there must be a material basis out of which all things are formed. Matter in its more sublimated form, as it is in spiritual beings, ceases to have many of the gross qualities, and takes on others, and to distinguish it, it is then termed substance. But in this state it cannot be called spirit, although it is the material of all spiritual beings. When we speak of spirit we mean this substance organized in an individuality and the intelligence that goes with it.

A Pair of Fakes Caught.

What else can be done to rid the cause of these vermin? The knock-down act seems rather brutal, but is often the only way to get hold of these frauds. Here is an account of another little skirmish with two fakes whose names should be blasted in the spiritistic headgear of the nation—a dispatch from Dora, Ind., of recent date, to the Chicago Record:

"Jacob Garnett's residence was the scene of great excitement when 'Prof.' Henderson of Anderson, and 'Doc' Small of this city, spirit mediums, were exposed and a free fight ensued. Garnett is a Spiritualist and had invited Henderson and Small out to hold a circle. Tuesday night a seance, at which a small admission was charged, was given at Garnett's house, which was closed tightly, so as to shut out all light. The audience was treated to various materializations, while tables and chairs danced and spirits addressed those present in poor English. The little town was interested, and last night the attendance was larger than ever. During a spirit conversation Wilbert Teagarten struck a match, disclosing Henderson talking through the large end of a tin horn ten feet long, while Small capered around the room. The circle broke up, furniture was overturned and Small and Henderson were knocked down and the tables piled on them, but they finally escaped."

Dr. T. WILKINS.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which question of the importance to the race are discussed. The standpoint of an advanced social reformer. Price 50c.

CAPTAIN BRADY.

He Steps to the Front with Rambling Reviews.

A few days since I received, with the regards of the author, Mr. Hudson Tuttle's pamphlet. These leaflets embrace much that is worth studying. The first question asked in these leaves by the author is, "What is Spiritualism?" That is a very broad and comprehensive question, but the author answers it just as broadly and just as comprehensively as the nature of the case will admit. No better definition has been given. These leaflets go somewhat into details and teach "How to Investigate," "How to Form Circles and Develop and Cultivate Mediumship." As an appendix the "Names of a Few Eminent Spiritualists" are given, their testimony, &c., &c. There is certainly a load of information contained in this little pamphlet for any one who desires to correctly ascertain the fundamental principles of Spiritualism. Every paragraph is virtually a text. I have seen nothing better to do missionary work than these leaflets. There are four leaves, eight pages, and they are neatly folded and placed in every letter a person may write to a friend. The price is reasonable, only five cents each or two dollars a hundred. Published by Hudson Tuttle, Berlin Heights, Ohio.

By the same mail I received, with the compliments of Dr. H. V. Sweringen, a large pamphlet or book entitled "Spiritualism as viewed by Rev. D. W. Moffat, D. D., H. V. Sweringen, A. M., M. D., and L. O. Hull." This pamphlet is published by the Occult Science Society of Fort Wayne, Ind., and contains a series of lectures against Spiritualism, delivered by the pastor (Rev. Dr. Moffat) of the First Presbyterian church of Fort Wayne, and replied to by Dr. Sweringen and L. O. Hull, also of Fort Wayne. A very pleasant introduction to the book is written by Dr. Sweringen, showing the great growth and beneficial effects of Spiritualism. The preface (written by Mr. L. O. Hull, corresponding secretary Occult Science Society) is a fair comparison of the dogmatic creeds of the churches and the doctrines of modern Spiritualism.

The lectures, three of them, delivered by the Rev. Dr. Moffat, are analytical, rhetorical, and give evidence of the scholar, but display a very limited knowledge of the subject matter, i. e., the doctrines and phenomena of modern Spiritualism. Study, thought, investigation, observation, experience, all of these and much of them are needed to enable one to write intelligently upon this subject.

The four principal ideas or thoughts that the Rev. Doctor seems to dwell upon, are, fraud in the manifestations; the want of light at the demonstrations; the untruthfulness of the Spiritual communications; and the general effect of the philosophical doctrines upon mankind. The Rev. Doctor does not deny that intelligent manifestations occur, but attributes all such manifestations to the devil. Of course, in all of these charges there is nothing new. Dr. Sweringen and Mr. Hull take them up seriatim, and ably dispose of them. On the one side are two men who seem to know as much of the Bible as the Rev. Doctor; and surely their knowledge of Spiritualism, both ancient and modern, will not suffer by comparison. But to be impartial and honorable, there is one subject upon which the Rev. Dr. Moffat might greatly enlighten his brothers, Sweringen and Hull. Upon this subject the Rev. Doctor shows great learning and profound erudition; I refer to a personal acquaintance with the peculiar characteristics of the devil. Rev. Sweringen and Mr. Hull make them up on this subject. We can safely leave the orthodox clergymen of Fort Wayne in the hands of Dr. Sweringen and Mr. L. O. Hull.

Through the kindness of my friend, W. J. Colville, I presume, I am indebted to him for a copy of the first number of the Metaphysical Magazine. This magazine takes the place of the Problem of Life, which was edited by Mr. Colville, and is devoted to occult, philosophic and scientific research. The first article in this magazine is written by Prof. Elliott Coues of the Smithsonian Institute, and is entitled the Telekinetic Theory of Levitation. I think Prof. Coues coined this word to meet the emergencies of his theory, and though so good a scholar as some other Greek or Latin words, it is a little awkward. The other word in the English language, the two Greek words, "tele," afar, a long way off, and "kineo," to put in motion, make up the compound adjective, telekinetic, or the substantive telekinesis, and carry the idea of the movement of a body without contact. (If this is done, what is the limit?)

In this article Prof. Coues desires to show that levitation is a universal force; that levitation is identified with gravitation; that levitation is identified with centrifugal force in the same manner that gravitation is identified with centrifugal force; that if gravitation be a force in nature, it is a necessary corollary; in fact, that levitation is the converse of the Newtonian theory of gravitation.

Prof. Coues is rather hospitably inclined toward the theory of the Spiritualists as an *ultima ratio*, but desires to establish the agency of such phenomena, if possible, without the assistance of disembodied intelligences.

A very pretty illustration of levitation (which was presented to the Psychological Congress of Chicago, by the Professor) is given wherein Mrs. Coues and a lady friend levitate a table, first by contact of hands, and then without contact, the table answering questions as though imbued with mental power. Of course there is a manifestation of energy in this demonstration, and the energy is imponderable and invisible. Can it be the spiritual body of an intelligent being supplies this energy? If so, would not this spiritual body necessarily be dense enough to be perceived?

The Spiritualist theory would be that the mental activities of the spirits supplied the energy that levitated the table, and the telekinetic theory of Prof. Coues would teach that the mental activities of Mrs. Coues and her lady friend were in some way exclusively connected with the levitation of the table. This telekinetic theory has a remarkable conclusion, and it is a conclusion that many of the wise ones, Spiritualists and others, are rapidly approaching, i. e., that these manifestations,

whether purely physical or otherwise, are the results of mental processes.

Professor Coues has elaborated a very ingenious theory, quite superior to the devil-theory of the Rev. Dr. Moffat, and that arises from the fact that in one case we have an unprejudiced scientist, and in the other case a bigoted churchman.

The Metaphysical Magazine contains many good articles, and much valuable information. There is one more article I will refer to, as it is somewhat progressive, as well as novel and original in its character. This article is styled "The Ethics of Mental Healing," and is from the pen of the celebrated author, W. J. Colville. It reviews some of the previous metaphysical healing theories, awarding to each some good qualities. The Christian Science theory would not be accepted by the priests although the seductive term "Christian" was placed before the Science. That is natural, for we think the priests with prophetic eye, see that when metaphysical healing has reached its ultimate truth, the occupation of priests will be gone. Metaphysical healing reaches out for the soul, and when that will be purified what need will there be of priests?

But I am getting away from Mr. Colville's article. He says "diseases are mental, and they produce physical effects; therefore the metaphysician must deal wholly with pupils and patients on the mental planes." Here we have a syllogism, and stripped of all qualifying terms could we not read it correctly as follows: Diseases are mental. Diseases produce physical effects. Therefore we must deal with physical effects wholly on the mental and moral planes. If the premises are true, the conclusion is unavoidable.

As a basis of the reasoning Mr. Colville teaches that "In a certain sense it is ever true that ignorance excuses no one from the inevitable penalty which attaches to the so-called violation of the law. The action of the law being unerring sequence, we must reap as we have sown, even though at the time of sowing we were entirely unconscious of the nature of the seed."

This philosophy makes ignorance the basis of all disease, and we are morally responsible for being ignorant. What an incentive to know something! What gratifying thoughts must pass through the minds of many physicians of old as they look back and see the hogheads of pure red, life-giving elixirs they have drawn from the beautiful blue veins of their victims when they took back and see the purely teeth as they fell from the ruby lips of their patients after rolling a few sweet morsels of calomel under their tongues! Perhaps Mr. Colville, in the goodness of his heart, would not see the ancient sons of Aesculapius punished, but it would hardly do to trust that question to a vote just now, as their descendants are so broad and liberal in their views and conduct.

As a specific for all the ills, Mr. Colville has a beautiful practice or philosophy, and thus he reasons: "Affirming that everybody is inherently good, and that the noblest aim is to give the divinity within mastery, we can safely leave to show itself. Even the sorriest specimens of mankind would rather do right than wrong; and however depraved they may now appear, all have within them the possibility to become noble, useful men and women. To those who seem to have very little, it is not necessary to say, 'You are honest, healthy, happy, successful,' &c.; but it can surely be said to them, silently, if not audibly—and if they are to be uplifted it must be said—'You are capable of manifesting health, joy, peace, love, honesty, and every other virtuous and desirable quality.'"

The whole gist of metaphysical treatment is that it appeals to dormant goodness; that it speaks to hidden loveliness and calls into expression the jewel-like qualities in human nature frequently concealed beneath surface defilements. "To be truly successful in such good work, two conditions are ever necessary: First, the good in people we attempt to elevate must be recognized; secondly, we must acknowledge their desire to be uplifted."

This is certainly optimism in a very high application; and so antagonistic to the notions taught by Calvin (total depravity, etc.), etc.) I fear many of our good church people will hesitate a long time before they will adopt such divine views as are here advanced. Yet that lofty tumbler of the thrice-incarnated Brooklyn Tabernacle preached a sermon on this advanced idea, and although he took his text from the Bible he took his thoughts from this very article of W. J. Colville. It is gratifying to see the Spiritual literature that is coming to the front from so many sections. On to the front, Mr. Francis, with your PROGRESSIVE THINKER, it will encourage us to step to the front with your Public House, showing to you, and your forward will be two-fold, the reward of the righteous and the reward of the fortunate.

CAPTAIN BRADY.

Kent, Ohio.

Married.

A quiet wedding was celebrated at the Commercial House, Saunemin, Ill., on Sunday, February 10, 1895, at 1 o'clock. The contracting parties were Victor Vogel, of Chicago, and Emma Frost, daughter of Mr. and Mrs. Ira Frost, of the above-named place. The bride is a well-known young lady and highly esteemed by all who know her. The groom is the bookkeeper and office manager of the firm of Holmes & Pattison, live stock commission merchants of Chicago. They will make their future home at 2717 Wabash avenue, Chicago. Mr. Vogel is well-known in this city; he has a large circle of friends here, and is highly esteemed by all. We congratulate most heartily the happy pair.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"Right Living." By Susan H. Wixon. The author shows a very practical way in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth 8c. For sale at this office.

HYPNOTISM BILL.

Professor Stephens Tells Something About the Science.

What the Bill Would Restrict.

ACCORDING TO PROFESSOR STEPHENS HYPNOTISM IS A FACULTY OF THE MIND POSSESSED IN A GREATER OR LESS DEGREE BY ALL SANE PERSONS—MAY BE GOOD OR EVIL.

The Missouri legislature proposes to take a hand in hypnotism. A telegram says that Hon. James F. Davidson of Marion has introduced a bill in the House of Representatives "making it a misdemeanor, punishable by from \$5 to \$50 fine, for anyone giving an exhibition, teaching or practicing mesmerism or hypnotism in the State."

The proposed legislation recognizes hypnotism to be a fact, and further proposes to banish the said fact from the free soil of Missouri.

This raises the question, what is this mesmerism, or hypnotism that Mr. Davidson desires to keep out of the State? The term mesmerism comes from the fact that in the last century Dr. Antonie Mesmer of Switzerland was the first to formulate the science of animal magnetism. Later, Dr. Braid, of England, revised Mesmer's formulae from further observations, and renamed the science "hypnotism" from the Greek word "hypnos" meaning sleep, because sleep is one of its principal phases.

Since the days of Mesmer and Braid investigations have been made by many of the leading scientists of the Western world, and among its advocates may be mentioned: A. A. Wallace, William Crookes, Camille Flammarion, Willard Denton, Oliver Lodge, E. Coues, Dr. Robertson, editor Journal of Medical Science; Dr. R. Freise, Hiram Powers, the sculptor; Rev. Minot J. Savage of Boston, Dr. B. O. Flower, editor of The Arena Magazine, and a host of other persons whose names are equally eminent. In most of the European countries hypnotism is regulated by law; that is, the law attempts to regulate it, thus recognizing its existence.

Hypnotism, and mesmerism are convertible terms for the phenomena of the science of animal magnetism. Those who have investigated hypnotism recognize the fact that it is a power or faculty of the mind by which one mind exercises power over another mind and over matter; that it is a healing agency for body and mind in many diseases; that its exercise strengthens the will, memory, etc., in fact, all the faculties of the mind, and not only the exterior senses, as seeing and hearing, but also the interior senses of the mind, such as clairvoyance and telepathy, which as yet are little understood and practiced by the larger part of mankind. It is of especial use to the surgeon and dentist as an anesthetic.

Being a faculty of mind, it is possessed by every person who has a mind. With many this power of the mind is latent, yet all use it more or less every time they come in contact with others. To banish hypnotism from Missouri would, therefore, be to banish every person who is a thinking, reasonable being. Like every other power of the mind, hypnotism can be used for either good or evil. A large number of cases reported in the press and tried in the courts show that evil people use this power for their own selfish purposes and for the commission of crime. The very nature of hypnotism, being mental makes it difficult, if not impossible, for the law to regulate its actions. Law can regulate acts but not thoughts.

What, then, is the proper remedy? If the opinion of one who has made a study of the science be worth anything, it is this: Let good people be educated in the use of this power of the mind and thus be able to fight the devil with fire. This is the only way its evils can be successfully combated. Hypnotism should be taught in the high schools. It would develop a generation the average standard of whose mental powers would be superior to that of any other generation that ever lived upon old earth.

Suppose the Davidson bill should become a law. Not only would the professional hypnotists be compelled to quit business, but thousands of mental and bodily ailments which no drug or knife can reach or cure would prove fatal. The professionals might also turn and prove that the excitement of every church revival is a hypnotic exhibition, and they might prove it to the satisfaction of a jury, too. This brings the question on religious grounds. The spiritualistic body in the United States, numbering some twenty millions of adherents, are firm believers that hypnotism is the open door to a knowledge of immortality. Hypnotism is a cardinal point in their religion. They include many of the brightest and best minds of the age—prominent scientists, scholars, students, literati, lawyers, physicians and statesmen being among the number. Such people are American citizens and will steadfastly resist to the bitter end any curtailment or restriction of their religious liberties, and will use their political and financial powers accordingly.

B. A. C. STEPHENS.

When I Am Born Again.

No black for me,
No robes of night,
No clouded brow,
But robes of light;
No pall on coffin-lid,
No ghastly quack,
No tears of grief,
No hiring back,
No woes, no walls,
No sorrow's veils,
But shouts of joy
And songs of mirth
Proclaim the news,
"Another birth."

J. W. DENNIS.

The Moses Hull Company.

The Moses Hull Company have just issued a large edition of the Songster, written by Mattie E. Hull, revised, and containing an addition of six new songs, all written to be sung to familiar tunes. It is on better paper than former editions, and will be enclosed in handsome heavy covers. Price ten cents single copy, or \$5.00 per dozen. For sale by Moses Hull & Co., 29 Chicago Terrace, Loomis St.

THE HYPNOCOPSE.

For physicians, dentists and students of the occult. Proves hypnotism to be lost in all cases. Circulars free. Address Health Institute, P. T., Los Angeles, Cal.

RELIGION.

AS REVEALED

By the Material and Spiritual Universe.

By EDWIN D. BABBITT.

Author of "Principles of Light and Color."

This is a most excellent work. Dr. Babbitt is a brilliant, a thorough scholar, and a comprehensive thinker.

CONTENTS:

CHAPTER FIRST—Existence and General Character of God.—Preliminary thoughts. Is there such a being as God? Is God a Creator? The Argument from Design. Is God Unknowable? Is God absolutely infinite?

CHAPTER SECOND—God as a Spirit.—Materialism cannot understand God as a Spirit. The Argument from the Bible. The Argument of the Spiritualists. The Author's Experience.

CHAPTER THIRD—The Deity, Location and Mode of Working.—The Location of Deity. Can Implants have a Center? Does God control the Universe through the human mind? The Deity as a Spirit. The Deity as a Force. The Deity as a Principle of the Universe. Can the Infinite Fine act upon the finite?

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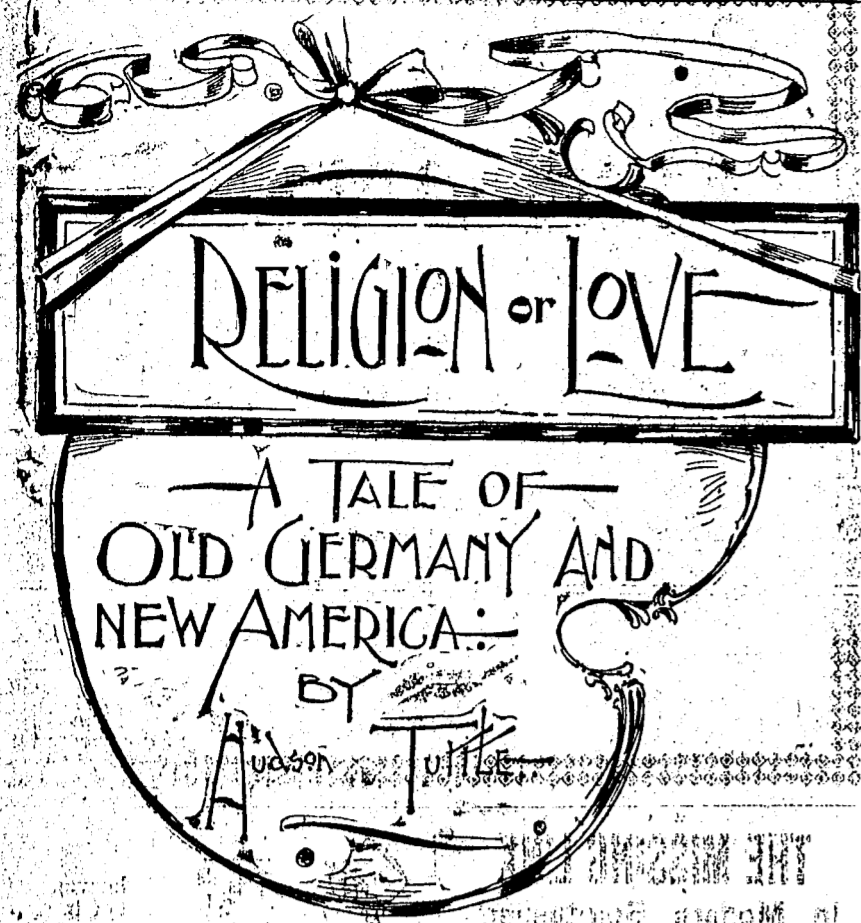
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CHAPTER XXV.

Affairs at the Mission.

The Delawares were especially susceptible to civilizing influences, and the mission could not have been placed in a better location. An incipient civilization had already begun, which only needed protection to ripen its fruits. Louis, with rare tact, seized every advantage, and the community of the tribe became the community of the Mission. There was similarity between them, as a starting point, which, skillfully used, brought about great changes without the Indians becoming conscious of the change. The lodges had disappeared, and in their places neat cabins had been erected, with homely comforts and conveniences. These extended along a principal street on the brow of a hill overlooking the river. On either side were wide fields of corn and vegetables. A large storehouse had been erected, where these were gathered in common for winter use. The council-house was filled on Sundays with eager listeners; these taught by Heloise during the week displayed remarkable aptitude and quickness of perception. There were over two hundred souls who had become ardent converts.

"We have cause to rejoice, my brother Louis," remarked Heloise, as they walked to the storehouse, late in autumn.

"Yes," he replied, "I confess that at first I was disheartened; but truly, our efforts have been blessed beyond our worth."

With her free life in the open air, she had regained her vigorous health, and the rounded, perfect beauty it bestows. A pure and chastened light glowed in her eyes—an expression gained by sacrifice for others, and abnegation of self. Her companion gazed on her with unutterable tenderness. He had schooled himself to accept the inevitable, and protect her in her own way. To him she was as one resurrected from the dead.

For a long and weary year he had mourned her as lost. For her he had changed the current of his life. She now walked by his side, yet her sphere was distant from his. Yet her world was not his world. Her manners toward him were gentle and trusting; yet, he said to himself, it was the result of absorption in her duty.

They met Margery. Her face was careworn and disturbed. She wore a dress of faded silk, sadly frayed, yet neatly patched. It was an emblem of other days, worn for the sake of remembrance, when she was unusually depressed.

"Good mother," said Louis, "you are in a sad mood to-day."

"Sad! I think I am. I have been getting homesick, and homesick. Oh, how I dislike this wilderness, and these people! Do you not long for the broad fields and beautiful hills of lovely Berthelsdorf on the Elbe?"

"I confess, at times I do," he replied; "I ought not. I ought to be absorbed in my task; but it is natural to love our home, and we cannot wholly subdue nature."

"Ought we," asked Lady Margery, energetically, "to ignore our natural longings and desires? It seems to me these three years of my life have been waste. You two are committing the same waste. The years will be gone, and you will have nothing to show for them but a withered plain, on which no fragrant flower or blooming shrub pleases the memory."

"Are you really so lonely, mother?" Do you pine to return?" solicitously asked Heloise.

"Lonely! I cannot tell how lonely!" she sobbed; "I cannot think of dying and being buried in this foreign land. I wish, dear mother, you shall not; I pray you be cheerful and trust in the guidance of the Father." Heloise placed her arms around her and kissed her.

They reached the storehouse. There John was superintending the husking of the corn, and its storage. Men and women were bringing the golden ears in baskets from the fields, as busy as hives of bees, lighting their labors by snatches of song. Verily the wilderness was beginning to bloom like the rose. There were several bushels for every member of the community. Stacks of beans were piled on scaffolding to dry, and golden pumpkins and squashes were piled beneath.

Patient, active John was now gray-haired, with beard at the chin tipped with white. His reverence and affection for his lady had remained unchanged. He bowed at her approach.

"Busy, dear John," said she sweetly. "Aye, my lady. The winter is coming and I am attempting to teach these poor creatures foresight and economy. It is next to religion and godliness."

"You are the best of teachers in your way. Your scholars must rapidly improve."

"Slowly, slowly; but more this year than last."

"Dear John, you remember when you were just at my father's and I was a little girl?"

"Can I forget?" he replied reproachfully.

"No, not that you can forget, but would you like to return?"

"If to return and become a jester again, I do not; to return to the old land, as I am, would be delightful." He could not conceal the tears which gathered in his eyes.

"My good brother, this way may open for your return. Who knows? You have the harvest nearly gathered?"

"We finish to-day. This place we leave to store the flesh, of which we have a large supply." He pointed proudly to the dried pieces of deer, bear, and fish hanging in rows. This was cured by smoking over a large fire, which cooked and dried it at the same time.

"The men work now as faithfully as the women," approvingly said Louis.

"They were lazy enough at first, but now do their part," replied John.

"This is as it should be. As all share equal benefits, all should engage equally in production. Then there will be none to want," remarked Heloise.

"How wonderfully are we inter-blended," said Louis. "This poor jester, least in your father's house, saves your life, and here becomes a most useful member of the society."

"Society is like a wheel, every part of which is essential," she replied.

"A fable illustrates the dependence of these parts," said John. "You remember the old story of the six travelers who were riding in a coach up the Alps. The cold mountains stretched above them covered with snow, and below them were warm and fertile valleys. The horses were in excellent spirits and champed their bits to be allowed free pace. As they swept up the summit of a ridge and felt the keen, invigorating air drift down from the cold glittering summits, they heard a strange medley of voices at the side of the carriage. They soon found that the pieces of one of the wheels were in hot dispute as to which served the more important part in the movement of the carriage. The tire was speaking loud, and every spoke and fellow followed suit."

"The hub was a sullen fellow, but he said this much: 'Can't you see I am the center and hold you all together? When I go round you all have to move. My central position should confer the distinction on me.' 'But,' said the spokes in concert, 'what would the wheel be without us? There would be no wheel.' 'How could you have a wheel without spokes?' asked the latter.

"Do we not hold the tire and keep you all snug?"

"Oh, said the tire, 'without me you could not hold together an hour. It is I who support the whole load, stand all the knocking and jolting of rocks and stones. Because I am iron and strong, I am placed around you all.'"

"So hotly had they been talking that no one noticed a little black iron pin at the end of the hub. It was so small no one thought its opinion worth hearing. This forgetfulness made it angry, and in a piling voice it cried:

"You think I am of small account, but I'll show you I am of more consequence than all of you. I will just drop out and see how you will go on."

"The linch-pin dropped out as it said, and for a time no one missed it; the hub and spokes, fellows and the laughter at the axle of the little coach, but the carriage began to descend, the hub found it impossible to keep on the axle, and away went the wheel. The horses became frightened and unmanageable, overturned the carriage and plunged into a deep gorge. Two of the passengers and the driver were killed outright, and the other four, in attempting to reach the village on foot, were destroyed by a pack of wolves."

"Your fable is replete with philosophy," replied Louis, "the least are as necessary as the greatest."

CHAPTER XXVI.

The Night Attack.

The crash came like the scene of death and burial. The cabin had been turned from the porch, bringing at unusually large supply of whiskey, and he had urged all to drink, even to the children, who were wandering aimlessly about, foolishly laughing.

"Well, Crash," he said, "now I have returned after only a three-days' absence, being unable to make the raid on the Mission as I intended, and I want you to go and get your darter, and give her over to me as you agreed to do."

"What do you want?" asked Crash, arising from stupor.

"Oh, you need not pretend you do not know. I want Betsy Ann; you promised to have her here."

"So I did!"

"Then why have you not?"

"She won't leave the Mission!"

"Curse the Mission. I'll fix the Mission. Converting Indians must be stopped. Go for her."

"The guards will not allow entrance at this hour. To-morrow I will go and see if I can persuade her to come to see her mother, and then you can take her. Fill up my cup—fill—and I pledge you."

Cubby filled the cup, remarking: "I hold you already, and remember the

least, Crash, and the authorities will know that Crash, and not the Indians killed the old man found outside the Post."

Crash, troubled at this thrust and called out: "Wait till I fall; I will do anything you ask of me."

Cubby resumed his pipe, and after exhausting its contents of rank tobacco, without a word or even a glance at any one, extended himself on a bench by the side of the house. Crash, in helpless anxiety, sank on the floor. As for the mother and the little Crashies, they threw themselves on the floor around the fire. The bright sparks ascended to the roof, and the lurid light flashed over the slumberers.

Outside the moon hung in the west; its slant rays casting deep shadows and sparkling on the frost. There was a profound silence. Not a leaf rustled. It was one of those still autumn nights of the first frost, when nature seems appalled. Lower sank the moon, reaching the tree-tops and sinking out of sight, leaving the world in darkness—mother of evil. If there were always a flood of light, filling, roasting, places, crime would disappear; for it is of the night as are hate and evils, and evil, and evil beasts.

The last twilight of the moon faded and the stars brightened, sparkling with perfect serenity, as though not an evil deed or thought existed in all the world.

A low, prolonged howl came from the forest. It seemed a great way off, it slipped and trembled, swelled, grew faint and died in a wail. A reply came from the opposite direction; it was low and angry wail. Then they came out of the forest into the cleared space. The fallen leaves do not rustle to their tread; the dry twigs do not snap. Their step is that of the panther. Ah, they are not wolves, they are the men of the wild, more stealthy than the panther, more cruel than the wolf. They come for revenge. Wantonly the inmates of the cabin shot one of their party, and they will not return home until they bear the scalp-lock of his murderer, as a sign to the tribe that they have been avenged. There is more than a score of them; tall, lithe, crouching, cautiously glancing around, pausing to listen as they creep, their hands in their snowy hands, they gathered at the door; drew aside the deer-skin curtain. There, the family and guests reposed unconscious of danger. Five children, side by side, and the baby had drawn itself on its mother's breast, and with one arm thrown over her neck was softly sleeping. The trapper tossed his arms as though troubled in his dreams; Cubby lay on the bench, his head thrown back, snoring furiously. Why not steal to the side of the sleepers and dispatch them? It was less dangerous. That would be opposed to savage instinct. The lion roars as he springs on his prey; the tiger snarls as he seizes his victim. The Indians, seeing their hated foe in their grasp, gave voice to their exultation. Their cry was the war-whoop, more terrifying than the roar of the lion or snarl of the tiger. Instantly the sleepers awoke, bewildered and frightened, without comprehending the danger. The Indians sprang on their victims, and before the telling accomplished their work. Cubby did not lose his presence of mind. Half animal, he retained the animal instinct of self-preservation which necessitates the instant conception and execution of a line of action. The war-cry had not finished ere he bounded to his feet, dashed the Indian in the doorway aside, and plunged into the darkness. The warrior thus overthrown started in pursuit, but soon gave up the chase.

The Indians found no plunder, and were obliged to content themselves with the bloody scalp-locks. They pushed the fire-brands against the wall of the cabin, which soon began to blaze, and departed.

When the people at the Mission awoke in the morning, the cabin was a heap of ashes, in which were scattered charred human remains. As the cause was unknown, was conjectured that the fire was accidental, and the family, stupefied by whiskey, were unable to escape. Only Cubby knew, and his interest was to suppress the truth. He knew that if he visited the settlements beginning to be made on the Ohio, and told the tale of the massacre, referring it to the Mission Indians, he could create a sentiment which would enable him to raise a party to come, pillage the Mission, and capture Augusta.

With this determination he hurried southward in a straight line for the nearest settlement. Late in the afternoon his trained ear caught the sound of voices. He listened, and cautiously crept through the brush-wood until he saw two men sitting by a fire, over which they were cooking some venison. The odor provoked his hunger. They were of his own race, and hence, friends. They were Lorenzo and Martes.

"You look beat up," remarked the former to the weary Cubby.

"Beat out, and beat in my scalp on." He placed his hand on his shock of hair. "I can scarcely believe it! The red devils nearly had me."

"You hate the Indians?" asked Martes.

"Hate 'em! That's no name for it. All Indians are bad."

"All the same. I shot 'em on sight. They are best off dead."

"You are hungry and so are we," said Lorenzo, taking the meat from the fire, and handing a piece to the stranger from which it hung while cooking. They ate the smoking flesh like hungry dogs.

"What plan have you?" asked Martes.

"Intend to get a party together, and come and destroy these Mission Indians, root and branch."

"Ah, hal good! good! now you are on the right track. We have been trying to get a hostile tribe to do the same, but they hesitate. We are with you. There must not be a soul escape, except one woman, who must be saved."

"Two," quickly replied Cubby. "I have one there."

"You!" snarled Martes. "You do you speak of Heloise?"

"No. I want Betsy Ann, and I'll have her. I have to seize her in the flames of the village."

"Well, take her when you can, and her. The settlers will not kill her, or many others."

"There, now you talk foolishly," replied Cubby. "Get them, started and they'll beat the Indians in clean-cut deviltry. Every one on 'em has a relative to avenge, and you'll find they'll do things thorough."

"A bottle of wine from our old monas-

tery cellar would be an addition to this heathenish meal," said Lorenzo.

"Wine!" scornfully said Cubby. "I drank some once; bal. Give me corn-juce. Whisky has body. It takes hold, and you feel you have something. To have a jug would be worth wishing for."

"How long before you can get the settlers started?"

"It can't be done in a minute; we ought to get the hostile Indians to make a raid and stir them up."

"Well, we must proceed as fast as we can."

"You promised Gertrude to me," complained Lorenzo. "What have you done toward it? How do you propose to do it?"

"Be still, fool," snarled Martes; "go and get her yourself if you dare. If you wait for me, it will be after the present scheme is finished."

"Then I will leave you. I have had promises enough; you say right, I have been a fool. It's all promise with you, and I've chased you through the wilderness, expecting every day you would keep your word. Now, I am done. I will go."

"A brave fool! Go and call out the men at Pennington, and kill 'em hand to hand! When you have finished the last one, Gertrude will be alone. You can then take her, and own the village."

"You may see; I am used to it, and go for myself."

He slung his leather bag over his shoulder, took his gun, and started into the forest.

"Hal Good acting," laughed Martes, "good acting! He'll be found before night. If he should see a track of an Indian, he'd be wiser."

He estimated his companion too lightly. Coward he was, and syrophant, but cowards may be exasperated to deeds of valor.

[TO BE CONTINUED.]

BROODING ANGELS.

From the starlit orbs of splendor, O'er the winter's shrouded land, Broods a spell of sunshine tender

As by angel zephyrs fanned, And I listen with soul delighted, In from many a sweet refrain, My love-heart's violet, sun invited, Hidden now beneath the snow.

Though the winter's icy barriers Hide the world of summer cheer, Yet I see the springtime harriers In the sunbeam's brooding sphere, And their eyes, of purple lustre, Greet me with a glow of pride As the day fades into twilight.

And the star-worlds open wide, Though I wait, my heart grows warmer Seeking for the good I know, Hidden in love's secret corner, Folded 'neath my life of woe, And the world rolls on in grandeur, Quickened by a pulse divine, With affections warm and tender, Waiting for the golden time.

Though I never know the meaning Of the accidents of earth, And life's pleasures only seeming, That are lost at early birth, Somewhere, in the world unseen, Waits for me upon its shore All my treasured hopes and flowers Bright and beautiful evermore.

For my springtime I am waiting In the garden of my heart, Where no wintry clouds are breaking To keep my longing soul apart. From the hills and green-tinted valleys, And the mountain's sun-lit skies, Where no dark-winged, broadening sorrow Dims my darling's angel eyes.

BISHOP A. BEALS.

\$100 in Gold Reward.

To the boy or girl under eighteen years of age who will write the best hundred-word reading notice, commencing "Garland" Stoves and Ranges, "The World's Best," covering the following points, we will pay the above sum as a reward. Address U. C. of The Michigan Stove Company, Chicago, Ill., enclosing two-cent stamp.

Point One—There is more profit to the householder in selling imitations than genuine "Garlands."

Point Two—That "Garlands" are no higher in price than other so-called first-class Stoves and Ranges.

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Point Four—The only line of Stoves and Ranges in the world made under one name or trade-mark in which first quality only is assured and guaranteed, are "Garlands."

Point Five—By insisting upon it all consumers can get the genuine "Garlands," "The World's Best."

Insane on Baptism.

TO THE EDITOR:—The newspapers, in the interest of the prevailing religion, have been publishing a story about the mad actions of Mrs. George W. Wolf, of Springfield, Ohio, who had put her children, aged 7, 5, 3 and 1, out in the freezing air, perfectly nude, and was alternately pouring ice-water and hot water upon them; and then, claiming that she was "driven insane" at Spiritualistic seances.

I have written to a friend in Springfield, O., for the facts, and he says: "My impression is that I have heard that the woman was insane on the subject of baptism. I think the woman has been sent to the asylum within a few days past."

I have known many Baptists in Ohio, and elsewhere, who went to our rivers on Sunday, in the dead of winter, out holes in the ice, and dipped their fellow-sinners in the water, thus "washing away their sins." But I have never heard it intimated that these people were crazy. Oh, no. Nor were they charged with being Spiritualists. This is all "the work of the Devil."

C. H. MATTHEWS, New Philadelphia, Ohio.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

"Right Living," by Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's "Lycium." In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

SEE HERE!

A Nut for Theologians, Materialists,

Agnostics, Scientists and Infidels to Crack.

TO THE EDITOR:—A true story should not always be concealed from the public, even though it would reflect somewhat upon the relator or the principals connected with it. What I am about to narrate, I narrate in the interest of truth, science, philosophy and religion, rather than in that of the narrator, which will be self-evident, no doubt, to the reader.

In the year 1878 I was physician to the Allen County Asylum, of which Mr. John Spice, of this city, was superintendent. I also occupied the chair of materia medica and therapeutics in the "Medical College of Port Wayne." The latter institution was greatly in need of dissecting material. The former institution contained a number of inmates who were evidently nearing their transition. In the course of time, three Irish male paupers died within a few hours of each other.

The night after their burial in the county graveyard, a party composed of Dr. W. H. Myers, Dr. H. A. Clark, Dr. Erling and myself, with one or two others, proceeded thither and reinterred their bodies. The gaudy job completed, we

"Rattled their bones Over the stones"

to the dissecting-room, then situated on Barr street, this city. We then sat them on chairs around a stove, in order that they might thaw out somewhat by morning.

This, in brief, is the story, and as true as Spiritualism. I have not thought of it for years, and have never spoken of it save to those who were immediately connected with it.

Now for the sequel: On Monday evening, January 21, 1895, Mr. Stephen Heath, assessor for Allen county; Mr. Freeman, from Bluffton, Ind.; George Hall, my son, Dr. B. V. Sweringen, myself, and one or two others, repaired to the rooms of Mrs. Maud L. Gillette and Mrs. Butler, who were then giving materialization and slate-writing seances in the Schmidt block, Port Wayne, Ind., to attend a seance for materialization. Upon our arrival we were informed by Mrs. Gillette that her guide had requested her not to give a materialization seance that evening, which was of course, a sore disappointment to all concerned.

Inasmuch as Mr. Freeman had come over from Bluffton for no other purpose than to witness materializations, we concluded that for his sake, in order that his disappointment might not be altogether total, we would substitute for the materialization a trumpet seance. We accordingly pressed into service Mr. George Hall, a resident of this city, who has developed as a trumpet medium within the past year or more.

In the course of the seance the trumpet tapped me upon the head, when immediately thereafter, a loud voice addressed me, calling me by name, and with decidedly Irish accents. I responded with:

"Who are you?"

Irishman—I am one of the three. Doctor—One of what three? I do not now recall any Irish friend who has passed over.

Irishman—Whether friend or not, I am one of the three Irishmen that yourself and other doctors stole from the poorhouse graveyard. But you only stole our bodies. You took them into a nasty, dirty, stinking dissecting-room, and carved them up. You made beef-steaks of them.

Doctor—What was your name?

Irishman—Molke. Don't you remember Molke?

Doctor—I have a faint remembrance of an Irishman at the asylum who was called "Molke," but can't you establish your identity more completely?

Irishman—Don't you remember I had three teeth knocked out of my upper jaw?

Doctor—I believe I do remember something of that. Who knocked them out?

Irishman—Jim Black. (A quarrelsome, fighting inmate.)

Doctor—Yes, that's so. I now remember it, but it had almost slipped my memory.

At this juncture, some other spirit assumed control of the trumpet, much to my disappointment, for I was very anxious to pursue the interview farther. I have, however, given, as near verbatim as I can recall, the words which passed between us. If they are not absolutely exact as spoken, they are so in substance. I regard it as one of the very many remarkable proofs of spirit return I have received in the last three years, it was so unexpected, unthought and undreamed of! I have omitted to state that he reminded me of the fact that when we got their bodies into the dissecting-room, we placed them upon chairs around the stove. It was in the winter season and on a cold night.

Yesterday, a son of the gentleman who was superintendent of the asylum at the time, stepped into my office. Inasmuch as he was acting as an assistant superintendent during the time of which I now write, I asked him if he remembered the three Irishmen who died at that time. He remembered "Molke," and spoke of the trouble they had with him and Jim Black, and of the teeth the latter knocked out of the former's mouth, but could not remember the name of the other two Irishmen. He then, very naturally, wanted to know why I happened to inquire about those "old Irishmen."

I then gave him the whole history of the matter, as herein related, but had hardly got fairly started on it, when he interrupted me with:

"Ah, yes! some more of your d—d Spiritualism."

"Yes," said I, "some more proof that even the poor paupers are immortal, and will have an opportunity of making of the future life the success they failed to make of this."

What a pleasing, grand thought that "only a pauper, whom nobody owns," shares alike with the millionaire, in the gift of a future existence; that death is not the end, either of prince or peasant, high or low, rich or poor; that out from the wards of a miserable poorhouse, loving kindred, into the bright and wretched specimens of humanity pass, by so-called death, in the absence of cheerful summer-land of spirits, where they also can unfold their immortal natures.

H. V. SWERINGEN, A. M., M. D.

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Is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

The best remedy for all blood diseases is found in Hood's Sarsaparilla. Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

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A general Spring Medicine to remove those impurities which have accumulated during the winter, or to overcome that Tired Feeling, nothing equals

"I wish to say that 3 years ago we had a beautiful boy born to us. At the age of 11 months he breathed his last, a victim to impure blood. On Ang. 4, 1891, another boy was born, who at the age of two months became afflicted with the same disease. We believed the trouble was constitutional, and not common sore mouth. I procured a bottle of Hood's Sarsaparilla and commenced to give it regularly to both mother and baby. Improvement began at once. We have succeeded in eradicating the scrofulous blood from the system and today we are blessed with a nice, fat baby boy, 18 months old—the very

Picture of Health, All life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." Rev. J. M. Parr, Brookline Station, Missouri.

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CHAPTER XXVII.

Father Lorenzo Meets His Fate.

Trusting to luck for favorable turn in his affairs, Father Lorenzo started for Pequotting. "God will protect me," he said to himself. "What I intend is the punishment of heretics. They have no rights, and the church demands of me, at all hazards, to destroy them. If I can take this Gertrude away to the Indian tribe that has proven friendly, she may be reclaimed to the true faith. It will be an easy affair to watch around the village and at a favorable moment carry her away." He laughed aloud with delight.

The last night before reaching the village he chanced to find a great oak in the body of which fire had burned out a hollow which admirably answered for a tent. He rolled his fur blanket around him, and lay down in the narrow quarters, and was soon sleeping as soundly as though innocent as a guinea pig. There came a fearful tempest in the night. The winds howled through the forest; the lightning flashed in the heavens, while thunder responded to thunder until the very earth shook in affright. Lorenzo aroused for a moment to congratulate himself on his good fortune in having found such snug quarters, and fell asleep. Nor did he awake again until the broad daylight streamed from the east. This quickly brought him to his senses. He was now so near Pequotting that to go out in the daylight would be exceedingly dangerous. There was no alternative but to stay where he was until night again brooded the earth. He satisfied his hunger, which began to be keenly felt, on the parched corn with which he was provided.

His narrow lodgings became uncomfortable, and the sun went down on the longest and most irksome day of his life. When the shadows of evening gathered, he left his hiding-place, and started on his desperate undertaking. He was acquainted with the ground, and knew that an hour's walk would bring him to the village. He went briskly forward, through the long lanes, or openings between the great trees, keeping well in the shadows. The full moon arose, flooding the landscape with silvery light, and revealing the gnarled branches which stretched up against the sky like the arms of Titans.

An owl, calling to its mate with demoniac voice, made him start and shiver with affright. But he turned not from his purpose, and no angel voice whispered in his heart of the crime he premeditated. As he approached the village he heard the shouts of the players, and knew thereby that some exciting game was being played on the public ground. He was rejoiced at this fortunate pre-occupation which engaged their attention, and drew still nearer, and paused in the dense shadow of a tree. Should he venture still nearer, and expose himself to greater risks, or wait for a better opportunity? His inborn cowardice restrained him. Presently he heard voices approaching, and he shrank closer into the shadow. They came sufficiently near for him to distinguish their words, and to his unspeakable delight one called the other Gertrude. She was, then, there, with only a woman for escort. If there was a providence it had favored him. She, with her companion, were out strolling along a path leading into the forest. They would come nearer, and he could see the grand scheme, he had in fancy already many times accomplished.

Alas for expectations! A dog accompanied them, and an Indian dog is excessively vigilant. He is trained to scent danger to his master, and no sentinel was ever more watchful at his post. The dog began to bark furiously, and a dozen more hearing his warning, rushed pell-mell from no one could say where. They formed a circle around the tree, yelping and snarling encouragement to each other. The Indians came running to the scene, expecting to capture some kind of game. "It's only a hedgehog," cried one. "It's a raccoon," said another. "A bear," called out another. As they came near they were astonished by hearing the voice of the priest shriek with terror: "Call off your dogs!"

"The bear has a voice," muttered a brave. "Who are you?" asked Gertrude. "Lord of mercy, do you not know me? Lorenzo? Oh, have your dogs called off! They will tear me in pieces!"

"Good friends," said Gertrude to the Indians, who were laughing, notwithstanding their superstitious fears, "this is a white man and he fears the dogs."

The dogs were restrained with difficulty, and Lorenzo, a pitiable object of subject fear, came into the light. The Indians shouted, the dogs barked, the children laughed, and the whole company moved toward the village, the priest in the center.

When they reached the public ground, a council was at once held to determine his fate. Dencke was on the shore of the lake with a fishing party, and Guy was chief in his absence. If he waited Dencke's return, he knew the miscreant would be set free, and hence he would dispose of him himself. The judgment pronounced was, that he should run the

gauntlet. A post was set up on one side of the grounds, and from it, reaching nearly across, were ranged in two lines all the men, women and children, with heavy clubs in their hands. The condemned must run between these rows, everyone giving him a blow as he passes. If he succeeds in gaining the post he is free, and if he have courage to start at once when told to do so, he will receive little injury, but if he falters a single moment by the way, his fate is sealed.

Guy brought the culprit to the end of the column and told him that through that lane was the way to liberty, and to run for his life. The miserable wretch fell on his knees and begged piteously. "Do anything with me, but spare my life."

"It is not worth saving, or troubling about," replied Guy. "It was you who sought by treachery to destroy us at Berthelsdorf. You are here now as a spy, and I propose to put a final stop to your career."

While he continued to plead and implore, Guy called an Indian, who was armed with a thong, and ordered him to apply it, until the miscreant obeyed. He found that he must take the chances, or be beaten to death where he was, and exasperated with the sting of the blows, he sprang up and bounded into the living lane. The movement was so sudden that he went some distance without receiving a stroke, but then they fell thick and fast. He redoubled his speed, and had reached the last of the line, when he received a stunning blow, and fell, grasping the post with his hands.

"Free!" shouted the villagers, leaving him, as they supposed, dead, and retired for the night.

In the morning he was not there. "The evil one has taken him away," said the red men. Did he revive and creep into the forest to die, or did he gain strength to reach a friendly tribe? None can say. His fate remains unknown, and he drops out of the current of my story.

CHAPTER XXVIII.

Visit to Pequotting.

Drifting, drifting, drifting. Into unknown shadows, into night. Hopes blasted sink into the grave; Friendships sink like wings like clouds; Dreams go by with the night.

As I drift, drift, drift, On mysterious currents, Deep, unfathomable, eternal, Out of night flowing, onward into night, Into the unknown. Old landmarks vanish; beacons grow dim In the mists behind, Or in the mists before.

The messenger sent by Dencke to invite his superiors to visit his northern mission reached Gnadenhütten in the evening. Louis was conversing with Heloise, and Lady Margery was taking lessons of Pegasowin in the delicate art of embroidery with colored quills of the porcupine on soft deerskin. The arrangements of the room were rude and primitive, yet neat and tasteful.

"You are careworn," said Louis; "you must have change, though what it can be I cannot devise, for here life is a monotonous round of duties."

"I confess to a loss of interest which I prefer to refer to failing health rather than loss of zeal."

"I only fear for your health. Are you not making greater sacrifices than are demanded of you?"

"Hush!" she said. "The ways of common life are sweet to me, and I shall rebel against the will of Providence if persuaded in my weakness."

There was a rap at the door and the messenger entered. He shook off the fleecy snow that was falling, and said: "I am from Pequotting and bring a writing."

"Let me take your wet blanket, my brother," said Heloise, "and sit by the warm fire. If you come from our dear friends you are worthy of every kindness. Did you leave them well?"

"Five suns ago," replied the Indian.

Louis read the letter aloud. It expressed the noble sentiments and generous impulses of its author.

"Shall we go?" asked Heloise.

"As you wish, though the journey will tax your strength to the utmost."

"It will furnish the change you said was necessary for me. I can endure it as well as you. But what of Margery? We can not leave her, and she is too aged to go."

"You should not call me aged," said Margery, half offended; "I am as strong as I ever was, and I want to go with you."

The next day when it was known that the journey would be taken, Webakaso came and said: "Segosowin told me that you were going to Pequotting and she desires to go. She is homesick. We will make two sledges, one for the lady and her mother and one for Segosowin, and then we can draw them over the snow."

The plan was at once accepted and John and Bige set to work, and in two days the sledges were ready. They bent the tough hickory for runners, and the boxes were light strips of bark. A bear-skin was thrown in, affording a soft seat, and other furs for wraps. John

begged the privilege of going that he might assist in drawing the sledges. Four braves volunteered, and on the third morning the little party were ready to start. At the last moment Augusta came and with tears pleaded to be taken.

"I fear to stay if you are away," she said. "I will walk; I do not intend to trouble you; but, oh, I pray do not leave me!"

While they hesitated, Webakaso said there was room with his wife and he preferred to draw both than leave her.

Then they began the journey, going almost directly northwest, following well-worn trails over what is now a wealthy and populous country. At noon they were overtaken by an Indian from the Mission, carrying, carefully in his arms, a bundle tightly rolled in deerskin.

"It is my babe," he answered to inquiries; "you know we came from Pequotting, and when baby died yesterday we wanted to bury it on the banks of the Huron with our fathers. He wept as he spoke, and clasped his lifeless burden with the tenderness he would had it been living."

The light snow did not impede their traveling, and the sleds were easily drawn. Lady Margery could not walk, but the others enjoyed walking the greater portion of the time. At night they reached a sheltered ravine, cleared away the snow and spreading small boughs on the ground, they made a floor over which poles were bent, skins thrown over and comfortable shelter provided. A fire was started and supper prepared.

Fleecy snow was falling from the leaden sky, whitening the tree-tops and bending the overladen boughs. Far above they heard the calling of a flock of wild geese winging their way toward the sunny south. The sound heard in the solitude, with the gloom of night falling around them, was deeply suggestive and saddening. As they sat at supper Heloise remarked: "I never saw a sight or heard a sound which affected me more."

"It flows in measured strains and sets itself to music of the wail of the wild winds. It is the cry of a spirit going home."

She closed her eyes for a moment, and then raised them to heaven with the beatific expression of one entranced, and in a low monotone chanted, as one in a dream:

O, bird of passage down the lowering sky,
The deep-toned gladness of your heart I hear,
As with swift wings above the storm you fly
To seek a home in softer atmosphere.
In icy chains our rivers fast are bound,
A glittering surface spreads above our lakes,
By chilling snows our zone is girt around,
And life for death the joyless scene forsakes.

The rushes by the stream are crisp and sore,
The wild rice flaunts no more its emerald plumes,
The muzzling waves have frozen with the year,
And winter's king again his reign resumes.

Go bird, oh spirit of the dying year!
Go to the glime where joy and life are slain,
And leave us with our forests brown and bare,
Our leaden, sunless sky and snow-clad ground.

My heart rejoices at your clarion note,
A farewell to us from your lofty heights,
I gaze upon you floating as a mote,
And cry farewell, oh bird, speed on your flight.

We, too, are birds of passage, and when death
Congeals our vital streams, our flight will take
Where we no more shall feel the blighting breath,
Nor home within our hearts shall sorrow make.

For through the mists we see a gleaming shore
Beneath whose purple shade the angels stand,
The sky is golden, and the pearl floor
Melts into azure on the blooming strand.

The angels garbed in robes of woven light,
We hear their voices echo through the spheres,
Ecstatic with the sweetness of delight,
Regret we not the swiftly flying years.

Which bear us to life's changeable autumn bloom,
The falling snows of winter's early time;
Let all go by! we shall our pinions plume,
And from the wreck betake our flight sublime.

Go, bird of passage, go! the murky sky,
Surcharged with tempest, bids you take your flight;
Go where the scenes are bathed with tropic dye,
And to the feathery palms sing your delight.

There was silence long continued, for each heart was touched. Louis was first to speak:

"Your words are as sad as the wintry winds, and yet they are burdened with hopes that we all are birds of passage going home at last."

"I know," she replied, "my thoughts are shadowed by the clouds of the day. I ought not to have given voice to this mood. We ought to be happy and light of heart, when we compare our lot with that of the martyrs who have suffered for us. John have you forgotten the songs by which you once evoked the old home-castles? Can you not repeat some of the jests with which you used to make the table roar? Come, now, my dear fellow, make us gay."

"I have forgotten my jests since I became a man, my lady, and my voice is like the jay's in the fable, although I am not quite as conceited."

"Will you not relate this fable?" he replied.

"A blackbird returning from the city met a jay. 'I suppose you heard all manner of words about us woodland songsters when in the city,' said the jay. 'Yes,' replied the blackbird, 'they were praising the mocking thrush.' 'Ah,' said the jay, rather mortified, for he had hoped the blackbird would speak of him, 'what do they say of the starling?' 'They think his song passably sweet.' 'And what of the robin?' 'All admire his rich song.' 'I suppose many love the orioles?' 'A great many.' 'The greater fools they.'

"The jay had asked all these ques-

tions hoping the blackbird would voluntarily speak of him, but as he did not, and he was determined to know what was said of him, he put the question directly. The blackbird did not wish to offend the jay, but thus forced to speak, he said:

"Indeed, I never heard you mentioned." "Never mentioned?" replied the jay, who ought to have known that his harsh voice would never be spoken of in connection with the sweet songsters of the wood, "Never mentioned? My voice speaks for itself, and it is envy that deprives me of my well-deserved fame."

"Then he raised his blue crest, spread his barred wings and flew away."

"A capital fable, John, and you shall be excused from singing to-night. It is time we rest for the morrow's journey. The pleasant past and the days were filled with incidents."

Often when the father was toiling through the snow carrying the body of his child, Sagosowin would say:

"Come, you are weary; put the child in the sled and I will care for it."

"No," he would say, "that would grieve it," and he would not lay it down until at night, when he would wrap it in furs and rest by its side.

Heathen superstition! Yes, charming superstition! At first the journey was pleasing to Lady Margery, but she became weary and at last impatient. "What can be your object in plunging yourself and your friends into these wilds, Heloise, I do not understand," she said; "I am sure we are all disgusted with the business."

There is no silence more profound than that which reigns in the wilderness in winter. The snow muffles all sounds. One scarcely hears his own tread in the fleecy drift. Not a note of bird or cry of animal echoes among the trees. At long intervals the howl of the wolf, the scream of the panther, or the spectral notes of the owl may be heard, making the silvery snow weird and profound. Covered with snow the most familiar objects become spectral and strange. The dark trunks of the trees and branches sharply defined against the sky, the depth of shadow, the fantasy of drifting snow, offer a varying yet monotonous landscape.

The Lady Margery was not supported by religious zeal. She had no pet scheme. She came because her mistress came, and her life was a sigh for the old home and the friends she had left.

Dencke and Guy came, with a company, a day's journey to meet them. They found them encamped for the night, and the mutual greetings can be appreciated only by those who have been for long periods of time away from civilized society. The hunger for the society of friends grows in intensity, and when at last gratified, words are so inadequate to express the feelings of the soul that it sits down in the silence of its exquisite delight.

By the blazing fire they related the history of their work since they parted; their discouragements, with bright episodes woven into the monotonous pattern. Dencke, who had bravely struggled to overcome selfishness and jealousy, saw that with Heloise his rival stood on the same cold, fraternal ground and had no advantage over him. Yet thought he:

"Why should I care, or be disturbed? What is she to me? I shall neither lose nor gain. At best, to me, it is a blank."

[TO BE CONTINUED.]

JUST ACROSS THE LINE.

Just across the line,
Loving friends now wait,
Standing at the gate,
Just across the line!

Just across the line,
We shall surely meet,
With a welcome sweet,
Just across the line!

Just across the line,
We shall find a home,
That shall be our own,
Just across the line!

Just across the line,
We shall there renew
Friendships that are true,
Just across the line!

Just across the line,
Age will cease to be,
No infirmity,
Just across the line!

Just across the line,
Truth will ever reign,
From fret or pain,
Just across the line!

Just across the line,
Doubt and dread and fear
All will disappear,
Just across the line!

Just across the line,
Lies a broader field
Unto us revealed,
Just across the line!

Just across the line,
Gold will count for naught,
Souls cannot be bought,
Just across the line!

Just across the line,
Woman, too, and man
Must renounce all sham,
Just across the line!

Just across the line,
Peace will dwell serene,
Love will rule supreme,
Just across the line!

Just across the line,
From this earthly fray,
Stands God's higher way,
Just across the line!

Just across the line,
Shines our beacon light
That shall lead us right,
Just across the line!

Just across the line,
Broken threads will meet,
All will be complete,
Just across the line!

Just across the line,
From life's centered source
Flows a loving force,
Just across the line!

Just across the line,
Life is broad and free,
No captivity,
Just across the line!

ELLA DARE.

A Child's Invocation.

"Now I lay me down to sleep,
Gentle spirits come and keep
Watch and ward while darkness lies
Pressed upon my slumbering eyes.
If I wake on earth no more,
Friends and kindred gone before
Clasp me close, lest I should grieve
For the love of those I leave."

BURNING.

Death Agonies from Fire.

Not as Great as Generally Supposed.

TO THE EDITOR:—A statement coming through the instrument called "Ouija," at a circle for spirit messages, and published in THE PROGRESSIVE THINKER, No. 223, contains this question, asked of a woman who had been burned alive:

"How long before death did the pain cease?" The answer was delayed for some moments, as if in consideration, then came:

"As near as I can judge, some thirty minutes." Another question:

"Did people who were burned alive live so long a time in the agony of burning?"

"Oh! yes," was quickly replied.

It seems to me this inquiry was awkwardly conducted, and may have led to incorrect answers.

It is of small consequence to know how long before death the pain ceased. But a great question is, how long did the agony last? Instead of letting the victim, in answer, give the length of time, the question embodies a half an hour, and asks if it was that long. "Oh! yes," was the immediate reply.

Another question was at once needed, namely: Was it longer or shorter than that? As it might have been, according to circumstances.

It is my opinion those spirits on the other side of life are mistaken in their attempts to measure time. Indeed, we have been repeatedly informed they have no means of measuring the passage of time. They estimate time by events. This method is anything but definite. Therefore this thirty minutes anguish in flames is extremely doubtful. No doubt it seemed that long.

A case came under the observation of the writer which affords us a correct means of determining this point, so far as one case can determine.

A little girl four or five years old, in the farm district of the State of Illinois, had her clothes set on fire while standing near the cook stove, which was out of doors near the kitchen. The mother had gone for a bucket of water a few rods away. The screams of her child hastened the mother's steps, and the burning clothes were at once extinguished.

I was immediately called to visit the unfortunate. Thinking she must be in terrible suffering, all reasonable haste was made. Nearing the house I listened to hear the cries of the child, but heard nothing.

To my great surprise, on arriving at the bedside of the patient, she was found lying quietly in bed, without the least sign of physical suffering. The burned surfaces had been covered over with wheat flour. But it is doubtful if this work or hot oil effect whatever. The child was breathing over 120 a minute. This indicated a profound shock upon vitality. The accident occurred about five o'clock in a windy October afternoon, and the poor child died at 11 o'clock that night, and gave no more evidence of pain.

Here was an instructive case. The length of time of actual suffering of the child, as stated by the mother—that it ceased crying as soon as the flames were extinguished—could not have been over one or two minutes, say three minutes at most.

The girl's hands, arms, face, breast and other places were burned and blistered so the cuticle of the skin peeled off.

Here death followed six hours after the accident. Hence the absorbing question of interest is, how long did the agony of burning last? Not how long she lasted after the pain ceased.

Now, why did not the child make any outcry of pain after the flames were extinguished? There is but one reason. It is this. The extensive burning destroyed a great deal of surface or skin integument. From this there followed a profound shock to vitality which overpowered the sensorium. Then all sensation was benumbed. She died in this shock of paralytic sensation.

The brain is the great center of nerve sensation. The skin is the great surface of sensitive nerve expansion.

Therefore, it is my conviction that when the great skin surface of nerve expansion had been destroyed, the resulting shock overpowered the brain sensorium and obliterated further sense of feeling. That if she had continued to burn in the flames for a time longer, she would have suffered no more pain.

The disabled brain sensorium were now functionless and we might add, hence it is an immense relief to believe and know that those unfortunate in flames, whether by accident or at the stake, suffered less, and not as long a time as we had supposed.

Their agony of pain, bad as it must be, continued but one to two minutes. Of course a slow fire would extend the time and prolong the agony.

A. S. HUDSON, M. D.

The Order of the Templars was founded in 1119.

Mexico has an order designated the Mexican Eagle.

Hesse Cassel has an order entitled the Iron Helmet.

In 1522 the Order of the Knot was founded in Naples.

The Order of the Lamb of God is Swedish, founded in 1564.

The Order of Concord is of Prussian origin, founded in 1660.

There are said to be nearly 600 orders of nobility in Europe.

The Order of the White Elephant is a Siamese decoration.

Two orders are entitled Lily; one in Spain, the other in France.

The Order of the Porcupine was established in France in 1333.

In 1380 an order was established at Clèves, entitled the Order of Fools.

O.

Rich Red Blood

In the body of an adult person there are about 18 pounds of blood.

The blood has as its most important elements, small round corpuscles, red and white, in proportion of about 300 red to 1 white one.

If the number of red corpuscles becomes diminished and the white ones increased the blood is impure, thin, lacking in the nutrition necessary to sustain the health and nerve strength of the body.

Then That Tired Feeling, Nervousness, Scurful, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scurful, and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

Hood's Sarsaparilla

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A RARE TREAT.

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ENGLISH AUTHOR.

THE FAMOUS CHAPTERS.

Gibbon on the Origin of
Christendom.BY PROF. EDWIN JOHNSON,
Of London, England.

IX.

THE SECOND CAUSE—(CONTINUED).

The Christian notions about time were passed over too lightly by Gibbon, who does not appear to have considered their vital import with reference to the whole question of history. The monks, in imitation of the orientals, have played fantastically with the subject of time-reckoning. It was, I believe, the Moslems who introduced the theory that "one day is with God as a thousand years," which we find repeated in the Hebrew Bible. Some such device as this is necessary to any corporation which pretends to antiquity, though it be but yesterday; which alleges that it can deduce an unbroken series of events from the creation through many ages, though it may be unable to produce registers relating to the events of the last hundred or fifty years.

"As the works of the creation had been finished in six days, their duration in their present state, according to a tradition attributed to the prophet Elijah, was fixed at six thousand years." Evidently this idea was derived directly or indirectly from the Jewish scholars; and Gibbon points out that it can be traced in the "Epistle of Barnabas," who wrote "in the first century, and who seems to have been half a Jew." Now, a comment on this passage will enable me to explain how an error on this point involves a great error in reference to the whole church literature, and, therefore, in reference to the origin of the church itself. Who was Barnabas?

His name stands immediately after that of the apostle Paul, the sixth on the list of illustrious men or Catholic writers. He is called Barnabas the Cyprian, alias Joseph the Levite. He is credited with an epistle pertaining to the edification of the church, "which is read among the apocryphal scriptures." There is a brief allusion to the story of his separation from Paul. Now, let me insist upon these propositions, which are really cardinal, because everything turns upon them in this discussion:

1. There is no proof whatever that any Jewish literary lore was known to the world until the revival of about four hundred years ago; no proof, in the then state of Hebrew letters, that they were an ancient branch of human art.

2. There is no proof whatever that this list of Catholic writers was devised until the same general period—a little later, of course, than the Jewish literature on which it is founded.

3. It follows that this adaptation of Jewish ideas to church purposes is not the affair of some eighteen hundred years ago, but rather of some four hundred years ago. The evidence points once more to the co-operation of certain Jewish writers, whether voluntary or hired, with the monkish constructors of the church literature. There was no such person as this "half Jew"; but the writing is half Jewish. And when the monks label a book as apocryphal they mean to call attention to it, they mean it to be read, if not in public, at least in private by the clergy. And the apocryphal literature is equally important with the publicly-avowed, as disclosing the nature of the system and the intention of the clerical mind.

We come to another cardinal point—viz: the true origin of the system of time-reckoning, to which we all, in a sense, defer when we use the figures 1895 at the head of our daily writings and printings. I cannot refrain from surprise that the co-operation did not arrest the inquisitive mind of Gibbon; and still more, that it has not arrested, as far as I can observe, the many inquisitive minds in the field of present-day science. Now, what are the facts? Says Gibbon: "The primitive church of Antioch computed almost six thousand years from the creation of the world to the birth of Christ." Computed! Did Gibbon examine the meaning of that word in the ecclesiastical sense? Certainly not; and he was therefore hopelessly at sea on the very central question of history. The truth is that "the compute" is an essential part of the monastic system; and it is one of the many examples of their fixing a false meaning upon words. They have not reckoned duration upon a basis of registers either of lunar or solar years; they have simply based on the fiction, six days of creation, the other fiction that it had lasted six thousand years at the commencement of the church.

Again, to quote the "Church of Antioch" is to quote the legend of Simon Peter, first of the Catholic writers; and to quote that legend is merely to quote the false list, and to rely upon the great literary conspiracy of the monks of the West. Gibbon has slurred over this matter, and that with fatal consequences. He proceeds: "Africanus, Lactantius, and the Greek church have reduced that number to five thousand five hundred, and Eusebius has contented himself with five thousand two hundred years." Here, again, the sole authority is the pseudonymous works named in the list of the illustrious; all of them really composed in Latin and in the West, as I have been elsewhere showing in detail in respect to "Eusebius." Hardouin indicated certain evidence in the dating of documents of the Eastern church, which, when thoroughly understood, proves that the Greek reckoning could only have come in with the sixteenth century in connection with the schism of East from West.

Another luckless misunderstanding it is when Gibbon, who apparently had but the slightest acquaintance with the Jesuit scholar, continues: "These calculations were formed in the twelfth century, which was universally received during the first six centuries." Well, the sources for this false statement are the same as before. The monks desired to deceive scholars on this head, and they

have succeeded with their ridiculous fable of "The Seventy." Once the central lie detected, that the church arose in the East with a Greek literary culture, all the evidence is decisive for the Latin. And here again I may allude to the drastic criticisms of Hardouin, who seems to have felt a perfect hatred for "the Septuagint." The mere term is, of course, wholly unscientific, and should be exchanged for "the pretended version of the seventy."

Gibbon proceeds: "The authority of the Vulgate and of the Hebrew text has determined the moderns, Protestants as well as Catholics, to prefer a period of about four thousand years; though, in the study of profane antiquity they often find themselves straightened by those narrow limits." The whole question, then, of the origin of our time-reckoning resolves itself into the question of the age of any text of the Hebrew scriptures. It is well known that not a solitary epigraph or statement of the date of a Hebrew MS. is worth anything for science; and on other grounds, such as the crude state of Hebrew letters at the time of printing, it is simply impossible to credit the story of the antiquity of these letters by which the world has been so long imposed upon.

In the course of a short note we see Gibbon, in discussing the question of chronology, bounding over the interval of some sixteen hundred years from the place where it is alleged the name Christian was first used—viz., Antioch, in an alleged "first century" to our modern Protestants and Archbishop Usher. He seems to be smiling, as usual, at these artificial arrangements of the age of the world; but it was uncritical and very unsatisfactory on his part that he did not go to the core of the question by asking, when did any critical study of chronology begin? What data had Scaliger and the learned Jesuits, a Mariana or a Petavius, for a registered time-reckoning, as distinguished from fictitious or retrospective? These questions pertain to the very elements of historical science; but Gibbon, from whatever cause, ignored them; and to this day a singular apathy and lethargy has prevailed in reference to them, even among acute-minded men.

The only way to arouse men from their dogmatic slumber seems to be by asking sharp and sudden questions. Did not Mr. Max Muller say, not long ago, that we could not ascend beyond ten thousand years in the history of the East? Of course not, if the world was only created some six thousand years ago! But can you see, through any historical telescope, what was going on in the year 4004 B. C., or "in your mind's eye, Hamlet?"

Can you see Moses writing Deuteronomy in the "thirteenth century B. C." Have you any real apprehension of the phrase, B. C.? Canon Driver sees, or deems he sees, somebody (not Moses) writing the book in the "seventh century B. C." Pray, what telescope has he invented? We are treated to phrases that fall upon the ears and leave the vaguest of impressions, not to distinct conceptions that can be present to the mind of any living man. It is a feeble and a reckless business, this ecclesiastical chronology. "The time that we befooled one another no longer by the use of it. We are so minded by nature that we must look before and after; but let us try to understand our limits, our distance from the horizon of knowledge. Let us cease to talk to one another in blinding figures of speech, and address ourselves with pure hearts and clear brains to the exercise of thought—amusement, as Emerson says, that will last us a long while. Will any bird-pinion, or Pindar's poet-pinion, carry us very far through what we call by a metaphor, the vast spaces and tracts of past time? It is an illusion to imagine it possible. Only with the greatest labor and realizing imagination can we pretend to sketch a retrospective of the life of the last few generations."

[TO BE CONTINUED.]

A SUNDAY LESSON.

Ding-dong-dell! There goes the bell, Warning souls to flee from hell.

"This way, sinner, this way saint: Come and hear the Lord's complaint: 'All like sheep, have gone astray'—This is what the preachers say."

"None so vile or ill to do But our cure will bring you through."

"None so good in deed or aim But he needs it just the same."

"Vile with crime, or black as night, Come, and all at once be white!"

"Good and true, and all sincere, None but those who enter here."

"Think of nothing; those who think In a hopeless quagmire sink."

"Join our church, and we will guide Trembling sinners o'er the tide."

Thus the sacerdotal power Rings the bell and rules the hour.

Vengeance dire, or hackneyed bliss, Breathing sentences like this:

"Faith shall every soul protect Who will go as we direct."

"Stay, and while the ages roll, Darkness must engulf your soul."

But I cannot acquiesce In the way you choose to bless.

Faith is good, and Love is kind, But, alone, completely blind.

Led by Reason, even here, Love hath brighter wings than Fear.

Now, to gain my heart's desire, Thought shall guide and Love inspire.

SILAS BOARDMAN.

La Crosse, Wis.

Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

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"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Vennago county, Pa. For sale at this office. Price 15c.

Other Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

The People's Home Spiritualist Association, at Bricklayers' Hall, 93 South Peoria street, at 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P. M. Services at 3:00 and 7:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 71 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual meetings at Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

The Spiritual Research Society, Orpheus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge hall No. 11 North Ada street. Meeting 2:30 and 7:30 P. M.

Society Students of Nature, Kremer Hall, 644 Armitage and Campbell avenues, (near car barns) Sunday at 7:30 P. M. Lyceum at 2:30 P. M.

Free Spiritual meetings are held every Sunday evening at the home of Mrs. L. A. Roberts, 107 South Leavitt st.

OTHER MEETINGS.

Band of Harmony, Thursday, 7:45 P. M. Orpheus Hall, Schiller Theatre.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

Meetings held at Lakeside hall, Thirty-first street and Indiana avenue, at 2 P. M. every Tuesday afternoon.

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HYPNOTISM AND CRIME.

Dr. Hidden Interests the
Newbury Farmers.

Dr. C. W. Hidden, of Newburyport, Mass., lectured before the Newbury Farmers' Club one evening lately, his subject being "Can a Person Be Hypnotized to Commit Crime?"

The speaker divided his lecture into two parts, namely: First, what is hypnotism, and, second, what can be done with it? He gave a graphic description of hypnotism in ancient times, and told how the charmed state was produced among the different nations and tribes.

After discussing hypnotism in the animal world, he passed on to Mesmer, the founder of what in later years has come to be known as mesmerism, or animal magnetism. Braidism, or hypnotism, came next, and the speaker talked at length of suggestion, the physical effects of hypnotism, the psychological effects of hypnotism, mind-reading, and beyond; clairvoyance, mental telegraphy, somnambulism, and catalepsy, or mimic death.

He then proceeded to speak of the great value of hypnotism as a remedial agent, said it possessed remarkable value as an anesthetic in surgical operations, and predicted that the time would come when hypnotism would not only form a part of the curriculum of the medical schools, but would have its recognized place in all the hospitals of the land.

Having given a description of hypnotism, and the means which can be accomplished by marvels of this wonderful agent, the Doctor was now prepared to answer the question: "Can a person be hypnotized to commit crime?" and he answered it in the negative.

The chief mistake made in discussing hypnotism, he said, is the crediting of the hypnotist with unlimited power over his subject; whereas, as a matter of fact, his power is limited.

In the first place, the subject must be willing, and cannot be hypnotized against his or her will; and in the second place, during the hypnotic sleep the moral faculties are on the alert, and the subject is keenly alive mentally.

The subject absorbs thought the moment it is formed in the mind of the operator, and although the operator be outwardly calm, the instant the element of danger is introduced the subject takes alarm. The man does not live who can deliberately plan a crime without counting the danger and weighing the chances of escape. This introduces the element of danger, of fear, which is quickly made manifest in the mind of the subject, and if the operator persists in urging the subject to commit crime, one of three things will happen, namely, the subject will dilate on the dangers, and, after arguing against the commission of the crime, will refuse to do the deed; absolutely; second, the subject will awaken in an unmanageable condition; third, the subject, overcome by fear, will fall in a state of lethargy at the feet of the operator. The danger of discovery, coupled with the absurdity of attempting crime under such circumstances, is too manifest to be enlarged upon.

The speaker held that the courts are not likely to recognize hypnotism as an aid in crime. Drinking is regarded as a voluntary act, and the man who commits crime while under the influence of liquor is held to be fully responsible; that is to say, the fact of intoxication does not relieve him from the consequences of the crime committed. In view of the fact that no one can be hypnotized against his will, the courts will be likely to hold the hypnotist to be a voluntary act, and the subject naturally amenable to the law for the consequences. This will put an effectual quietus on the attempted fad of hypnotism in crime.

Mr. E. G. Plummer, president of the Newbury Farmers' Club, presided, and introduced the speaker. At the close of the lecture Dr. Hidden was given a unanimous vote of thanks by the audience. The lecture was liberally applauded, and a deep interest was manifested.

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HOW DOCTOR FERROL

Found His Affinity.

A Story Illustrating Spirit Power.

What a night it was! All day long the snow had fallen, and an icy north wind had been blowing. At 6 p. m. it was almost impossible to discern objects an arm's length away.

The drifting snow in some places had made the roadways impassable. Here and there you might see a group of men and women hastening to their homes after their day's work—and home, indeed, was the best place on such an awful night. Along a country road leading from the village of Sayre, in New York State, where the storm, which had struck almost every part of the State on its journey from the West, raged incessantly, was a slender, girlish figure bravely facing the storm. Her clothing, which was of the poorest kind, marked her as one of the "many girls employed in the factory at the village. She was hastening home to her boarding-place in the suburbs.

Every blast of wind that struck her made the slight form tremble like a reed, but, although she shook with the cold, her thoughts were so far away from her surroundings that she was insensible to suffering.

"I wonder if it can be true," she murmured, "that the spirits of our loved dead are round about us?—that if we only had faith we could stretch out our hands and touch them?"

At her work that day she had heard some of the employees conversing about a great Spiritualistic medium who had visited their village, and by the many wonderful things she had said and done had aroused the people to an intense pitch of excitement.

They could not deny or explain her work, but fell back on the old cry: "She is in league with the devil." How quick we are to denounce and condemn what we do not or will not understand!

Socrates, the Greek philosopher and sage, was condemned to death. Why? Because those in power, who considered themselves learned and wise, could not understand the teachings and workings of that great mind.

May Langdon, my heroine, was a slight, delicate girl, a trifle below the medium height, with a complexion too pale for perfect health, small-cut features, and large, dark brown eyes that lighted the spiritual face into ethereal beauty.

She had been an only child, of parents in comfortable circumstances, and had been quite a student, but both her parents had died suddenly with fever, two years before the date of my story, and May, then a girl of sixteen, had been left utterly alone in the world. Without any resources, she was obliged to leave her once happy home and seek employment in a neighboring village.

She had listened to her companions' talk in silence, but some chord in her being had been touched—the seed sown had taken root, and she was now blossoming into the perfect flower.

So deep were her meditations that she did not feel the intense cold that was fast overcoming her.

"How often," she thought, "have I felt some unseen presence near me—and perhaps they really were. Oh, mother, darling! turning her beautiful eyes skyward, 'perhaps it was you or my own dear papa, trying to comfort your lonely child.'"

Hark! what was that? Did she hear her mother's voice in the storm? "May, my daughter." Was that a kiss upon her forehead, or only a snow-fall? She started, and looked around. "I believe," she whispered, "I have lost my way; and I am so tired—so tired."

She staggered a few steps farther, but gradually succumbing to that weary feeling that is always the forerunner of sleep, she sank down in the snow.

She made one or two attempts to rise, but they were unavailing, and with a smile on her lips she nestled in the cold snow as if it were a bed of down.

"Mother dear," she whispered sleepily, "good night."

The winds rose to a perfect gale, as if singing a requiem, and the snow tossing about took strange shapes that seemed to approach the unconscious girl. But are they some fantasy of the snow—those four ethereal forms? They float silently to the earth; their feet touch the snow without leaving any prints; and they stand by the side of the quiet form almost covered by the snow.

"She sleeps as a voice like sweetest music; she sleeps the sleep that undisturbed will soon release the tired spirit and allow it to join our number."

"How much happier she will be," said a second sweet voice, "free from the wearisome burdens of earth, to enter a new and happier state."

"Yes," said the third voice, "she will then join the parents she loved and has missed so sadly."

"Sisters," it was the fourth of these spirits of light that spoke,—"Sisters, you forget; she has not yet completed her mission on earth, and until she has done so, even spirit joys would not be perfect. See, I and my sister will watch beside her that she perish not, and you two will away and bring help. Hasten, my sisters, ere it is too late."

At her words two of the radiant spirits mingled with the flying snow and were lost to sight.

It was after the dinner hour in Doctor Ferrol's residence, and the family, consisting of himself and mother—a well-preserved lady of fifty, and her mother—a beautiful, silver-haired old lady, who had reached her four score years and ten, and was yet hale and hearty, were seated around the fire in the cosy sitting-room. Why Dr. Ferrol did not marry was a mystery to most people. But thirty years of age, rich, fine-looking, with good practice, there were not many young ladies of his acquaintance who would have been averse to being mistress of his heart and home.

When questioned by his intimate friends he would always reply: "I believe that every soul born in this world has its mate. I do not think we have found them here. Perhaps death may have claimed them, and they await our coming in the Spirit-land; but only too often we accept passion as love, and wedding some one for whom we are not fitted in any sense of the word, we are not happy or satisfied. We mortals are as a class too impatient. I know where I meet her who is to be my helpmate through life and eternity. I will recognize her in the minute. I am sure of it."

At this his friends would shake their

wise heads and remark: "A fine fellow, but he has some very queer notions."

"An awful night, Willie," said his mother. "How the winds blow! I am so glad you have not to go out in the storm."

"It does seem good, mother; but some way," rising and going to the window, "I feel restless; it seems to me as if something was urging me to go out in the storm. Mother," turning away from the window, "if I really believed we could commune with the departed, I would think there were spirits around me to-night."

"Why, grandmother!" suddenly springing to her side, "What is it?" for she had fallen back in her chair, while her eyes became set, and as her anxious daughter and the Doctor bent over her, in a voice that did not sound at all familiar she spoke:

"See—she lies at the fork of the road as it turns into the old cemetery—she is unconscious and fast drifting into that sleep that knows no waking. Beside her are watchers, but they are not of this earth. Willie," her voice growing stronger and louder, "she is your affinity. Will you let her perish?"

As she finished speaking she seemed to fall asleep.

"Mother, attend to her; she will be herself in a few minutes; she is simply exhausted."

Hurriedly slipping into his heavy overcoat, he called a servant to bring a lantern and warm wraps.

"Will," said his mother, "do you think—"

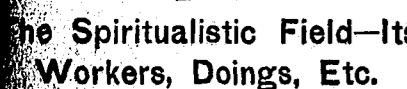
"Mother, I know," he replied quickly. "I have felt all the evening voices urging me to go. Have hot drinks and blankets ready."

He hastened out into the storm, having the servant accompany him. It was but a short distance to where the road turned into the cemetery, and in spite of wind or snow they were not many minutes in reaching the fork of the road; and before them on all sides were immense snowdrifts.

When they reached the fork of the road, the girl was lying where the unconscious girl, Will forced some liquor between her lips, and wrapping her in some warm blankets, he gathered his precious burden to his breast, and sending the servant ahead with the lantern, they started toward the house, where he found his mother watching for him.

They soon had his charge wrapped in hot blankets, and after an hour's watch they were rewarded by seeing the large dark eyes unclosed, while in a feeble voice she asked where she was.

"With friends," said the Doctor; "but you must not talk, but try and sleep;" and like a tired child she obeyed and fell into a deep sleep, from which she did not awaken until the following morning;



Coman writes: "The South Side
o, has done a noble work this
in giving positive proof of
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pains here till the anniversary
the Forest Avenue Society o
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that was ever given in Ch
must not forget Ada Foye, o
first street. Crowds go m
near her wonderful tests. M
meeting on Tuesday afternoon
ing a fine class of investigator
mediums are unfolding their
will be brought to the front.

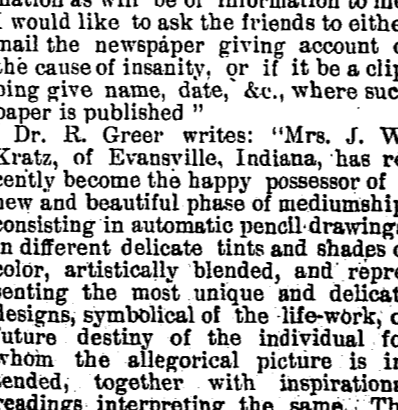
Prof. Theodore F. Price, of New York, inspirational speaker and platform teacher, is at liberty for the months of April and May. Address him at his residence, 230 East Nineteenth street, New York. Prof. Price has just completed a six weeks' engagement at Springfield, Mass., and one of four weeks at Willimantic, Conn.

Mrs. S. J. Cutter will be in Indianapolis, Ind., stopping with friends at 177 East South street, where she will be ready to receive calls.

Frank T. Ripley can be engaged for camp-meetings for the season of 1895. His address during March and April is 122 Seventh street, Milwaukee, Wis.

platform test medium, is now in New Orleans, La., where he is meeting with great success. He can be addressed for engagements at 372 Tulane avenue.

The Aberdeen (S. D.) Daily News says: "The people of the city who are interested in the investigation of Spiritualism have secured the services of W. H. Bach for the ensuing year as lecturer and worker along that line of thought. His compensation has been pledged, and the first public meeting under the new arrangement will be held at the Park Place Hotel on Sunday evening next. The subject for the evening will be an exposition of the belief of Spiritualists. This and all subsequent lectures will be free to all."



and we turn away people, having no room for them. She is a grand medium for either platform tests or private work."

Madame Parcells-Dunn has been engaged in doing a good work at Ludington, Mich. Mr. Dunn is said to be a good test medium. They can be addressed for engagements at Pentwater, Mich.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chirney, reveals the degrading, impure influence and results of the Roman confessional, as proved by his sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

A wealthy Spiritualist purchased copies at full price and presented one to every college and academy in the New England States. We have reduced the price until no one will be prevented from possessing it, or deterred, for want of means, from sending it forth on missionary duty.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion; that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by a more logical and sane philosophy.

of Life. By MATTIE E. HULL. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hull. Price, neatly bound in English cloth, \$1. For sale at this office.

...once

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. McEntire, Scholl's Ferry, Oregon: Q. How was the New Testament written?

A. How and by whom the books of the New Testament were written is answered in THE PROGRESSIVE THINKER for January 9th.

Briefly, no one knows. Every book is a patchwork of old and new materials and holy (or) priests constructed by changes, omissions, and large additions, during the ages when the copyist was zealous with the spirit that, to the cause of religion was a commendable virtue. The fact is not that the New Testament made the primitive church, but that church evolved a New Testament which would sustain the dogmas derived from other sources. The councils met and by force of arms silenced the minority, elected such writings as the majority pleased, and condemned and as far as possible destroyed all others. The chapters devoted to Christianity, in Gibbon's "Decline and Fall of the Roman Empire," are the most trustworthy source of information on this subject. For the truthful statements therein made that great historian has received the hatred and anathema of the church, which has reached the contemptible meanness of publishing an expurgated edition of his great work, with this important matter left out!

Christianity was one of the most potent factors, according to Gibbon, of the Decline and Fall of the Roman Empire, and the night of the Dark Ages, when for a thousand years not a new idea or invention interrupted the horrible intellectual nightmare.

D. W. Hamilton, N. Dak.: Q. (1) Are the National, State, and Local Spiritual Societies connected? Or is each organization independent of the other? (2) Can you give brief instruction how to form a local society? (3) Is the National Developing Circle reliable? (4) What is the best course for novices in Spiritualism to pursue, in order to develop.

A. (1) The scheme of the National Association is to band all spiritual societies together. The local societies have been heretofore, and in many instances are now, independent. Thus far the National Association has not offered any very great advantages to be gained by the local societies accepting charters. (2) The best method of forming a local society, according to our judgment, is that given in the "Lyceum Guide." By its aid a society may be not only organized, but it contains full directions for its conduct, with music, songs, etc. (3) The answer depends entirely on the meaning of "reliable." (4) To become a member of a circle, as has been often explained.

Inquirer: Q. Were the visions of Jesus seen by the Martyr Stephen, the Apostle Paul, by the many votaries of the Roman Catholic Church, Swedenborg, Blake, Mother Ann Lee, A. J. Davis and multitudes of modern spiritual mediums, objective or subjective appearances?

A. To fully consider this question would require a complete review of phantom-seeing from the earliest times. It also demands a special study of each case, to learn to which class it belongs. To understand this subject requires a comprehensive psychic philosophy, such as has not yet been taught. The mind while in the body is reached by and through the brain, and so far as physiological research leads, every impression through the senses is received by the brain and registered in the memory by means of organic changes.

To illustrate: A musical note is received by the ear, and in transmission to the mind produces certain molecular changes in the substance of the brain. A series of musical notes produces a similar effect, but every note a different change. Every object seen by the eye affects the brain through the optic nerves. An impression thus made can never be forgotten, and the brain by disease or otherwise often assumes the conditions into which it has been previously thrown by impressions of real objects.

When it thus assumes these conditions, the mind has no power to determine whether the impressions thus given are objective or subjective. For instance, the sight of the rainbow produces a certain condition in the optic nerves and changes in the substance of the brain. If the nerve is diseased or disturbed, a similar state may be produced on the brain, and the mind receive visions of the rainbow even more vivid than the real. In passing into trance, beautiful rainbows and prismatic colors are often observed. In these cases the mind is deceived by subjective impressions which it mistakes for realities.

Every such subjective phantom is either a resurrected impression or combination of impressions. The blending of many impressions yield as infinite diversity as the bits of colored glass in the kaleidoscope. How shall these subjective phantoms be distinguished from the real and objective spirit which appears to the medium? A most important question, and the more difficult to answer, because of the similarity of causes and conditions in the production of the diverse phenomena.

Thought itself is accompanied by organic changes in the brain. The mind receives a certain change as representing a certain idea. Now, spirit wishing to impress a medium with a given thought, causes the structural change accompanying that thought, and the mind takes the impression. The difficulty is thus made apparent, yet careful research is required in this field, and each manifestation must be taken on its merits. If the vision has the elements of reality in it, it is probably objective; if it has not, and is a purposeless panorama moving before the eye, it is probably subjective. How many children have presentations of animals or horrid monsters in careless succession when they sleep in the bed, often realities so vivid that they become realizations. The phantasms of delirium tremens,

and of fevers, are illustrations of subjective impressions.

It has been exceedingly prejudicial to rational Spiritualism that the most elastic supporters claimed too much, leaving little mysterious outside. Nothing is gained, but the cause weakened thereby.

Man is a spirit while in the body, and is amenable to spiritual laws. This fact greatly complicates the question of spiritual influence, for the questions: "How distinguish objective and subjective impressions?" and "How distinguish between our own thoughts and spirit impressions?" have almost identical significance.

As no certain rule can be given, each case must be studied by itself. The character of the phantasms, with the circumstances which evoked them, usually reveal their cause, as the force and character of an impression distinguishes it from the normal effort of the mind.

The importance of this subject cannot be too forcibly impressed on the minds of Spiritualists and mediums. It is essential that the latter be able to distinguish the real presence of spirits from the apparitions evoked by the brain.

The Spiritualist can well afford to be skeptical, and winnow so carefully that only the grains of gold remain. Better cast out a few imperfect kernels than garner all the chaff and rubbish. Every phenomenon should be referred to known causes, until the contrary be proven.

Astronomer: Q. What are the limits of the solar system, and its position in space?

A. The solar system is a type of the universe. If we understand its structure, we can look out on the vast unknown around us with more definite ideas than if unaided by previous observation. The solar system contains the central sun, with the planets and attendant satellites, comets and all other bodies revolving around it. If we avoid grappling with the incomprehensible distances of the stars, we shall find that even the proportions of the solar system are vast beyond our comprehension.

In the distance of Neptune, the most distant planet yet discovered from the sun is thirty-four hundred millions of miles. A yet more external planet, were it possible to catch its feeble rays, would double this distance according to well-known planetary laws, or make the orbit which bounded the system eight thousand millions of miles. Many of the comets go out still farther from the center, and it has been conjectured that many go off in straight lines to other centers, revolving around two systems.

Over this vast area the attraction of the sun holds every atom in obedience to its influence. Although decreasing as the square of the distance, the furthest planets manifest no more inclination to desert than the nearest, and the light substance of the comets, trembling like a feather in the regions of space, obey this potential energy.

The imagination fails to grasp the dimensions of the solar system, but may gain assistance by comparison. If a railway track were laid across the orbit of the outermost planet, it would take a locomotive running steadily 500 miles a day more than 70,000 years to traverse from one boundary to the other; and a rifle ball, flying 8,400 miles a day, would be more than 4,000 years. The distance reached by comets is yet greater; the comet of 1680 was calculated to pass out twenty-eight times the distance of Neptune. Vast as this distance appears, it is as a span to that of the nearest member of other systems.

The position of the solar system in space has been with probability conjectured as in the barren region of the Milky Way, where it divides, and nearer the Southern Cross than the opposite side, and from the surface of this Cosmic System the distance of a star of the ninth magnitude. This conclusion is derived from the observation that while in every other region of space the view is concealed by stars, in this direction by means of the telescope we can look completely through our star-cluster into the starless regions beyond. A more sublime view nowhere else can be obtained. With awe we gaze from the surfeited shore on the boundless sea; but how much greater is our awe when, resting on this atom of a world, we gaze directly out by starry continents into the unilluminated void!

This star-cluster of which our solar group is a member swings on its center, and revolves with other clusters around an inconceivably remote central sun. Its velocity in space is immeasurable, and the duration of a revolution beyond the reach of the telescope, we can look into the abyss, and what new influences we may reach, what belts of space, of unknown, magnetic heat, or light relations, the mighty journey will bring, none may even conjecture. We trust in the supremacy of law, and the intangible forces which reach across the abyss from world to world, and sun to sun, and hold them all in rhythmic harmony.

WHAT IS SPIRITUALISM? How to Investigate—How to Form Circles, Develop and Cultivate Mediumship—Names of Eminent Spiritualists—Their Testimony.

In the exceedingly flattering mention of Captain Brady of the above tract, he states the price of the first edition at 5 cents, or \$2 per 100. As there is no publishing house for the distribution of Spiritual literature, such as all the churches have, with ample donated funds to send out their missionary literature broadcast over the land, to carry out my design I had to act as my own publisher, and the profits allowed me to distribute a large number of tracts free. The task was unexpectedly difficult, for there are no agencies through which to work; but I was relieved by a host of friends, few of whom I have ever met, who, after testing a few copies, ordered from 25 to 100 copies for distribution, and one gentleman ordered 1,000 copies, giving every prominent man in his city a copy.

In order that those who feel inclined to assist in the missionary work of distributing this tract, that the outside world may know what Spiritualism is, how believe it, and what mediumship is, and how it may be cultivated, I make the price for single copies 3 cents; 50 copies, 10 cents; 250 copies, 35 cents; 100 copies, \$1.25, all postpaid. Silver can be sent in letter.

Address, HUDSON TUTTLE, Berlin Heights, Ohio.

"Health and Power." A Handbook of Cure and Human Upholding. By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

GETSINGER.

An Examination of His New Theory of the Solar System.

His Theory of Weight—His Crystalline Spheres.

His Chemistry and His Spiritual World.

TO THE EDITOR:—My attention has just been called to an article entitled "Science Reconstructed," by E. C. Getsinger, appearing in the February 15th issue of THE PROGRESSIVE THINKER.

Owing to my so frequently changing my address in pursuing my calling as a physical medium, my opportunities for reading your valuable paper depend solely upon copies furnished me by those Spiritualists who are so fortunate as to be subscribers. It is, therefore, no wonder that an occasional number should reach me a little overdue. And so with the issue containing Mr. Getsinger's theory of the solar system, in which he antagonizes the Copernican system of astronomy and re-advocates the old heathen idea of the existence of spherical crystalline shells just beyond the earth's atmosphere.

I have also had handed me those numbers of THE PROGRESSIVE THINKER that have appeared subsequent to that of February 15th, and have searched through them in vain, hoping to find a lucid, vigorous and complete refutation of Mr. Getsinger's theories by those scientists who contribute to its columns from time to time such scholarly and sound thinkers as Oliver Richmond, Hudson Tuttle, Hon. A. B. Richmond, or Prof. W. M. Lockwood. Not finding any reply whatever to the article, and thinking that such glaring misconceptions, misstatements and self-contradictions should not go forth before an intelligent reading public at least without a challenge, shall myself, in a brief way, refer to a few points.

First, I will say that I, in common with Mr. Getsinger, have obtained the greater part of what knowledge I may possess from an intuitional and natural source, having been a medium the greater part of my life; and I, like him, possess reverence for a theory or supposition, because it happens to be ancient or popular, be it either in religion or science.

Rational intuition is a great factor in arriving at exact knowledge; but nothing can be more irrational than for the psychic to reject as trivial and unworthy all the great mass of scientific data that represents the ceaseless toil of countless thousands of brilliant minds of all ages. True, the false theory of Ptolemy was rejected, but not so the recorded facts of the earlier astronomers. Mr. Getsinger says that the Copernican system rests upon the nebular hypothesis of Laplace. Nothing could be further from the truth. The system of Copernicus is simply the advocacy of the idea of the sun being the center of our solar system, as opposed to the geocentric system of Ptolemy. It has simply to do with the fact of the sun being the center, and that the planets of the system revolve around it, and has nothing to do with the origin of the sun or the manner in which the planets were evolved.

Certain observed facts were recorded by the earlier astronomers and astronomers, and upon these the system of Ptolemy was built up. But, as observation grew upon observation, and fact upon fact, it soon became evident that the old theory was too narrow to fit the facts, and in the light of the new data the Copernican theory was advanced. The theory was made to fit the facts, and not the facts to fit the theory, as Mr. Getsinger would have us believe. As to whether the Copernican theory has stood the test of time, let the accumulated observations of scientific astronomy attest.

And so with the nebular hypothesis that Mr. Getsinger attacks. It was formulated to explain known facts, and it accords with them better than any other assurance that has so far been applied. But it is not a question of whether Laplace is right, or is Getsinger wrong? To refute it he brings forward but one supposed error, and upon his interpretation of this he builds his theory. His point is this: "From the center of the earth, or any mass of matter, towards the surface of that body, the weight must decrease as we go towards the surface of the mass." The italics are mine. This is purely an assumption, and upon this he builds his theory. The foundation being false, all the conclusions he bases upon it are without any value whatever. This one assertion is sufficient to show his sophistry.

It is simply dogmatism for him to say "that weight must decrease as we go towards the surface of the earth." The fact is just what it does not do, as has been proven time and time again by actual experiment; and it has always been found, without a single exception, that the balance shows a decrease in weight at high altitudes, as well as a decrease below the mean surface of the earth. This is also proven by the difference in the vibration of the pendulum. So much for his false foundation.

He states that "space is a solid" composed of the sun's thermal emanations—ether. And in speaking of the gaseous belts which he asserts surround the earth, he says that this "solid" space, this ether, presses upon the gaseous belts from without, and that "this pressure would make the gaseous belts more dense near the surface of the earth, because there the resistance is greater." Nothing could be more absurd than this. And why greater resistance on one side than the other? Probably Mr. Getsinger has never heard of such a thing as action and reaction being equal, for he assumes us that he "cannot read books on account of a peculiar vibration it causes to the brain fibers."

But supposing that his statement is true, that his "solid" ether space is pressing upon our atmosphere from without. This very fact alone would cause that atmosphere to assume equal density throughout, that is, if it were not at once forced into the interior of the earth.

And of his dynamic belts, or stratified reservoirs of energy, he says: "The dynamic spheres reach the surface of the earth through the gaseous belts and into the bowels of the earth, when vibrations of the sun's eruptions, or the stars, etc., reverberate onto" earth's dynamic spheres, the excess of force follows down into the bowels of the earth; there it

causes an earthquake." Pray, Mr. Getsinger, if that be true, what is there, if we should have our mouths open at the time, to prevent it from forcing its way downward blowing us up?

The dynamic belt idea is absurdly ludicrous. And further, he would have us believe that "these belts, gaseous and ethereal, are the spirit-worlds of earth." Can anything be more absurd than that? A spirit-world that is liable to a rupture at any moment, and is, according to his statement, constantly being displaced by his dynamic belts. A spirit-world, a portion of which is being continually forced down into the bowels of the earth. It is preposterous!

As to his self-contradictions, I will only take space to note the following: He says in one place, "Rays from the sun never reach the earth or any other superior planet." And again he says: "When an opaque body is exposed to the light of the sun, or any other luminous center, it casts a shadow in a direction opposite to that from which the light proceeds. The earth being a body of this kind, casts a very large shadow in the direction opposite the sun." These two statements are diametrically opposed to each other. The latter disproves the former, and also his own theory of light, which he says comes from space through his "lens of light," which would necessarily, according to his theory, be just above the equator throughout its entire circuit, because, as he states, "the gases and their position according to gravitation," which is at least approximately the same, if not absolutely so, above all the degrees of equatorial longitude. Hence, it would be always day at all points on the equator, which we know is not the case. He says, further, that "the polar lenses give their respective hemispheres both light and heat." Now, in the light of this statement and his other one, that "rays from the sun never reach the earth" (though he tells us that the ether just beyond our atmosphere is composed of the same thermal emanations), then this heat must necessarily come from space, and as he has the same kind of lenses constructed at the two poles, they would at the same time throw or transmit to their respective hemispheres the same degree of heat. If it were summer south of the equator, it would be summer north of it, which we know is not the case. And so his theory of the seasons falls to naught.

His hypothesis of the manner in which the solar system was evolved is totally inadequate to explain its observed phenomena. He would have us believe that the planets have all been thrown from the sun by high-voltage volcanic action alone. If such were the case, how can he account for their uniform axial motion? And what of their satellites and the different phases they undergo?

He asserts that the earth originated from the sun. Granted. But let us see the fallacy of his argument of the retention of the earth's atmosphere. Continuing, he says that the earth was thrown off from the sun in a heated condition; and that through chemical action gases were evolved, and that these "gases which emanated from this heated mass would necessarily envelop the mass and not be diffused in space, for space is solid" composed of the sun's thermal emanations. Now, let us examine this. The earth being composed of sun materials—a chip off the old block, as it were; and heat or other emanations of the earth are necessarily of the same nature as those of the parent orb. But he would have us believe that the earth's emanations are held back and confined by its ether of space, which he says is the emanation of the sun. How absurd to hold that two things of absolutely identical composition or condition will not mix or blend. He tells us in his article that he has reconstructed the fundamental principles of all the sciences. If this impossible problem of the emanations is a sample of the new chemistry, I am totally unable to form a faint conception of what the rest may be like.

But I will not take more of your valuable space to further dwell upon such seemingly improbable and self-contradictory theories. M. M. HENRY.

INFINITE MIND.

The Infinite! Who measures it? Or who its span can tell to me? Vaster than space that sun hath lit, And yet in touch with me and thee!

O mind in man; O man of mind; What dost thou know of cell or brain That is not formed, as thou dost find, By struggling thought of mind in pain.

And yet the earth doth veil the man, Until his thought self-centered is; But then it breaks, that we may scan The Infinite; and gain its prize!

Like doves, I went, we send our thought In various ways to note the flood. They gather there the news we sought And lo, to us, the news is good; For thus we learn that we are part Of the great Infinite of mind; In rapport with the great God heart, And know ourselves the same in kind.

HU-MANU.

THE DIGNITY OF DEATH.

Here lies a common man. His horny hands, Crossed, meekly as a maid's, upon his breast, Show marks of toil, and by his general dress You judge him to have been an artisan. Doubtless, could all his life be written out, The story would not thrill, nor start a tear.

He worked, laughed, loved and suffered in his time, And now rests peacefully with upturned face Whose look belies all struggle in the past. A homely tale; yet, trust me, I have seen The greatest of the earth go stately by, While shouting multitudes beset the way.

With less of fame. The gap between a king And me, a nameless gazer in the crowd, Seemed not so wide as that which stretches now Betwixt us two—this dead one and myself.

Untitled, dumb and deedless, yet he is Transfigured by a touch from out the skies, Until he wears, with all unconscious grace, The strange and sudden Dignity of Death.

RICHARD E. BURTON.

There are over 300 orders of nobility in the various States of Germany.

Emerson at Watertown, N. Y.

TO THE EDITOR:—We had with us during February one who, for reliable tests and attractive lectures, is considered by Watertown people far ahead of anything that ever visited this place (and we have had those who were considered at the top as mediums). I allude to that popular and earnest worker, Edgar W. Emerson, of Manchester, N. H., whose name is well known from Maine to California. There never has been such a stir or so much interest in the cause created in this place since Ada Poye was here, or since Etta Roberts was so cleverly exposed. Mr. Emerson, however, has not only created a great interest, but has also made not a few converts through his remarkable tests, which were so accurate and astonishing as to leave no room for doubt as to their genuineness to the thinking mind, and for people who are ready and willing to investigate our philosophy. Of course there are always a few know-it-alls, who attend divine worship in the orthodox churches and never question the threadbare stories of the Bible times, which are held up by the clergy, Sunday after Sunday, to their congregation. But the same ones will come to our temple and want to make all the conditions they choose, and deny us even the right to use their own Bible in defense of our philosophy; and the same ones, when they get a test, are never willing to accept it, or if they do, are sure the medium was told by some of the Spiritualists, while others claim we are in league with the devil. The latter, I am glad to be able to state, is fast giving way in this vicinity. But many explanations concerning the phenomena are constantly arising, and what strikes us as peculiar is the fact that scarcely any two agree. Which is right? However, Mr. Emerson's visit has done a vast amount of good, and I hear his name on nearly every one's lips. His last meeting especially has been the talk of the town. Our daily papers gave him several fine notices.

I could enumerate tests without number which Mr. Emerson gave that were truly wonderful, if I so desired, but they will have to suffice. On Sunday afternoon, at the service held in the temple at 2:30, he told a lady who was a stranger to him, in a young man who passed to spirit-life in a illness, and he saw three letters, which, having forgotten, I will call R. M. S. Although the first lady admitted to be true, the latter she could not place. Imagine her surprise upon arriving at her home, some six miles from this city, to find there a telegram that the husband's mother was dead. This test was published in detail in the secular press.

I have never seen published the names of our present officers, whom we elected the 17th of December. They are as follows: Abel Davis, president; F. R. Mattison, vice-president; A. B. Burnham, second vice-president; C. H. Mattison, secretary; Miss Adah Smith, corresponding secretary; Miss Chloe Otis, treasurer; Abel Davis, Mrs. Abel Davis, F. R. Mattison, Charles Wilson, G. D. Parsons, Allison Burr, A. B. Burnham, trustees.

Mrs. A. M. Glading officiates at our temple during March. In April Mrs. Kate Stiles will be with us, and that will close our services for this season. C. H. MATTISON, Secretary.

Attention, Friends of the National Spiritualists' Association.

TO THE EDITOR:—As the time is near at hand when all Spiritualists will celebrate the anniversary of the advent of modern Spiritualism, I appeal to you all to remember the needs of this association financially. The missionary work already accomplished in the face of much opposition, the organization of many new societies, the reorganization of many societies in existence but not conducted on business principles, the recognition already received in the courts of the land, the defense of honest mediums and mediumship, the prominence given our cause in Washington, D. C., by the establishment of commodious and well-located headquarters, which are visited by people from every State in the Union: the founding and sustaining of a library at headquarters, a directory of the mediums of the United States of America, etc., etc.; these achievements and many more should appeal to every true Spiritualist in America, and appeal so earnestly that cash will be gladly given on the anniversary to aid the National Spiritualists' Association. Will you not aid to develop the power that exists in organization? The present promoters of the National Spiritualists' Association, even one of them, have been true to its principles, though it has cost them money and time. The devotion and self-sacrifice of our president, H. D. Barrett, who refused flattering offers that he might devote all of his time and exceptional talents to this work; Cora L. V. Richmond, ever eloquent for and faithful to the same cause; Treasurer Theo. J. Mayer, a man of great ability and sterling business integrity, who controls immense business interests and yet gives freely much valuable time to our work; Mrs. Cadwallader, who, without recompense, has gone forth to champion our cause; L. V. McMillan, the intellectual giant of the west, who will not allow his business to interfere with his work to speed the day when fraternal co-operation among Spiritualists shall become universal all over our land for the good of all Spiritualists; B. B. Hill, J. B. Townsend, Milan Edson, men well known to Spiritualists, men who on all occasions have been faithful to the truth. Spiritualists of America, these officials of the National Spiritualists' Association are working, actuated by noble principles, to sustain the National Spiritualists' Association. Rally to their support on anniversary day and give to them your hearty financial endorsement. F. B. WOODBURY, Secretary.

Is It True?—Who Can Tell?

TO THE EDITOR:—I hear that Grover Cleveland has appointed a Roman Catholic to the position of chief chaplain of the United States Navy, and that Cerrigan, or some high muck-a-muck, had addressed a congratulatory letter to the President.

I also recall the occasion that a gunboat, or some vessel of the United States, was sent to sea to meet a distinguished representative of the Pope.

I would like to see in THE PROGRESSIVE THINKER the facts printed concerning these occurrences; also a copy of the letter referred to. T. E. W.

Every tiny protuberance on a branch of coral represents a living animal, which grows from it like a plant.

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OR—

Jesus Christ

—BY—

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ITEMS OF INTEREST.

From C. H. Mathews, New Philadelphia, Ohio.

TO THE EDITOR:—A charity ball was one of the means employed to raise money for the poor of Milwaukee, recently. It was "a magnificent success," and yet Rev. Ephraim L. Eaton, of the M. E. Church, preached a red-hot sermon against that particular ball, and dancing generally. He said, among other silly things, that: "This charity ball was a great religious success, if it helps to set forth more plainly that money from row dancers are always silent back-seat Christians. These Christians who are loudest at the ball are always stillest at the prayer-meeting. Religion that overflows from the heart does not run out much at the heels. They tell us that dancing is a very ancient custom; that ladies danced with bare shoulders in Queen Elizabeth's time; and if you go back a little further you will find everybody dancing—men, women and children—and they did not have any clothes at all. Poor, hectic, wheezy, hollow-eyed dancers take no place of usefulness and power in the church of God, nor anywhere else; and next to football and pugilism, is a step backward toward barbarism." Of course, the dancers were mostly good Christian people, and yet this cynical preacher calls it "A Bacchanalian success;" O, tempore! O, mores!

DANCING. Notwithstanding that the Methodist ministers of Cleveland have inveighed against dancing for several weeks past, yet dancing goes on as usual. "On Friday evening, February 8, the senior class of South high school held the first of a series of parties in the Central high school building, despite the protests of the Methodist ministers. Over one hundred were present, including the officers of the senior classes, and all seemed to enjoy it." Refreshments were served. Perhaps the preachers had better attend to their own business and let the schools alone. It is a great piece of arrogance and impudence for the clergy to attempt to interfere with the management of the schools. That is the peculiar province of the Catholic church!

GOING CROOKED. This time it is a colored preacher that is in the toils. The Rev. T. F. Seals, a colored preacher, representing himself as the agent of the International Emigration society, of Birmingham, Alabama, proposed to transport emigrants to Africa at \$41 each. He collected \$4,600. He told the negroes the ship would sail January 20, and then disappeared. Seals was arrested at Greenville, Miss., and brought to Shelby on February 13, and rumors were afloat that he was liable to be lynched by his dupes. While so many of the white clergy are derelict, the Rev. Mr. Seals thought he might as well go crooked awhile, because it would be an easy matter for him to cast all his sins on the great burden-bearer, who died on the cross to save just such sinners as he. Because he was not a Spiritualist, perhaps he'll get off easy.

LASHING BY AN ORTHODOX PREACHER I do not know that being an orthodox preacher necessarily disqualifies a man from being a principal in a military academy; but in one notable instance it did not seem to be a bit to his credit. Master Arbuckle, aged 15, and Floyd Goshen, aged 14, sons of prominent citizens, had Rev. Frank Spaulding arrested on the charge of assault. For some act of insubordination the two cadets were ordered to walk a beat all day on the 12th of January. The weather being bitter cold, the boys refused to do this. The Rev. Mr. Spaulding, in alloted, after taking off their coats, lashed them with a knotted rope until they fell down unconscious; the other members of the faculty, it is claimed, holding the boys while the reverend principal administered the punishment. It was said the boys had placed gunpowder in the matron's room and attempted to blow up the institution. If that were true the boys were amenable to the law, and should have been dealt with accordingly. Jarvis Hall Military Academy, where this outrage occurred, is in Denver, Colorado, I believe. This thing of introducing military tactics into colleges and schools and churches, has nothing to do with religion, at least from a Christian standpoint, and should be discouraged by all good, peaceable, Christian people, as it is by all good Spiritualists. I hope the court will deal summarily with this reverend hypocrite, who disgraces the religion he pretends to uphold. He is a great exemplar of the "Prince of Peace!" Bosh!

THE DRAMA. The Rev. H. W. Harris, an Episcopal minister, will give up the pulpit for the drama. He has preached at Oakland, Cal., and though talented, has not met with the success he desired. He is without a church or business, and the hard times have dealt severely with him. He is a good reader and makes a fine appearance. He has the promise of the first opening in the Salvini company. I wish the minister success.

WATER OF THE JORDAN. It is said that an enterprising firm in Palestine does a prosperous business by bottling water from the Jordan and selling it in various parts of the world for use in the churches. It will hardly be doubted that it is very "holy water."

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THAT WOMEN'S EDITION.

The women's edition of the Cleveland Plaindealer was a decided success. One copy, printed on silk, sold for \$1,000; 24 for "sweet charity's" sake. Commendable.

HYPNOTISM.

The relation of hypnotism to crime, says the Cleveland Plaindealer, is becoming a curious study. In one case a man that actually killed another has been acquitted, while a verdict of guilty has been rendered against the person said to have exercised hypnotic control over him. Another similar case is now pending. And still another person has appealed for protection against an unseen and unknown individual whom he imagines to be urging him to commit murder. At this rate hypnotic influence seems likely to succeed, as a plausible excuse for crime, the somewhat worn-out, plea of emotional insanity.

ETERNAL JUDGMENT.

Rev. Edward Davis, of Oakland, Cal., recently illustrated a sermon on "Eternal Judgment" by assuming the character of Richard III. and quoting in a dramatic manner the famous soliloquy in the first scene and also in the fifth act of the play. The preacher's acting was realistic. There was a big audience.

BROTHERHOOD OF THE CHURCH. The other day Bishop Potter, of New York, received the vows of poverty, celibacy and obedience, made, for a term of five years, by a young Episcopal minister, with a view of founding a religious community to be called the Brotherhood of the Church. It is understood that there is a somewhat zealous attempt in the Episcopal church to found an order of celibate clergymen. The "celibacy of the priesthood" is a distinctive mark of Rome, and a church that officially recognizes and approves it has gone far toward Rome. In such a matter we are to take into account not merely the practice itself, but that which it stands for and typifies.—Boston Watchman.

THE ENCYCLOPEDIA OF DEATH. I have only had time to glance at the "Encyclopedia;" but my wife, and several other intelligent critics, speak in glowing terms of its interesting pages. We owe you a debt of gratitude for this valuable contribution to the literature of Spiritualism.

AN APPARITION.

West Union, Lucas county, Ohio, is greatly excited, so the dispatches say, over a remarkable apparition seen by Alexander Griffith, of Brown county. It is caused by the appearance in a deep ravine on the farm of Tip Martin, of a spirit-like form, dragging an immense log-chain. The figure is followed by a pack of howling hounds, as if in pursuit of game. On Thursday night, January 31, as Martin and some friends were returning from Ripley their attention was attracted by loud groans. In a few minutes they saw the figure of a man dragging a heavy chain, tearing down the incline; down the hillside and up the other side went a pack of hounds in hot pursuit of game. Presently they also vanished from view. I give the explanation in the words of the dispatch: "In 1878 a fox-drive was advertised, and a circuit of five miles was made. At 1 o'clock in the afternoon the army was centered, and in the circuit were ten or fifteen foxes. 'Joe' Woods, a surly, revengeful character, came up with ten large hounds. The dogs made several attempts to break the ring. Seeing his pack of hounds, a battle with the dogs, led by Joe, followed. When the lines broke the dogs rushed through and gave chase to the foxes, breaking the circle, and neither foxes nor dogs were ever seen again. Losing the foxes made the hunters so angry that they took Woods to a large stump, secured a big log-chain and fastened him. He was then left to get away the best he could. That night Woods escaped and was never seen again."

TO BE SOLD.

The special dispatches from Youngstown, Ohio, of February 14th, in the year of our Lord, 1895, announce that the property of the Union Baptist church is to be sold next week on account of the inability of the congregation to pay an ex-pastor's back salary. The property of the church has been in litigation for more than a year. In this case my sympathies are decidedly on the side of the preacher.

Let those who dance, by all means pay the fiddler. The reduction in the volume of money, by the demonetization of silver, affects preachers as well as other laborers in the Lord's vineyard. When Jesus Christ gave his charge to the apostles, he said: "And as ye go preach, ** heal the sick, cleanse the lepers, ** Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, nor yet staves for the workman is worthy of his meat." Matthew x, 8, 9 and 10. How many of the clergy of this day follow out Christ's directions?

EXEMPT FROM TAXATION. "Music Hall," in Cleveland, Ohio, was not built for a church; but, as I well know, has been used for lectures, concerts and political conventions. Sometimes last fall, a musical gathering, to avoid taxation," was held at the "Prof. Olney wrote Gov. McKinley asking that the taxes on the building be remitted? The Governor referred the matter to Attorney General Richards, who, of course, promptly went to work with the board of tax remissions, and that board decided, "in view of the use to which Music Hall is put, to place it in the same category with the Y. M. C. A. building in Cleveland, and exempt it from taxation." Signed J. K. Richards, attorney general. Now, I should like to know what right, or what authority, has the Attorney General, or Auditor, or Schellenger, to release property from taxation, even if it some times is used for religious services? The basement had been used for such purposes, and the auditor was "very earnest" in his efforts to release the building from taxation. "The tax valuation of the property is \$23,170, and the amount of tax levied is \$658.60. The doors can now be thrown open to all classes of entertainment." Thus, the reader can see that the State has been cheated out of the taxes, \$658.60, which was its just due for 1894, and that sum was to be made up by the poor, and small property-holders, who have to toil hard, and struggle day and night to live, and keep the wolf from the door. This is the city where they boast of building such magnificent churches. A pretty set of Christians, truly!

"Wee unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayers; therefore, ye shall receive the greater damnation. For ye compass sea and land to make one proselyte, and when he is made, ye make him twice as much a child of hell as ye were. Matthew xxiii, 14, 15. Let the Constitution be amended so that all church property be taxed. Why not? SOCIAL CONDITIONS AND IMMORALITY. B. O. Flower, the editor of The Arena, in the February number, in an able article on "Social Conditions and Immorality," says: "No thoughtful, unprejudiced investigator of present-day conditions can escape the conclusion that the extremes in wealth and poverty, growing more and more alarming with each succeeding year, are exerting a deadly influence upon the virtue of our people. "Few persons realize how much unjust social conditions have to do with social purity. The slothful dilettanteism, the vicious epicureanism and the subversive tendency to wealth, of our time, hold in their fatal grasp so many time-serving clergymen, teachers, and editors, that at times one almost despairs when contemplating the extensive ramifications of soulless conventionalism. The servants of commercial feudalism, when confronted by facts relating to unjust conditions, at first deny them; next they try to explain them away; lastly, they apologize for them; while they add insult to injury, by gravely admonishing the unfortunate who have fallen under the wheel, that their fate would have been different if they had pursued other courses; as if the slave of conditions and poverty was all-wise and all-powerful. The italics in the foregoing excerpt are my own. It cannot be denied that these potent influences have much to do in moulding the "social conditions," as we find them today. If these conditions are not such as are desirable—and they are not—the erroneous religious dogmas that have been promulgated by law, for nearly 1,900 years, in the name of Christianity, must be held responsible for the situation. Spiritualists are engaged in a laudable effort to bring about better social conditions, by demonstrating, beyond doubt, the continuity of life after the dissolution of the body. It does seem to me that the Protestant clergy ought to halt Spiritualism as a grand auxiliary to the church, instead of deriding it and denouncing it as a "fraud and humbug," as is often done by our local preachers. A few weeks ago, a genuine Spiritualist medium for the production of what are known as physical manifestations came this way. This lady was Miss Annie Eva Fay, whose "tricks" have never been "exposed." She held her seance in the Big Four opera house, in Canal Dover, Ohio, and the creme de la creme of the city were present. All the churches were represented, including two clergymen from New Philadelphia, the Presbyterian and the German Reformed. Of course these gentry knew beforehand that Spiritualism was a "humbug," and they went there just as they would have gone to a circus or any other show. The advent of this lady medium, while she disclaims presenting this strange phenomenon as Spiritualism, has aroused the clergy in opposition, and the people are warmly urged against being "humbugged." The fact is, the Christian churches are being depopulated, and the salaries of the clergy are running low. This accounts for their loud denunciation of Spiritualism. The Lutheran preacher at Canal Dover, Ohio, devoted an elaborate "lecture," as he called it, to combating mediums generally, and many were denounced as frauds by name. The church was well-filled, February 10, and the hat was passed around for money, just as in a Spiritual seance. The lecture was really a tirade of abuse of those people who refuse to allow a priest to do their thinking. However, as I expect to review the "lecture," having asked that it be published, I shall not say anything further at this time, except to hope that the reverend gentleman will continue to preach against Spiritualism, and I can then guarantee him crowded houses. "And now I say unto you, Refrain from (abusing) these men, and let them alone: for if this counsel and this work be of men, it will come to naught; but if it be of God ye cannot overthrow it; least haply ye be found even to fight against God." Acts v, 38, 39. I commend this text to the reverend clergyman, Hill, of Canal Dover, Ohio, and also the following: "It was in a little town down on the Maine coast, where the folks, old and young, knew all about the fishing business, that the minister, who was teaching a Sunday-school class on a recent Sunday, propounded the question: 'Why were the disciples taken from among the 'everybody people,' fishermen and others?' The reply: 'Because they had been fishing so long and made so little that they were likely to starve, so the Lord took pity on them and made them preachers,' is said to have surprised him."—Lewiston Evening Journal.

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RAISING THE VEIL OF THE FUTURE.

THE PRESENT YEAR.

Spiritual Forecasts for 1895.

A Discourse Delivered by the
Guides of
MRS. CORA L. V. RICHMOND,
At Hooley's Theater, Chicago, Sunday
Morning, January 6th, 1895.

INVOCATION.

God of the universe, Spirit of all life and light; Divine Giver of every perfect gift; unto thee we turn in praise, laying upon the altar of the living spirit our offerings of devotion. Though the beauties of the material universe command our praise; though the laws by which they are governed are perfect; though planets and suns mount to their places under the divine mandates of thy will, still do we know that atoms shall change their relations; that planets shall fade and pass, that even suns may be blotted out and re-created of new worlds begun, but we praise thee for these visible tokens of thy power and love. We praise thee for the light and shadow, for the summer and winter, for the night-time of chaos and the light of the order and harmony in creation; but more do we praise thee for the light of the spirit. When earthly things fade, may thy children learn the lesson of turning unto that which falleth not; when outward shadows encompass, may they turn unto the light of the spirit; when physical death and sorrow shall come, may they turn to that divine comfort which bringeth the knowledge of life immortal.

May all know that external life is but the background upon which thy infinite love paints the glorious picture of immortality; that tethered still in the senses, bound by the gyres of external fashioning, thy children must struggle, but the victory cometh from within; and angels, and ministering powers, and the Divine Teachers give unto each the knowledge according to their need. May every heart look toward the light, toward the morning after the night, toward the springtime after the winter's rest and discipline, toward the joy of reunion after parting, toward the triumph of immortality after so-called death. Girded around with the powers that are above and within, though unseen, may thy children feel the ministering presence, the uplifting strength, the encouraging word; and may all know that as thou gullest suns and systems in their places, so every human soul dearest to thee than suns and worlds, is guided unto its appointed destiny, unto the triumph of spirit over matter, of soul over the dust; and may all praise thee without ceasing. Amen.

DISCOURSE.

"The heavens declare the glory of the Lord."
"Canst thou bind the sweet influences of the Pleiades or loosen the belt of Orion?"
"There is nothing new under the sun."
"Behold, I make all things new."
These, and perhaps a score of other passages from cabalistic and sacred records, show the difference between the material and spiritual interpretations. We shall give you the outlook for the year on the material plane, which is sufficiently discouraging, unless you are very optimistic; but the spiritual outlook is always encouraging. You cannot be farther away from the goal by any shadow that may intervene, even though the shadow is that which you must enter to hasten on the journey, or to take the next step in the progress of the race.

SCIENCE AND PROPHECY.

It is most interesting to see how science keeps pace with spiritual prophecy and unfoldment; how gradually the things that were so-called at that time, uttered years ago, during the perihelion and at other times, are becoming the accepted theories of the followers of science. The position of the planet Mars with reference to the earth, within the last few months, has given added opportunities for telescopic observation, which show indications of what we have also declared, that there is every probability that Mars is inhabited; even science will admit this, notwithstanding the supposed rarefied condition of the atmosphere. Still, when you can see the gradually receding snows around the pole of Mars that is nearest to the earth, the next step will unquestionably be to bring to the vision the cities and temples built by the inhabitants of Mars, and by vibrations of light, and those appliances that are not known, undoubtedly you will learn, after a time, that the inhabitants of Mars have been trying to signal the people of Earth across the belts that intervene; and that when your scientific processes are sufficiently unfolded, and the human mind equally advanced, you will be able to establish solar or electric or magnetic or other kind of vibratory telegraphy with your nearest planetary neighbors. A hundred years, probably, will not elapse—perhaps not fifty—and as these are days of rapid culminations, possibly not more than twenty-five, before this will be approximately true.

COMMUNION WITH OTHER WORLDS.

When this is accomplished all things will then seem possible. For beyond and beyond are other worlds and other sys-

tems that by subtle processes of light, or by the finer processes of occult forces, you will be able to hold communication with. Science, however, cannot assume to know anything; it is left to the realm of inspiration to predict and science to verify and fulfill. You are not justified, as scientists, in accepting anything beyond the actual demonstrations of sense; you are perfectly justified, as believers in inspiration, in accepting that which appeals to your spiritual nature, perhaps this is why astrology is taking such a hold of the minds of many people to-day—not particularly because the people are more interested in science, for astronomy is an exact science, but because of the subtle law that seems to link the people with the other planets and the people of other worlds. Behind this astrological wave will be found that which is just now spreading over the earth; there is a spiritual power impelling people to seek that which is really the result of inspiration.

ASTROLOGY AND ASTRONOMY.

While it is true that planets in a distinct degree affect one another, the spiritual influences upon human life come from the planets. If thought is governed by thought, and spirit by spirit, then the angels of the planet Mars, being more potent than those spirits belonging to earth, can thrill the minds of earth with this dim alphabet of perception preparatory to the larger language of spiritual unfoldment and knowledge. So, with astrology on one hand and astronomy on the other, you are able to know a great deal about the influence of the planets upon each other and upon you; and with Spiritualism to interpret the whole, you are able to know the spiritual significance of all these revelations. You must not, however, interpret too literally the messages that come from the spiritual sources on this subject; they are oftentimes merely suggestive, and intended to draw your minds in the direction of broadening your thought and extending your range of vision, mentally and spiritually.

It is true that the whole scientific world is now better prepared to admit the possibility that other planets are inhabited; and that intelligence is a factor in the great realm of scientific investigation. The time is not, however, distant when supplementing, or perhaps even leading the experiments of spectroscopic analysis, or telescopic observation, the scientist will have recourse to clairvoyance or to the ministrations of spiritual beings.

GLOOM IN THE EXTERNAL WORLD.

So do these thoughts impinge upon one another that in the future of the external world things look gloomy enough, sad enough; there is no special evidence of any betterment of the condition of the majority of the human race. The difficulties which beset you in various ways are not solved, and the nations of the earth still look forward to war and striving, and controversy, and political diplomacy, for supremacy and power. Kings cling to their thrones, notwithstanding they are very uncertain and precarious possessions; scepters and crowns are not very comfortable belongings still; the must be maintained. The czar does not sit upon the throne of the empire as peacefully as he would but for knowledge of Siberia and the unrest that nihilism has produced, and the personal danger that is around about the Emperor. It must ever be so where an individual holds in his keeping the thoughts and lives of a large number of people, preventing them from keeping pace with the progress of the age. What the particular outbreak will be, how nihilism will cause the empire to blossom into a republic, how the conflicting elements will shape themselves for final adjustment of the race in Russia, cannot perhaps be told to-day for lack of time, but we have predicted that Russia will be a republic, perhaps sooner than Great Britain, for the latter is so nearly a republic now that people say there is no need for any greater liberty. With the abolishing of the laws of primogeniture and entail, and the state church, you have essentially a republic in Great Britain. All these things are liable to come in a half century of time, if not sooner.

UNREST IN THE ORIENT.

All over the Orient there is an unrest that is born of added knowledge. The conquests of civilization have opened the eyes of those intelligent and far-seeing Orientals. It is not unlikely that a step will be taken, not out of ingratitude for what England has wrought, but because of the restoration or resurrection of former ideas, that for a time had been buried. Any one who knows the history of the British government in India is perfectly well aware that behind the seeming progress of civilization, behind the establishment of schools and the adoption of European customs, there has been a deep undercurrent of wrong, of robbery and oppression, these bring their harvest, ultimately. While England may be called upon to settle some of those complicated Eastern questions in Burma, Afghanistan, and in India, at home the great problem has not been solved. Whether Mr. Gladstone will last to see another campaign, whether the queen herself shall ere long be summoned to join the kings and queens who are like

other people in the realm of spirits—it still is true that a change is coming to Great Britain, with other thoughts, and ideas replete with all the advancement of the age; that the schools of ancient thought and the lines of ancient aristocracy are rapidly melting away before the onward march of the civilization of the hour.

Nothing, perhaps, indicates this more than the spiritual advancement of the people; with a state church, England is conceding their forms of worship, with the seeming heresies and traditions of laws based upon the thirty-nine articles, still Buddhism, Brahminism, or any kind of religion can find expression there. There is no complaint, and there is less social ostracism than here on account of spiritual opinions. The enlightenment that has been the result of the Broad church, and of the schools of John Stuart Mill and John Bentham politically, has culminated in what we consider the triumph of liberal thought, the acceptance of individual opinion, and the recognition of the rights of all persons to their own opinions.

THE MONEY PROBLEM.

In this country, the great problem to solve is money. There is no king or queen here; there is no czar to dispose of; there is nothing but the spirit of Mammon to meet; that spirit, in various forms, has so far succeeded in obtaining possession of the law. The legislation of the country is entirely under its dominion; it is the only potent power in this land to-day. Commerce, they say, is the civilizing agent of the world, but Mammon is the god of terror; that which binds to the "car of Juggernaut" the victim who faint would follow, who faint would worship, and lay their all beneath its triumphant wheels.

RENOVATION OF HUMAN THOUGHT.

These problems are not yet solved. It does not matter how many people may be hung who are accused of being anarchists; how many may be imprisoned, because the tendency to labor agitation must and will go on. People who now turn away in condemnation, in a year or two years from now will be turning toward this subject. You have but to note the progress in public opinion and discussions of this theme, in pulpits, and through the press, to know that this agitation will go on; that when there is to be a renovation of human thought, the upbuilding of a new order, some one will arise to declare it. Then, though many may be set aside as imprudent, or many may be slain, the truth that he announces, that the man who toils is entitled, first and foremost, to the results of his labor, is a truth that is supreme in political economy. Whatever be the theory of those who consider financing a separate department, there is no wealth separate from human intelligence and human industry. When this comes to pervade the thoughts and minds of the people, the change which we predict will go on; it will not come in a day, it will not come in a year, nor, possibly, in half a century; but you may begin to hear the echoes of that prophecy which declares that it soon will come. That the human race is coming to a larger perception of the relation of humanity, and that the time will come when physical things will not stand in supreme control beyond the lives and happiness of human beings.

This sometimes has sounded like anarchy; to-day it sounds very radical; in two or three years you will call it progressive; in a few more years you will call it the ultra conservatism of society. So does the human race speed forward to accept the thoughts that are in advance, and are inevitable.

DISCOURAGEMENT.

We do not see spiritually, in the signs of the time, discouragement. We do see externally greater trials and struggles for you. The little success in the career of business troubles that has come to you temporarily is not permanent. The great underlying propensities of commerce are to-day dead, dead because of their stultification. While individuals holding the greatest power in the financial world may change their condition temporarily to suit their own convenience or purpose, it is nevertheless true that throughout the length and breadth of the land there is no business except what is fictitious; that the basis is dead. The supposed galvanizing of life into the old form will fail; for a time it may, there will be a reaction from the present inactivity. In a thing that is just as dead as it can be, if there is any change, it will have some sign of life.

Politically and financially, you have been in that condition; so the next step must be a sign of life. Besides, while there may be a reaction, even to old ideas, a public revolution will set in. The steady trend of public opinion is toward new lines, toward a new purpose, the outgrowth of the exigencies of the hour and the demands of the day.

We speak of this, not because we have not said it before, but to emphasize it, to show you that while there may seem to be a transient resuscitation in the usual lines of business that are controlled by the great financial magnates of the world, still that very control contains within itself the elements of destruction, of self-destruction, like the serpent that finally stings itself to

death. This must be the end of the present financial system.

HARD TIMES.

We do not ask you to believe it. We do not ask you even to think of it after you leave this audience-room. But you will think of it in the weeks, the months, the years that are to come, when the great, agonizing throes of this giant will affect you all within its potent power. Away out in the Northwest, out upon the plains, what the elements have not destroyed, the ravages of this monster have, and the reaction having been felt, "hard times" has been the universal cry. "Hard times" means that the farm is mortgaged, and the interest not paid; that the people toil and get no result from the produce; that, with all the results that ensue, because of the oppression that is upon them, brings such agony as, perhaps, you hear the echoes of it. It is a singular thing that in hard times people who have plenty of money economize, because they have to live, so that in itself contains the area of business, and makes the hardship doubly so upon those who have little.

We will not dwell upon this financial proposition. Nature is always kind; the harvest that is sown is usually reaped, notwithstanding the frost and other destructive agencies. Taking the aggregate, the earth produces enough for all who live upon its surface. When there is some way that the producer shall get the result of his product, some way that those who toll shall have access to the abundance of the earth, unquestionably the millennium will be here.

THE NEMESIS.

We predicted the Nemesis that is abroad upon the land, for the planet Mars has not yet fulfilled all of its mission. We do not say this astrologically, but spiritually; since the Nemesis of earth is the next planet in advance. There will be found among those in high places, among those in possession of great wealth, perhaps, greater hardships than among those who have fewer material possessions. So it is that when the Nemesis begins his operations, the results finally reach those who, ignorantly or otherwise, are the cause of oppression. Napoleon, with overweening ambition, conquering Europe, illustrated that which brings the sure Nemesis of reaction at the close of his life. There is no doubt that those who, from necessity or choice, are made the instruments of such visitations upon kings, potentates and powers, must illustrate the reaction, and show that the Nemesis exempts none.

Jupiter, the benign planet of some lives, gives indication of individual power in spiritual ways. The triumph of spiritual truth never was more imminent than now. We mean in the study of that which is called the occult, and those so-called sciences that impinge upon the spiritual. Whatever be the methods by which a man reaches the temple of the soul, when he is there he knows it. He may go by different means through the devious ways of the mysticism of the Orient, through the vamped Oriental religion, Theosophy; through the revived teachings of occultism binding these two; through Christian Science, which prepares the way for spiritual perception, or by whatever means, Spiritualism is waiting for you. It is here to answer the question concerning the immortal life and the nature of the soul. It comes in response to human needs. Clergymen are beginning to feel the necessity of it, to meet the encroachments of material science. Men of science are beginning to feel the necessity of spiritual knowledge to answer the questions that lie beyond the realm of scientific investigations.

SIGNS OF THE TIMES.

All over the world this great unrest, this mighty meeting and mingling of different religions, this acceptance of the fact that the heavens may possibly have a soul and exist in the future life, especially those gentle heathen that have come over here to teach the Christians the practical application of the golden rule, all these things indicate the signs of the times.

From the spiritual standpoint we see everything that is encouraging. We see lives turning toward this light from the shadows of their material depression and losses. For when external things fail people then become aware that they are not supreme, and then the spirit must bring them comfort. It has been said of religion, that people who were in sorrow learned how to pray. This is most natural, for it requires a great deal of devotion and spiritual perception to give thanks in the midst of material joy and abundance; but when sorrow comes and draws the veil of silence between you and your loved ones, or when outward complications beset you, what else can bring comfort except a knowledge of that which is unailing; that though death may change the body, the spirit is changeless; though fate may estrange, souls are bound together by the ties that are inevitable and unalterable; though adverse circumstances may beset and outward things may perish, fade from your grasp, the imperishable that which is within the soul, that which makes philosophers, in the midst of storm and outward sorrow, stand strong; it is that which inspires the martyrs to rise from the funerals; pyres triumphantly, into the realms of spirit.

POWER OF THE SPIRIT.

Friends, the power of the spirit is moving upon the world; it is not remote; it is not far off; you are looking steadily toward a new day. As is sometimes the

case, before the splendor of the rising sun, fogs and mists may arise which cause you to question what the day will be, but there would be no fogs, no mists were it not for the rays of the sun, with its guardian of wonderful light that is approaching when the shadow is deepest, when the ways are darkest, when the lines seem to be most severely marked. If you are prosperous, or have been, your lines will be severe, for this year brings discipline to many; to the prosperous, to the great, to those whom the world regards as leading the human family, not in philosophy, in learning, or in spiritual ways; but to those endowed with philosophy; to the patriot serving his country and serving it freely; to those who, looking beyond the external, perceive the light of truth and are willing to bear the shadow for a little time, there is greater promise than ever before. Nor will their sufferings be great, since they look abroad upon humanity and are doing all they can to mitigate the sufferings of those who are around them.

If you feel that not to your individual effort is entrusted the solution of the great problem of the universe—only according to your individual ability—but doing your best and going forward in the light that you have, this coming year will bring a greater spiritual harvest, more manifestations of spiritual power than any previous year, notwithstanding the tendency to persecute those who are instruments of this power. Every little while there is an epidemic of what is called "exposure" in the ranks of Spiritualism. Many who wish to shine prominently in the estimation of the world are taking their stand against "fraud." While there are those who do not serve the truth—use fictitious means and falsehoods, there is no danger of their passing for genuine spiritual gifts; an intelligent Spiritualist is no more likely to be deceived by such imitations than an expert bank teller is by counterfeit money, but like the bank teller he refuses to accept it. Although many might look upon the exhibitions of Hermann and say they could not be performed without the aid of spirit power, let Hermann submit to the test conditions of the ordinary slate-writing medium. He confesses that his performance is all a trick—without mechanical appliances, without stage accessories the manifestations occur. This investigation, unquestionably, will go on, and the manifestations we have heretofore predicted will occur, in unusual places, among unusual scenes, with surroundings that preclude the possibility of what you suppose to be deception.

Hypnotism is coming largely to the front. The first thing you know (what a singular somersault in these days of enlightenment) people will be arrested and put in prison for practicing it. Who knows but what you will return to scenes similar to those witnessed in the days of the Salem witchcraft? Of course, there is supposed to be a more enlightened age, but scientific fear is just as debasing as theological fear. Science is so selfish that it expects to monopolize whatever there is of hypnotism. Those who have good memories—and there are many in this audience-room—will remember witnessing exhibitions of mesmerism fifty or sixty years ago upon public platforms. Many were brought in early days to investigate Spiritualism through the manifestations of mesmerism. While many were relieved of pain and suffering through this power of mesmerism, of those sufficiently scientific to practice it there have not been half a dozen in sixty years convicted of any offense against the human family.

People who are not moral are not interested in subjects of this kind; people who intend to do their neighbor or friend harm, notwithstanding the terror of theological convictions and the "evil eye," cannot do it; it recoils upon themselves. There is no "black magic" blacker than that which takes possession of so-called scientific men to persecute out of existence sincere, honest investigation. We now have to glance over the territory governed by the thoughts that are most prominent in the world. We tell you, individually, that the dominating influence of your lives must depend upon whether they are spiritual or material. If material, you will go into spiritual, then the light of that surpassing spirit will clothe you around about with its strength, bear you forward over difficulties and bring you in triumph to a knowledge that the new year, the larger new year which cometh apace, will soon dawn upon the earth and men will learn war and selfishness no more.

IMPROVED POEM, the subject being suggested by a member of the audience:
THE SPIRITUAL SIGNIFICANCE OF FLOWERS—IN THE MORNING COMETH JOY.
Whatever you read into the flowers,
That they will signify to you:
The lover finds in them potent powers
With which his lady's heart to woo;
The incense of the fragrant rose,
And the lily 'neath the moonlit scene,
Can best his words of love disclose;
For him the flowers' glittering sheen
Expresses the language of his love,
And every blossom its light may prove.

For one who passes by the tomb
Where the loved form is hidden from sight,
The violets and daisies bloom
To show where, in the added height,
The loved one lives forevermore;
That there is no death; they have gone before.
To him whose poet's soul doth keep
The harmonies of nature's form,
Who sees within the flower's red deep

The life-glow of the spirit warm;
Blossoms are the angel's alphabet
To the fine music of the spirit set.

So, when spring comes after the gloom
And the blossoms uplift their lovely forms,
It is like the morning within the room
When the sun's first rays the bosom warm.

After the night cometh the day,
After the winter, the spring, all way.
And when the shadows of the earth
Are pressing close around you here,
You know not any joy or mirth
Within the darkness sad and drear;
Remember it is the darkest always
Just before the dawn of day.

And if you look, your eyes will see
The glorious morning star appear;
The dawn that supplants the darkness
O'er thee
Will crown and bless the glad New Year.

GOOD-BY, OLD FRIEND, GOOD-BY.

Good-by, old friend, the hour draws nigh,
As old-time friends to say good-by;
And though our hearts are linked as one,
Still wide apart our paths must run;
For lo! as fades the evening sky,
So all things mortal here must die.

What treasured thoughts come back to me
As I recall the days our hearts were free—
When not a cloud obscured our view,
And all the world seemed fresh and true;
And pictured hope, like stars on high,
Seemed luminous in our youthful sky.

I did not dream that we so soon
Should part, while yet in life's full noon;
For 'twas the pain and tooth of time,
I revel in love's world sublime;
And though my heart must say good-by,
Dear old friend we'll meet on high.

O, dream of youth, how swift to fly!
You've fanned my brow from mountains high
And made my little world a cheer,
My sky so soft, so warm, so clear,
I cannot let you go or die,
Although, alas! I say good-by.

My sun goes down the crimson sky,
And shadows o'er my pathway lie;
A soft prelude of laughter rings,
And life's perennial in me springs;
The old world fades from sight, and I
Will meet my soul's dream by and by.

BISHOP A. BEALS.

YOU NEVER CAN TELL.

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind—he be cruel or kind,
Just where it will chance to go.
It may piece the breast of your dearest friend.

Tipped with its poison or balm:
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;

Though you may not know; yet the tree shall grow
And shelter the brows that toil.
You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.

They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.
ELLA WHEELER WILCOX.

THE LOST IDEAL.

Once, in another world, somewhere—
Whither I know not now nor care—
I loved and was loved by a maiden fair,
Somewhere beyond the realms of time,
In a new-born world whose vernal clime
Nourished naught but our love sublime.

And, meeting you, I was fain to trace
A dream of her in the kindly care
And loving light of your smiling face.

Ages of wandering I thought redeemed,
And I loved you the while I dreamed—
Loved you fondly for what you seemed.

When you coldly your hand withdrew,
False as my astral love was true,
The tear I shed—it was not for you.
Only I wept for a maiden fair,
Breathing a long-unanswered prayer,
Alone in another world somewhere.

E. O. LAUGHLIN.

To a Disbeliever in Immortality.
Dismiss not so, with light, hard phrase
And cold,
Ev'n if it be but fond imagining
The hope whereto so passionately cling
The dreaming generation from of old;
Not thus, to luckless men are tidings told.

Of mistress lost, or riches taken wing;
And is eternally a slighter thing,
To have or lose, than kisses or than gold?

Nay, tenderly, if needs thou must, disprove
My loftiest fancy, dash my grand desire
To see this certain life, these clouds retire
And leave a boundless dayspring, blaze above.

And round me, and to ask of my dead sire
His pardon for each word that wronged
his love. WILLIAM WATSON.

MATERIALIZATION.

Under Strict Test Conditions.

Results that Were Highly Satisfactory.

TO THE EDITOR:—In these days, when, perhaps, as never before in the history of modern Spiritualism, the true friends of the cause realize the necessity of protecting their mediums from charlatans and fraudulent imitations of their wonderful gifts, it is with pleasure that I give to your readers an account of a materializing seance held under strictly test conditions, at 40 Loomis street, on Tuesday evening, March 5, for the purpose of testing the genuineness of the manifestations given through the mediumship of Mrs. Roberts, a lady who has been in our midst but a short time. Many of us had witnessed the manifestations in her own home, and the results were such as determined us to invite her to give a private seance at the house of one of our own friends, feeling that if the same manifestations could be given under those conditions, no doubt would be left as to their genuineness. Mrs. Roberts accepted the invitation, and at the request of Dr. Greer, I undertook the arrangements. The house of Mr. J. R. Francis was decided upon, and those who were invited to form the circle were selected with a view to having as intelligent and critical a jury as possible, and, at the same time, one which would bring as honest conditions to the medium as they expected of her.

The only stipulation made by Mrs. Roberts was that she be permitted to invite some friends, in order to be sure the conditions were there to form a battery. At first this was objected to, but upon the names being submitted, they were found to be people of unmistakable standing, whose reputation must preclude all idea of collusion or assistance in fraud.

At the hour appointed about thirty assembled. The cabinet was constructed of upright and crossbars of one-inch gaspipe, with curtains of the cheapest black cambric. It was placed in the bay windows of the front parlor. The windows had been previously locked by Mrs. Francis. The party was seated by the guides of Mrs. Roberts, and here I will say that the friends invited by her were mostly seated at the further end of the room from the cabinet. The door was locked, and the key placed in my own pocket. The light was such that it was impossible for any one to pass unobserved from the circle to the cabinet at any time during the seance. The medium never went into the cabinet, nor was she out of sight for one moment, frequently being at the extreme end of the back parlor, whilst the forms would come out of the cabinet and with faltering steps walk across the room to the folding-doors, where, the light becoming too strong, they slowly receded back to the cabinet, standing outside long enough to communicate with their friends.

It is to be regretted that, from the shape of the room and the number present, all could not be located so as to have the same view, but to those who were fortunate enough to be seated in the front room, the manifestations were, in every way satisfactory. Every avenue through which fraud could be introduced was carefully guarded, and while we were all in harmony, and anxious to give the medium the same honest conditions we asked of her, we were keenly alive and on the alert for the first appearance of fraud, and are frank to say that had this appeared the seance would have been stopped and the medium exposed. It is but just to express the satisfaction we feel with the results, and to declare our belief that whatever may be the exposures of the future, that seance at least was genuine.

Some twelve or fifteen forms materialized. The first few were strong, and able to walk the whole length of the room. Upon the whole, however, the materializations were weak. The value of the seance lay in the fact that the demonstrations took place in a strange house, under conditions as near absolute test as it was possible to make them.

An expression of opinion was taken at the close of the seance, and the verdict was that there had been no possibility of fraud, and that the manifestations were genuine. Personally, I had no other interest in arranging for this seance than to test the genuineness of Mrs. Roberts as a materializing medium, and I feel that this is the attitude that honest and intelligent Spiritualists should take toward every medium who comes into our midst claiming to produce physical manifestations; require them to go under test conditions before a committee of representative Spiritualists, and prove the genuineness of their mediumship. If this were done, the charlatans and frauds who masquerade under the name of Spiritualism would soon learn to give this city a wide berth.

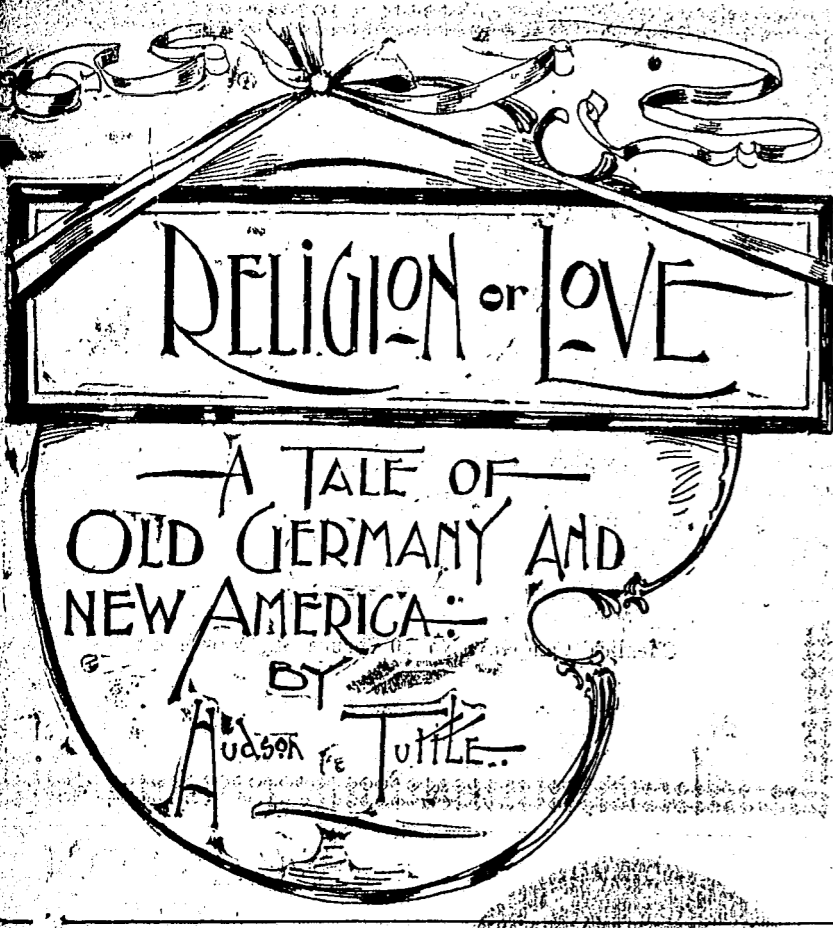
Honest mediums need never fear such investigation as Mrs. Roberts has submitted to, and the cause of Spiritualism will be thought none the less of by the world because we make it our business to weed out the false from the true.

C. H. CATLIN.

Catherine the Great never forgot a face or a name.

Plato had a memory that was the marvel of his contemporaries.

Piccol, of Mirandola, spoke well twenty-two different languages.



CHAPTER XXIX.

Augusta.

Why one should love another with a love as ardent as to exclude every other, is readily explained where the object returns the affection refined and glorified. When, however, it is not returned, that this love should continue to be poured out as water in a waste desert, instead of being turned to some one equally, or far more worthy, is a perplexing mystery of human nature. Dencke had idealized Heloise until no mortal woman could realize her perfection. She was the one divine being, and to think of another in connection with her was sacrilege.

The journey was resumed at an early hour next morning, and by the middle of the afternoon they met the people coming out to greet them, and the Indians sent up a shout of welcome.

When they arrived at the village, Flammarion and Gertrude came from the lodge to receive them, and conducted them into its rude, though hospitable walls. A fire of logs, piled high against the side, sent its ruddy warmth through the room, and its flame up the opening of the huge chimney. Around them hundreds of miles of forest extended, wrapped in the solitude of snow; they were isolated from the world, and knew nothing of its great throbbing heart, yet they were happy, for joy is of the spirit and at times independent of surroundings.

Guy and Augusta sat on one side, and soon became interested in conversation. She had become a charming young woman. Shy, and retiring as a wild bird, with voice as liquid and sweet. Her sad, earnest eyes told a tale of suffering which had strengthened her spiritual energies. Such suffering sometimes brutalizes and degrades, while at others the spirit triumphs and gains a loftier height, as mountain peaks are scaled by aching bones and muscles.

There was between them love at first sight. They met like two waves, and before they were aware found their souls inseparably mingled. What a change came over the world for them! The bleak winter landscape became bright as spring, and joy and gladness everywhere.

"My brother Guy," said Gertrude, late in the evening, as they sat apart, "you have found her."

"It is true," he replied.

"A sweet girl, whoever she may be. Do you know why she came, or of her past?"

"Only what she has told me, and that her name is Augusta."

"Why, you foolish boy!" she said laughing, "what a messianic you will make. Do you not even know her Christian name?"

"I have not asked her. Of what consequence is that?"

"Precious little to you, I infer," with a laugh, "but if she should belong to a low family—an outcast, for instance?"

"There, Gertrude, I will not listen! You are the last one to speak thus, for you only know the man to whom you are engaged, from his own words."

Gertrude blushed with a pleased expression, and turning to Heloise, whispered: "What know you of the culprit who has stolen my brother's heart?"

"She is the best and sweetest of girls, and is worthy of the noblest of men. Of her family we know nothing. We found her in a cabin, abused and insulted, and when she became sick we had her brought to us and cared for her. She wished to remain with us. We learned that the Indians, in a raid on a white settlement in the far east, captured her. She was purchased of them by the family with whom we found her. This family was of the roughest type, and soon after she came to us we destroyed."

"Is there no means of learning her parentage?" eagerly asked Guy.

"Every trace is lost; yet you may rest content, she is nobly born. Her sensitive nature, and the nobility and keenness of her understanding, amply prove such conclusion."

"This is almost like home," interrupted, Lady Margery, busy with her deer-skin embroidery; "like home, all of us together. The hard journey is fully rewarded by this evening. I really hope we shall soon go back to Bertholdorf. This outlandish country is no place for us. It is awful to think of living here; but to die in these endless forests adds unspeakable horror to death."

"My dear mother," replied Heloise, "we will accept the will of Providence and hope for the best." She responded, "but you must be careful that you do not mistake your own will for that of Providence. I think we often do that, and then blame Providence. Now, you, Heloise, have acted according to your own will, while Augusta has been a wail of Providence."

"And both have been sadly dealt with," remarked John sentimentally.

"Nay, John, you must not question Providence. What we, in our blindness, regard as evil, may in the end become the greatest good. We know not until the end."

"Heloise called you mother. I have longed to ask if I may call you the same."

"My dear child," cried Lady Margery, pressing her to her bosom, "I want you to call me mother. It is music to my ears. Once a darling child was mine, but she is dead. Her father was killed in the war, before she was born. Oh, I have had sorrow enough. Heloise, your mother gave you to me to care for, and I hope I have fulfilled her trust."

Heloise threw her arms around Lady Margery's neck and kissed her, exclaiming: "When I do not remember, except as you taught me to think of her."

"I remember my mother," said Augusta. "I was six years old when the Indians came, burned our house, killed my father, mother and baby brother, and carried me away."

"Then you have recollections of your early home?" asked Guy, deeply interested.

"Yes, it was in the east among the mountains. My grandfather lived near by. He would tell us children stories of France; of vines and olives, which made me desire to go there. He once lived in that beautiful country."

She paused as if she had already said too much, and a delicate flush suffused her cheeks.

"Child, go on; tell us all about your grandfather," eagerly exclaimed Margery.

"I cannot well remember. Once, however, when we went on Christmas, the last Christmas we were there, he told us a story I have not forgotten. We were gathered in a close group around him. On the mantel were the curiosities he had brought from foreign lands, and in the center was a clock shaped like a lion's head. In the mouth was placed the dial, and every time it ticked the lion's great eyes would shut and open, and his ears fall forward and jerk back. When the hour came round, up would start a grim savage with a club in his hands and strike the number on the lion's head."

"That evening mamma sat on a low stool at grandfather's feet, while the children were grouped around. He promised a story and we were expectant. He arose and took down an Indian pipe, filled it from a box, placed a coal of fire on the bowl and began to smoke. He always smoked when he told stories. The smoke arose around his head and half concealed his beaming face. We were eager for him to commence. Just then the savage mounted the lion's head and gave eight blows. We all laughed. Grandpa joined us, and when we ceased, asked: 'Is not that a wonderful clock?'"

"The funniest clock in the world," said his cousin.

"The savage performed a feat more wonderful than striking the lion."

"What? we asked."

"He found your grandmother!"

"We were silent with astonishment, and then cried out together: 'Found grandmother?'"

"Yes, found grandmother, and this was the way he found her. You know I was reared in the country until twelve years old, in the autumn of which year I was to be sent to an uncle who resided in the city, to be educated. I strayed out to take my last parting with the scenes of my childhood. I wandered lonely and dejected. I met two children, sisters I thought them, with baskets on their arms, gathering chestnuts. Both were beautiful, but the eldest, who was perhaps ten summers, attracted me the most. Children readily become acquainted. They are free from the restraints which control older people. We passed the day together. The brown chestnuts filled the baskets. We had talked constantly as we gathered them, and told each other much of ourselves, our dreams and castles. I found their names were Loo and Margie. Loo was delightful and talked incessantly. She told me of her home and how they had once been wealthy, but were now banished from their country, and said about the only thing they had brought with them which reminded her of her native land was a clock which she described, and said the savage struck the hours in their poor cabin as in their old home. Late in the afternoon we parted and were lost to each other. After I left college I traveled extensively and sailed up the Elbe to Saxony, where I became acquainted with many eminent persons, and visited their homes. One day I called with a friend at Herr Martigny's. His residence was extremely beautiful and the lawn brilliant with flowers. My friend introduced me to Herr Martigny, his wife and two daughters. As we sat chatting the clock struck the hour, the savage started up and striking with his club."

"The clock struck a half forgotten dream; I have heard of it before."

"That clock," replied Martigny, "went with us on our exile to Southern France. It has been our penance."

"I remember, although I never saw it before. When I was young, a mere boy, a friend described it to me, and the description was so unique, and given under such peculiar circumstances, it has been retained fresh in my memory."

"Was that friend's name Loo?" asked one of the daughters, while a smile came over her face like sunshine.

"Loo and yourself?" I answered scarcely able to restrain my enthusiasm at thus renewing our acquaintance.

"Grandfather paused, and we eagerly cried: 'How did that find grandmother?'"

"Grandfather had entered the parlor noiselessly and unobserved. She stood behind grandfather's chair half in shadow. Only her face was revealed above its high back, but that face we thought extremely beautiful and lighted with unusual happiness."

"How is it?" again we asked.

"Why, don't you see, I found Loo by means of the clock?"

"Yes, yes, but grandmother, how did it find her?"

"Because, children, I married Loo." "Just then the savage mounted the lion's head and struck nine times, but we did not laugh."

A gasp called attention to Lady Margery. She was pale as death, her hands stretched out toward Augusta, and although her lips moved, they gave no audible sound. With a great effort she at last cried:

"God is indeed good! Your grandmother's name was Loo! She was my sister! I will remember the events of your story, the very words of which sound like those of your grandfather. You are indeed my blessed child!" She tenderly embraced her, weeping in supreme happiness, and the tears of Augusta mingled with hers. The wail, without a name, home, or lineage, had found all these, and the warmest friends.

The slight revelation gave Guy expanding satisfaction, but he was too delicate to manifest his feelings to Augusta otherwise than in congratulating her on her good fortune. "I will find your grandfather, if he is living," said he, "and gain his good will by returning his lost grandchild."

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The air was full of flying snow, rendering objects at a short distance invisible, and the soft cushion gave no sound of retreating footsteps. The Indians would have soon taken the trail after their precious moments would have been lost, but they were saved the task in an unexpected manner. Bruno had been in the council house, and restrained by the crowd. He had forced his way out, keeping near his master, and at the opportune moment bounded forward, with a growl of rage, right on the track of the enemy. It was easy following, and the next moment a cry of pain came from the darkness, as the dog seized one of the foe-men. This brought the band at bay, and the rescuing party were upon them. No quarter was asked or given, and it was a duel, man against man. Heloise stood in the midst of the fierce struggle, motionless with terror. Two of the enemy lay in the snow crimsoning it with their blood, and the others were about to fly, when one of them turned toward her and cried: "If I cannot have vengeance on you living, you shall die!" and raised his blood-stained tomahawk. Louis saw the uplifted hand, and springing forward struck an upward blow which did not arrest, but diverted it from the fair head at which it was aimed. Instead he received it on his own, and fell forward senseless. A yell of hate rent the air, cut short by the sword of John, piercing the heart of the savage. The faithful fellow, however, paid dearly for the effort, which left him uncovered, receiving a blow on the breast from a stone which would have felled one less strong. Before he could recover, he would have received another, but he was too delicate to manifest his feelings to Augusta otherwise than in congratulating her on her good fortune. "I will find your grandfather, if he is living," said he, "and gain his good will by returning his lost grandchild."

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SATURDAY, MARCH 30, 1893

Reconstruct Along New Lines.

Diodorus Siculus, a historian of Sicily, who lived and wrote some forty-four years before our era, giving histories of Egypt, Persia, Syria, Media, Greece, Rome and Carthage, in forty books, only sixteen of which have survived to our times, said the Ethiopians claimed Egypt was colonized from that country; that Osiris ruled the colony; that they carried the alphabet with them; their art of making papyrus; and their peculiar funeral customs.

Ethiopia, as known to the ancients, embraced all that region lying south of Egypt, now marked on our maps as Nubia and Abyssinia, including Soudan. The discoveries of Mr. Bent and wife only last year, among the ruins of Abyssinia, satisfied them that that country was originally peopled by Semites, who entered it at a very distant period, from Arabia; and they were clearly of the opinion Egypt was first peopled by a civilized race, who entered the country from the south, and intermingled with the native races. Their present purpose in exploring South Arabia is to confirm their opinions, if borne out by facts. The activity of archaeologists among ancient ruins gives assurance of wonderful revelations in store for the coming generation. The past must give up her records. The first grand step toward the truth will be to surrender all opinions predicated on so-called sacred literature, and start anew, from elementary principles. Heretofore, most of those engaged in research have been in the service of the church, or schools under its patronage, and have attempted to bend every discovery to make it harmonize with what has been received as revelation from heaven. The facts already accumulated are sufficiently multitudinous to justify a reconstruction of the entire past along new lines, without regard to the speculative views built up by theologians in the interest of a creed.

A Modicum of Sense.

Pope Leo XIII. expresses great love for America. He says he has instructed his people to make converts by orderly living, and by precept and example. If he would instruct his people to keep hands off from our institutions, and never raise a voice or do an act antagonistic of free speech, he would show practical good sense. In a government of the people free discussion must be tolerated to its fullest extent. The silly attempt to silence Col. Ingersoll, in October, a few days ago, made thousands of converts to his views. So every attempt to crush the ex-priests in their exposure of the confessionals and the unities, as in Savannah, adds multitudes of zealous recruits to the A. P. A. and truth and error clash. The right, therefore, rules will be victor.

Appreciated.

That article vii. of Prof. Johnson's *Famous Chapters*, writes an appreciative reader, "is worth more than a year's subscription to *THE PROGRESSIVE THINKER*." If such were his views, then he must have been still more indebted when he read article viii. Unlike the great mass of writers, Prof. Johnson has explored original sources of knowledge and is giving our readers the product of his investigations. As a learned, conscientious and faithful writer, he gives the public his best thoughts. Whether others shall arrive at the same conclusion with him or not, will thank him for his grand labors in the pursuit of truth.

Very Proper.

The Legislature of Pennsylvania, by vote of 151 to 26 in the House, has adopted a bill prohibiting the wearing of any religious insignia, or garb, by teachers in the public schools of that State. This is as it should be. Prohibiting from teaching sectarianism in the public schools, Catholic teachers donned garb peculiar to their religious order, and thus thought to preach by the color and out of their raiment.

God's Anger.

A clergyman died in his pulpit at Dayton, Ohio, on the 10th inst., while delivering his sermon. This, of course, in due process of nature, but had a spiritual or Agnostic lecturer died under similar circumstances, the religious press would have proclaimed it as God, to punish the offender for belief of his holy teaching.

Silence of the Monuments.

A late Christian writer in the *Edinburgh Review*, evidently wishing to reassure the faithful, set out to tell his readers of the wonderful strides modern research has made in confirmation of Jewish history. He seems to have had some qualms of conscience, however, and did not dare to bend the bow too far, so he closed with the following paragraphs, quoted verbatim:

"But it is necessary to be entirely honest in stating what the monuments do not record, and in estimating the character of the legends which we meet in cuneiform tablets. The Assyrians, like the Hebrews, believed in the under world of the dead, and in angels and messengers from heaven. They, too, had prophets and seers; they saw miracles and dreamed dreams. They told wonderful tales of miracles which the gods had wrought in the former days, though these never enter into the contemporary history of their victories. The Persians believed in ancient heroes who crossed great rivers dry-shod; in a prophet who received from God a Divine Law on the summit of the Holy Mount; and in other heroes at whose command the sun stood still in Heaven. We read of those things in the Avesta, and in later Persian works we read of a future Messiah, of a Resurrection of the Just, of a time of trouble, and of future triumph for the pious. The cosmogony of Persia is not the only point of contact between Hebrew and Aryan beliefs. The figure of Satan, which appears in the Bible only in works of the Persian period, formed a most important element in the Magian religion.

"The monuments have as yet told us nothing of an Eden, or of the Fall of Man; but they have transformed the infant hero Moses, floating in his bulrush cradle, from the Nile to the Euphrates; and this story is also found in the *Zendavesta* at a later date. No monuments as yet speak of the Exodus; no records of Moses, or David, or Solomon have been found. The earliest known notice of the Hebrews (unless they appear in the *Tel el Amarna* tablets), belongs to the period of their later kings. It is from their own monuments in the future we must hope to learn more. The cuneiform tablets and the Moabite Stone show that not only was Jehovah the sacred name among Hebrews in the ninth century B. C., but it was also widely used in Syria and Assyria from about the same period.

"Nor do the monuments help to explain difficulties in the Old Testament where these are internal. The chronological errors of the Book of Kings (as they may be justly called on the evidence of self-conflicting statements), may easily have arisen in copying, during the lapse of centuries; but the historical difficulties of some of the latter books, especially Esther, Daniel, Ezra and Nehemiah are not so easily explained.

"That Moabite Stone was shown in these columns, a week ago, to be in all probability a villainous fabrication. That *Tel el Amarna* tablet gives no reference to the Jews; and it is only by false renderings of a single line of cuneiform inscriptions has been forced into Christian service. Joe Smith's gold plates, from which he alleged the Book of Mormon was translated, can be more fully relied on in support of the antiquity and authenticity of the Holy Scriptures than can any monument of the past, so far as yet discovered. Had Joe belonged to the priestly order, and been backed by the priesthood generally, and sustained by the resources of the church, in all probability his sacred revelations would now be received as inspired, and the martyred revelators would now be on the road to beatification and canonization—events which could not occur until he was fifty years dead.

The Magnanimity of David.

We wish to inquire most emphatically, do priests purposely misrepresent when they pronounce eulogies on the barbarians whose names figure conspicuously in Old Testament literature? Do they suppose the people do not read, and can be eternally duped by pulpit utterances? These queries were incited by reading a report of a discourse by Cardinal Gibbons, at the cathedral in Baltimore, on the 3rd inst. It abounded in statements of which the following is a specimen:

"In David you have a conspicuous model of tender piety toward God and of magnanimity toward an enemy." David's "magnanimity towards his enemies" is well revealed in the 108th Psalm, credited by the righteous to him. He begins by telling how vilely he has been outraged by his enemies. He had told a shameful story of himself in the 35th Psalm, representing he was filled with a loathsome disease, the product of his foolishness, and that his enemies were lively and strong. This is the way he implores God, and shows his great magnanimity to his enemies:

"O, God of my praise... set thou wicked man over him, and let Satan stand at his back... Let his days be few... Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds and beg; let them seek their bread out of desolate places. Let the extortioner catch all he hath; and let strangers spoil his labor. Let there be none to extend mercy to him; neither let there be any to favor his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of the fathers be remembered, and let not the sin of his mother be blotted out."

But, it is urged, the magnanimous David only prayed God to afflict his enemies. Follow the robber chieftain as told I. Sam. 12:29, 30, 31:

David, with his people, marched against Rabbah, fought and conquered. He took the king's crown of gold and precious stones from his head, and it was set on David's. Then:

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he to all the cities of Ammon."

But David was magnanimous, says the Cardinal, though it is very possible his savage cruelty inspired the Inquisitors to engage in acts of torture.

STIRRING EVENTS AT "THE HUB."

MOSES HULL.
He Is Stirring the Spiritual Waters of Boston
And Creating a Great Commotion.

The Signal Failure of His Distinguished Enemy to Down Him.

TO THE EDITOR:—After having spent near three weeks in Boston, I do not know but that I have found out near enough "where I am at," to report. Boston is my old "stamping-ground," and I had not been here more than six hours until it seemed that I had not been away more than six weeks. Boston is a staid place; it does not change as rapidly as the village of Chicago does.

Although everybody that I met seemed more than glad to see me, I went to Berkley hall with feelings of apprehension for I had learned that an enemy had been "sowing tares" with the hope of ruining a society which she could not rule. To this end, circulars had been distributed, and numerous private letters written to influential members. The letters urged them to keep away from the meetings, and to use their influence to keep others away. My fear was not that she would or could injure me, but that she would injure others, by influencing them to stay at home. But the saying, "one sinner destroyeth much good," was not true in this case. If even one stayed away, I have not yet heard of it. The fact is, the serpent in this egg was so weakly hatched; it could be seen, full shape, if not full size. I was astonished when I got to the hall, to see the "rabble" that had assembled. (Mr. Editor, put that word *rabble* in quotations; it is the word applied by the ex-pastor to her flock, which regularly meets in Berkley hall to learn the truths of Spiritualism.)

I wish you, Brother Francis, and about fifty thousand of your readers, could have looked in upon that audience; you would really have supposed that it was composed largely of decent people! The only times when I have seen the disposition to act in the least like a rabble, was a few times when I had talked them nearly to death. I proposed, out of pure pity for them, to stop, and they, that is, the worst ones, would shout, "go on!" I forgave them for that; one could not expect much better.

All "goats" and "sarkisms," as Artemus Ward called them, aside, I never met a finer audience, of more intelligent or better-looking ladies and gentlemen. As I looked over that vast audience, and could see in it the familiar countenances of over a hundred old veterans, many of whom I supposed were enjoying meeting with the "great majority," I found it almost impossible to restrain the tears of joy.

I wish you had the space and I the time to put down a long list of their names; but that is out of the question. Suffice it to say that so large an audience of old veterans had not been seen in any one audience in Boston in many years.

As Dr. Storer, well-known and revered by everybody, a man who has devoted over forty years of his life to the advocacy of Spiritualism, has been very close to death's door, I must make an exception in his case. He had not been to meeting in many months before, but he was there; and, though the connection between his brain and vocal organs has been so disrupted that he is temporarily unable to make his organs of speech serve him, as formerly, yet he is on the platform every time. He has presided at Onset, and over the Veteran Spiritualists' Union, and other Spiritualistic gatherings, so long that he is never allowed to sit in an audience in any other place than on the platform. I said the Doctor can talk but little, that is true; but his mind is as clear as it was when his voice and tongue blended in sweet harmony in behalf of every reform.

Now that I have broken over and mentioned Dr. Storer by name, I must mention old Brother B. F. Hatch and his good wife. Brother Hatch was considered a kind of veteran in the cause when I first preached Spiritualism here, over thirty years ago. He and his venerable wife had not felt able to attend meetings before since the season opened, but every Sunday finds them in their place, looking about as young and vigorous as they did in the early sixties.

Well, there are many Spiritualist meetings in Boston, and I have been urged to attend all of them. I first thought I would try to get to each of them as often as once, but I found it impossible. I doubt whether I can now remember all I did attend. The first Sunday I went, immediately after my first lecture, to the lyceum, which meets just across the way, and talked to the little and big ladies and gentlemen who assemble there. They seemed to enjoy it, and so did I. Then at 5 o'clock I went to hear Mr. Ghandi, the learned Hindu, talk in Mr. Ayer's Spiritual Temple. If there were any Christians in this large audience, they undoubtedly learned something. I wished, as I listened to him, that the barbarians could send a few more missionaries over here, to enlighten and civilize our Christians. The Temple itself is a great institution. I will not attempt to describe it. I will only say it is magnificent; and it makes the average Bostonian think Spiritualism has come to stay. I was introduced to Mr. Ayer, who presided on this occasion. He seems a much more than ordinarily intelligent and genial gentleman.

Mr. Keeler, of Washington, has been holding seances in the Temple, before thousands of people. His seances convince a few, and confound the multitude. Many go away saying: "I don't know what it is, but dogged if I believe it is spirits."

I attended the "Helping Hand Society" one night; the "Veteran Spiritualists' Union" one night; the "Ladies' Industrial Spiritualists' Union" one night; and the "Spiritualists' Ladies' Aid Society" one night, at every one of which I had to make a speech. Besides that, I have attended receptions and receptions, until I have almost longed for

them, I got entirely over my scare. Why, Mr. Editor, in spite of these big bills, and in spite of all I can do, I am going to do a great deal of good and make some money out of that book.

Forgive the length of this letter, and I'll—well, I'll do it again.
BOSTON, MASS.
MOSES HULL.

WORTH CONSIDERING.

Man Has Three Brains.

BY PROF. J. S. LOVELAND.

TO THE EDITOR:—In *THE PROGRESSIVE THINKER* of February 23, I find an article by W. F. Ball, asserting that man has three brains. This article deserves more than a mere cursory reading. It needs to be carefully studied. There are some positions which may need correction, but the main trend of the article is along the line of most important truths. Instead of calling the solar plexus the abdominal brain, I prefer to term it the organic brain, or the brain of organic life, as the development and continuance of that life depends upon its action. Many years ago, I discovered that the solar plexus was the central brain of organic life, and in lectures announced it. I also discovered that the action of this brain and the correlated ganglionic system of nerve substance, furnished, when understood, the rationale of all forms of mediæstic manifestations.

In my lectures on mediumship, issued in 1889, are very fully set forth the functions of the organic brain. To show my recognition of the brain function of the plexus and the related ganglionic system, I will quote a few paragraphs from that work. On pages 39 and 40, I say: "There are two grand divisions of nervous tissue; we might almost say three. There are the nerves of special sense, having their origin in the brain proper; and the nerves of motion, originating from the continuation of the brain in the spinal marrow; and the ganglionic system, or the nerves of organic life, the principal brain of which is the solar plexus."

On the forty-first page I say: "The location of the solar plexus, the principal brain of the system, behind the stomach, and in such direct proximity to stomach, liver, lungs and intestines, shows its intimate relation to the functions of organic life."

On page 197, where discussing the question of vital energy, I say as follows: "These ganglia, as well as the solar plexus and other plexuses, or network masses of these same nerves, are so many reservoirs or storehouses for the life-force. We frequently speak of taxing the reserved energies of the system. These numerous brains, for brains they are, constitute the depositories of those energies."

These quotations will show Brother Ball that for years I have been delving in the mine he has so successfully worked.

But there is one point in this article where I think he has made a great mistake. He assumes that the cerebrum is a battery for the evolution of the electro-magnetism of the system. Most certainly there is nothing in the composition of the cerebrum to warrant such an inference. On the contrary, the conclusions of eminent scientists point us to the stomach, liver, lungs, etc., as the great central battery of our organism; and that the cerebrum is the depository of the most refined magnetism, or nervous vitality; that which is used in all the voluntary motions of body and mind. Crude electricity is evolved by chemical action, and human electricity, or nerve aura, by the chemistry of the digestive and cognate processes. The arterial vitalized blood, which reaches the arteries, yielding up its life-energy in every inch of its progress. What becomes of that subtle energy? Those filaments of the organic nerves, which, as Brother Ball says, run parallel with every artery, have caught it, and conducted it to the great organic center, the solar plexus, where, and in the ganglions of the system, it is temporarily stored. But there refined, part of it goes to the mental brain for the highest uses of the thinking ego.

But the most important of my discoveries was that this organic center is the brain of the sub-conscious mind—the automatic—the sub-conscious selfhood. And it has been with no ordinary pleasure that I have watched the persistent investigations of the psychical researches in the field of the sub-conscious, or as Mr. Myers terms it, the subliminal consciousness, yielding, as they have, confirmation of my previous discoveries.

So far as I have noticed, the psychic researchers have failed to see that their subliminal consciousness has a brain of its own as real and potential as that of the intellectual consciousness; in fact, more so, for the intellectual brain is dependent for its supplies upon the prior acting of the organic brain.

There is a world of meaning in that word solar, as affixed to plexus; for, as the sun is to the planetary system, so is this sun plexus to the human system. It radiates the life-energy of every organ and function of the physical organism during the day in harmony with the sun; but at night withdraws most of that influence within to carry on the processes of organic life, especially the work of assimilation and the repair of wasted tissue.

The intellectual—the thought-life of man—is evolved from, rests upon the organic, and the organic brain is as necessary to the evolution of all mental concepts as the cerebrum itself. Lowell has well said that "all thought begins in feeling." But it is not that feeling of which the sensor nerves take cognizance. They have no appreciation of the true or the false. Every center of energy is impinged upon by the vibratory impulses of every other center.

The organic brain is the receptive center of man, where these impinging vibrations strike and create the negatives of thought or feeling. These thought negatives are brought out in the mental consciousness as ideas, concepts or thoughts. In reality, ideas, concepts, thoughts, are the interpretations which the cerebral consciousness gives to the "basic feelings of the organic or sub-conscious life. Pausing, for I cannot conclude, I will only say that we have here the golden key which will unlock the mysteries of all religions—solve the philosophic problems which have vexed the ages, and irradiate the sciences of to-day with a resplendent light.

PROF. J. S. LOVELAND.

Blind Tom, the idiot pianist, remembered nearly 4,000 compositions.



GREAT
ATTRACTIVE
COMBINED
IN
ONE PAPER!

"The Night the Light Went Out."

This is a remarkable story; it is sensational; yet it is in all respects true. The lady who figures as the principal character in the story has lived in this city, and is well known. She is still alive, notwithstanding some remarkable episodes in her life. The story exhibits in a marked degree the unparalleled rottenness of some of the Catholic priests—no crime being too great for them to commit. The story is fascinating throughout. The seven chapters which it contains are combined in one paper of *THE PROGRESSIVE THINKER*. Besides the story, this paper contains the following articles: "The Romish Octopus; It is Winding Its Poisonous Coils Around Washington, D. C." It is full of startling facts.

This paper also contains that remarkable poem: "Saint Peter at the Gate." There has been an immense demand for this poem. It is amusing and suggestive.

The article, "The Roman Octopus in Offices," contains hints with which every patriotic American should be familiar.

"Nuns Buried Alive—Monasteries and Convents Where Those Alive Are Entombed," is another article in this paper which will excite attention.

Moses Hull's lecture on that remarkable man, Thomas Paine, which is published in connection with the story "The Night the Light Went Out," is replete with suggestions and valuable facts. All should read it.

The last article, however, is the most thrilling, which appears on the 8th page of the paper, and was written by H. Rider Haggard, on the "Immuring of Nuns."

Now comes our extraordinary offer. We will continue to receive New Departure subscribers, but are compelled to change our programme somewhat, on account of not being able to send any more back numbers of Hudson Tuttle's remarkable story, as previously announced. Now, any one who has never taken *THE PROGRESSIVE THINKER*, or those whose names have not been on our list for several months, can avail themselves of this offer: *THE PROGRESSIVE THINKER* will be sent to you for three months for FIFTEEN CENTS, and also the remarkable paper alluded to, containing that highly interesting and sensational story, "The Night the Light Went Out." This offer will continue until the first of April.

Those who are now on our list of subscribers, or any one renewing, can have the paper containing the story "The Night the Light Went Out," together with the poem "St. Peter at the Gate," and the other articles mentioned, for a two-cent stamp. There are thousands who will want "St. Peter at the Gate."

This extraordinary offer is made in order to extend the circulation of *THE PROGRESSIVE THINKER* into places where it is not now read, and thereby make the people familiar with our New Departure. It is made at a sacrifice to the publisher. No one can renew a subscription at this price, but must pay the regular price of the paper, at the rate of one dollar per year.

Sensitive on the Subject.

Having taken much interest in the late controversy between Dr. Peebles and others, it appears to us that one or two important points were but partially noticed, and this is our excuse for recalling the matter. The question is: Is the Catholic church, whose head is supposed to be at Rome, antagonistic to the liberties of the republic? Dr. P. has occupied eight columns of *THE PROGRESSIVE THINKER* with prose, poetry and quotations, on the negative side, and the principal evidence he introduced was the personal character and lives of a score or less of prominent Catholics, with the individual views on the subject of some of them. We hope they are sincere and that there are many whose patriotism would be stronger than their religious ties, yet that does not dispute the uncontradicted testimony of Rev. Charles Chiniquy, Professor George P. Rudolph, Rev. Mr. Slatery, Rev. McNamara, Marguerite St. Omer, and others whose utterances are familiar to the readers of *THE PROGRESSIVE THINKER*. Even the reverend Catholic quoted by Dr. P. admits the possibility of a conflict between some edict of the Pope and the Constitution.

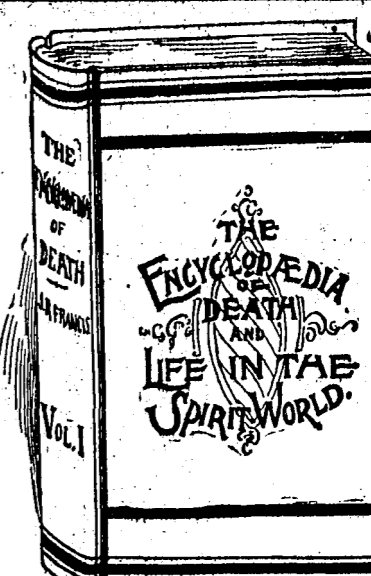
The Doctor has unrivaled skill in steering his craft around dangerous points; but we object to being placed in either of the two classes into which he divides the people of this country: "Respectable, honorable, conscientious Catholics, and hypocritical, licentious, Breckinridge Presbyterians."

All who do not accept his conclusions as final he calls "bigots," and as one of the articles of faith of the Episcopal church reads: "I believe in the holy Catholic church"—we cease to wonder that our Episcopalian friend is sensitive on the subject.

O. P. HITCHINGS.

Winfield, N. Y.

Thought is the property only of those who can entertain it.—Emerson.
There is an idiom in truth which falsehood never can imitate.



THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the *Encyclopedia*, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to *THE PROGRESSIVE THINKER*, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the *Encyclopedia of Death, and Life in the Spirit-World* is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the *Encyclopedia* for 50 cents.

The *Encyclopedia* contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to *THE PROGRESSIVE THINKER*, and is almost an actual gift to them.

Remember, please, that *The Encyclopedia of Death, and Life in the Spirit-World* is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your *Encyclopedia of Death, and Life in the Spirit-World*. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

D. D. Glass, a most excellent medium, says: "Vol. I. of *The Encyclopedia of Death, and Life in the Spirit-World*, has been received. I deem it one of the most wonderful books I have ever had the privilege of reading."

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read *The Encyclopedia of Death, and Life in the Spirit-World*, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

The Encyclopedia of Death.

I have read with the keenest interest and pleasure your late work, "The Encyclopedia of Death, and Life in the Spirit-World," and I am glad to say that I believe a perusal of its pages will serve as a beacon-light—a very star of hope—to millions who yet dwell in the wilderness of doubt and fear in this life.

O. W. BARNARD.

The Encyclopedia of Biblical Spiritualism.

The *Encyclopedia of Biblical Spiritualism*, by Moses Hull, is now ready for delivery. It will prove a valuable acquisition to the literature of Spiritualism. Every Spiritualist should have it. Price \$1. For sale at this office.

Castle of Faith.

An inquiry by a gentleman of his aged friend: "Are you still in the land of the living?" received the response: "No, but I am going there. This world is the shadow; heaven is the reality."

Anniversary Reports.

Do not delay them, but send them in immediately after your meetings close—as soon as possible.

The Forty-Seventh Anniversary.

Remember, please, that a collection will be taken up for the National Association on that day. Let it be a large one. Let every friend of the cause contribute something in its behalf. The Association, through the criticisms in *THE PROGRESSIVE THINKER*, will finally be so molded that it will be all that is desired. If, however, it is to be allowed to "drift" without being criticised, it will soon lose prestige and become fossilized. The National Association is simply the first-born of Spiritualism, and will come out all right if its status is freely criticised. It may need "spanking" occasionally. Again we say, contribute something on anniversary day towards its support. We will put in the hat \$5.

He hath a poor spirit who is not planted above petty wrongs.—Feltman.
Many a man's tongue shakes out his master's undoing. Shakespeare.

Well-arranged time is the surest mark of a well-arranged mind.—Rousseau.
The generous heart should scorn a pleasure which gives others pain.—Thomson.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Lovely concord and most sacred peace doth nourish virtue, and fast friendship breed.—Spenser.

Many people, with the notion that nature ought to take care of herself, allow a cough to plague them for weeks and months. Whereas, if nature were assisted with a dose or two of Ayer's Cherry Pectoral, the cure might be effected in a very few days.

THE IMPORTANCE OF THE LYCEUM.

THE LYCEUM.

The Ethical Training of the Young.

Views of Mrs. Emma Rood Tuttle, Author of "Lyceum Guide."

"Then Spiritualism has a system for the instruction of its young," you exclaim. "A Sunday-school distinctly its own."

I answer, yes; an elaborate, angel-given plan, which is denominated the Progressive Lyceum. It is the pride of all liberals, of whatever shade, and an honor to the nineteenth century. It is the strongest work in the modern reform, and may well be called a peerless achievement for juvenile training. It is the child of evolution, and meets all demands for producing strong, intellectual, moral, spiritual, humane men and women from normal children.

The primary aim of the Sunday-school movement was not on the line of theology. Robert Raikes, in England, organized a movement for Sunday instruction to the paupers, which was most educational, although they, in the scarcity of books and subjects, learned to read and recite from the catechism. The object was to help to civilize the common people. This he stated to the Queen when admitted to a Sunday-school, and received her encouragement and approval, which gave impetus to the work, and many schools were formed. Teachers were hired and men were paid double wages over the women for the same labor in teaching.

Soon the church began to look askance at the Sunday-school, because secular instruction was given to the pupils, and declared that to be a desecration of the Lord's day. So they endeavored to own hands, allowing only Bible diet to be served out to the hungry children. And that is kept up to this day in church Sunday-schools. It is over one hundred years since the first American Sunday-school was organized in Philadelphia.

I wonder if Christians know and will admit, that they are probably indebted to that "abhorrent French infidel," Rousseau, for the start toward the Sunday-school movement; to Rousseau, who started the world by declaring, "All men are born equal; property is a crime; the soil belongs to no one; and the fruits of the soil to all alike; monarchy is tyranny and religion superstition."

He afterwards wrote "Emile," in 1762, which became a leading book in education. It was widely circulated and popular, its moral tone and excellent lessons being in striking contrast with the immoral life he led.

His book proved an inspiration to Bascom, a German reformer, who aimed to realize Rousseau's system and to render science attractive by pictures and natural objects, instead of filling young minds with abstract subjects. He achieved great influence.

Pestalozzi, a Swiss, was also inspired by Rousseau's "Emile"; he enlarged and did splendid educational work, from which our own educators draw copiously.

These men, as was also Robert Raikes, were contemporary with Rousseau, and as he was their inspirer and fashioner, to him belongs the honor of having given the first grand push toward the Sunday-school movement, which has grown into such magnitude.

The first Sunday-schools in England held three sessions a day, and the women teachers received wages for their work. Now we all have only one session a day, and the labor is one of love. There is no longer "something in it," financially speaking, for teachers; but the results are far-reaching and of inestimable value to the young, if the schools are properly conducted.

"But," you ask, "what is a Progressive Lyceum?"—"The Spiritualist Sunday-school."

I cannot answer more clearly than to take a page from my text-book for use in these schools. "The Lyceum Guide," wherein explicit directions are given for organizing and conducting them, and the objects and methods of the Lyceum are explained. I therefore beg leave to answer your query in that manner. From page 14 I clip a Golden Chain recitation, designed to make the pupils fully understand their efforts:

What is the Lyceum?
The school of a liberal and harmonious education.

What is its object?
The unfolding of all the faculties in their due order and degree.

How is this attained?
By first removing all obstacles to self-development, and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.

What are the two great divisions of its study?
The physical and the mental nature.

How does it accomplish physical education?
By a series of calisthenics, arranged so as to exercise every portion of the body.

In what way is mental advancement obtained?
By such instruction as calls forth the reasoning powers of the pupils, through judicious information and careful discussion.

How are the artistic sensibilities appealed to?
By the badges, standards and banners, with graceful marching and exercises.

Of what use are the recitations and responses?
They embody, in poetry and prose, choice expressions of great minds—the truths, thus impressed upon the memory, awakening the understanding and gladdening the heart.

What is the chief principle of our system?
Harmony.

What is its particular manifestation?
Music and singing, in which our unity of feeling and purpose is at once symbolized and expressed.

What is the inevitable accompaniment of all our exercises?
Pleasure. That which is right is always delightful to the healthy spirit.

Which office is the most important?

That of the leaders, since upon them devolves the responsibility of directing and encouraging the young, whose plastic minds are susceptible to every breath of influence.

Recall the duties of the children. Punctuality, order, attention, diligence and earnestness, subordination and obedience, kindness and self-restraint.

What distinguishes the lyceum method from other modes of tuition?

Its recognition of the intellectual rights, freedom and conditions of the young; its comprehensiveness, variety and tolerance; the scope it gives to individuality, and its perfect accordance with the laws of nature.

What is its most characteristic quality?

That it teaches a religion of reason, a creed without dogmas, in a ritual whose only laws are beauty and truth, and whose sole end is goodness.

What is its glorious aim?

The spiritual, moral and intellectual elevation of its members, and, through them, of the world at large.

In other words, we impress upon all pupils that it is their duty to make just as great men and women of themselves as their size will permit. They are encouraged to think, ask questions, demand reasons for certain requisitions, and their opinions are to be thoughtfully considered and weighed.

I was at a revival meeting in a Congregational church a few evenings ago, and the evangelist, Rev. Fred, of Oberlin, told a story from his own experience. He is a little, meek individual, with reddish-brown hair, and "ginger in his eyes." His subject was "Law and Grace," and he was speaking of family government and advising the most unquestioning obedience to family law. He had always enforced it; it was right. The God of Moses did so when he said the man who picked up a few sticks on Sunday should be stoned to death.

On one occasion his little 2-year-old baby was toddling around the drawing-room and laid a book down on the carpet. He told the little fellow to pick it up and bring it to him. The baby looked at him, ducked his head and said: "Nyah."

"Poor little fellow! He could not talk; he did not know what 'pick up' meant; nor what to do, so he said blankly: 'Nyah!'"

The reverend father took it for sauciness, and repeated his command. "Nyah!" said the baby. He could not get it through his little head.

For two long hours that great evangelist punished his own little baby to make him bring the book to him and get that "nyah" out of him.

And then he said he considered it the most Christian two hours' work he ever did. A Spiritualist would not agree with him.

Spiritualism does not recommend whipping the "nyah," or protest against blind obedience to the system. The safest, most reliable persons are those whose reason precedes action. It follows that if we evolve such individuals from children we must allow them also to reason before acting. We must guide and educate, but not suppress reason.

Let me tell you a story of a bright lad, a student at Beuchtel college, whose parents have trained him on the lyceum plan. He is allowed to think for himself, and draw his own conclusions, after receiving all the light he can gather from their larger experience and culture.

He attended a revival effort, and the preacher took it upon himself to show how inadequate every other short of orthodox religion is in times of trouble and emergency. It was shortly after the Serbia case as near going down.

He said that "Bob" Ingersoll was aboard her in that hour of perilous extremity and that he fell on his knees and implored God to save him.

When the lad reached home after the meeting he thought the story about Mr. Ingersoll very improbable—not at all like the man. He missed over it, and finally decided to write and ask the great infidel about it. As soon as the mail could bring a reply it came:

MR. FRED FISHER—Dear Sir:—I was not on the Serbia. I have not crossed the ocean in twelve years, and the whole story is an old chestnut. Yours truly, ROBERT G. INGERSOLL.

The Progressive Lyceum is a strong ally to higher education, and makes it a part of its teachings and most earnest efforts. It is a wide departure from the old idea that animals are only animated machines, created for man's convenience, and not susceptible to suffering in such degree as are human beings.

Truly, knowledge is the angel which unchains our virtues and makes us just to the world and to the lower animals. There is grave need of action, and it is time men and women aroused from the insularity of indifference into which they seem to have fallen.

The efforts to teach physiology and biology in our schools by actual experimentation on living creatures in the presence of pupils, is brutal and dangerous, as well as unnecessary, and needs decisive attention. Americans are aping German and French methods, to the disgust and alarm of prudent educators.

The one great object in lessons in school physiology is to enforce on the minds of the pupils lessons of hygiene, not to make vivisectioners or dissectors of them. Yet many of our leading colleges devote stated hours each week to allowing the students to experiment on living animals without limitation as to the pain they cause.

Do the ladies who decorate their bonnets with dead birds, or portions of

them, realize the extent of the bird-murder to which they lend their patronage? Do they know that the birds are many of them killed during the breeding season, because their plumage is more beautiful then, and they young brood left to starve and die unaided by the dead mother, that they may wear her plumage? Yet this is true.

There is so much need of special minute instruction in small things that we urge giving at least one Sunday in four to work for this object. Let me illustrate:

We have in our employ a bright German boy. One morning when the thermometer was below zero I sent him out to hitch up the horses. "Be sure, George, to take the frost out before you put them in the horse's mouths."

"I will—I never forget dot! I dried it myself once. Ven I was a leetle boy in Germany, von cold morning a man told me: 'You go out and wrap your tongue around dot iron rod on der gate and you will hear der devil sing!' I like music—I vent. But mine Gott! My tongue froze fast to the iron, and mutter brought varm water to thaw it, but the skin was left on the iron ven I got loose. I could not hear der devil sing because I screamed so loud myself! I could not eat without pain for many days. So I know how frosty bits make horses' mouths feel, and I never forget to take the frost out."

So much is to be told to children that they may not thoughtlessly inflict torture, that the importance of special time and work is apparent. Spiritualism recommends humane education as a safeguard against crimes of violence, and a spirit of lawlessness, which has grown alarmingly in the last two decades. Dangerous conflicts between capital and labor are threatened constantly. They must be settled in one or two ways—mercifully with ballots, or brutally with bullets. Those who will bear the heat of the battle are in our schools to-day, and are educating them. The quickest and surest way of reaching the masses and leading them to settle political and social troubles in merciful ways is by speedy and widespread humane education. Spiritualism is endeavoring to place its young soldiers in the army of mercy and not in the army of cruelty. This is one special aim of the Progressive Lyceum.

No child who is taught according to the doctrines of Spiritualism can disrepute itself, as it must if it taught that it is totally depraved, and there is no good in it except through the saving grace of Jesus.

Children are made to feel that they are reservoirs of infinite possibilities; that the best preparation for another world is a correct life in this one; that they should face upward and with glad hearts go forward to realize their heritage, which is immortality.

EMMA ROOD TUTTLE.

THE OLD BLIND PIPER.

I have piped for you, my children, I've piped the whole day long, But none of you would listen to the old blind piper's song.

Till May—the bright-eyed damsel, the blue-eyed laughing Spring, Came tripping o'er the meadows to hear the piper sing.

Then leaning her white elbows upon the piper's knee She said: "O, grandpa piper, pipe one sweet song for me."

"O, pipe for me the murmur of the brooklet in its flow, That bubbles through the meadow where the bright-eyed daisies grow, And pipe the song of the blue bird, the robin and the linnet, And I, good grandpa piper, will beat the time and sing it."

Then sang she gleeful music that echoed through the trees, While tap, tap, tap, her little foot kept time among the leaves.

Her lips kept gaily singing, but tears dropped trickled down From out her cloud-fringed blue eyes upon my hand so brown.

Then I, the old blind piper, heard May-Spring gaily sing— But others said: "The breezes are murmuring—passing by— She ceased her warbling bird-song as evening hurried past, While she, as I the piper, still sat upon the grass."

Then in my hand her fingers crept, gently as a child's— She questioned of the seasons (I'm sure she must have smiled): "Tell me, O grandpa piper, why must the flowers die, and the meadows, where all the violets grow?"

Why must the fair queen, Summer, pluck all my op'ning flowers To weave into her girdle, or deck her fragrant bowers?"

Then from beneath my mantle I drew a little book— The green-leaved page of nature, and bade her sit in look: See how the rolling seasons, the Spring-time and the Fall, Were governed by the hand of Him who doeth good to all.

How gentle, youthful Springtime, with all her smiles and showers, Must give to coming Summer her wealth of op'ning flowers.

She read in deepest silence those pages, one by one, Then raised her tear-wet eyes to ask what Summer would have done.

If I had closed the expanding buds of violet, rose and tree And opened not the flower cups of the fruit that is to be?

I leave my buds to Summer; she, too, must have her day, And when the Autumn cometh, she, too, must pass away.

Then pipe your notes, O piper, and I will trill my song, For bird and bee and blossom to me doth yet belong.

The little blue-eyed violets, the tiny mosses green, Belong to me, the Springtime, and not to Summer-queen. Ah!—bye and bye the winter will wrap them up in snow And send my violets to me, in the sweet Springtime, I know.

And I shall never lose them, 'though seasons onward roll; No summer heat shall blight them, nor winter's frost nor cold— The violets and the daisies and all the flowers I love Shall live, and grow and blossom—in the Summerland above.

And you, good grandpa piper, shall see the flowers your sweetest music in lands beyond the tomb.

A. E. CULVER.

SOME SUGGESTIONS

About Mediums and Cabinets.

TO THE EDITOR:—It ought not to be impossible to construct cabinets and medium seats which would afford protection to mediums, while giving satisfaction to investigators; and the suggestions for such a necessity were awakened by reading of the troubles of a medium in France recently. Had such a cabinet as the one herein described been used, such difficulties would have been avoided. Mediums should be protected while knowledge is being sought by or through their mediumship, and at the same time, the conditions could be such as to preclude the possibility of fraud. As to the latter, all honest mediums are fully as anxious as investigators can be—at least such has been the uniform experience of the writer, to whom such mediums have applied for aid in devising more stringent methods to secure the physical impossibility of fraud.

THE CABINET.

To begin with, the cabinet should be made and owned by the local spiritualist society, each society for itself. Churches furnish the pulpits, and is not the cabinet a spiritualist's pulpit? Not only the cabinet, but a suitable hall for it, and for the meetings of the spiritualist society, should be the adjuncts of every principal city, and Spiritualists should hail with joy the coming day when this will be so.

Make the cabinet of perforated sheet-metal, one-fourth of an inch thick, with one-fourth-inch holes, not much more than one inch apart. As to the size of the cabinet, let that be determined by the judgment of a committee, say two by five feet, or three by six feet. The bottom plate need not be perforated, though it may be, and it should be four or six inches above the floor. The door, front and sides, should have a sharp-pointed spike, with its base firmly riveted in every alternate hole. The back plate, of course, needs no spikes. The spikes should be from one inch to one and one-half inches in length, with the sharp end outward. The use of these spikes is that a spirit-grabber, when he grabs a materialized spirit, may form a correct estimate of the force with which a spirit shrinks back into a medium during dematerialization, the locked door protecting the medium, while the spikes would remind the grabber of something tangible, at least.

Attach the door by two or three strong hinges, well riveted. Let the door be fastened as follows: Rivet along its centrifugal edge, at proper intervals, five staples, so placed as to be in juxtaposition (when door is closed) with five similar staples riveted to the door-face. Then let the investigators furnish the five padlocks, selecting best makes. themselves locking them, and retaining the keys.

The advantages of such (or similar) cabinets are numerous, and obvious to all concerned. To the medium it offers safety from violence, and from having their apparel torn in shreds by a mob; and although it may not avert the shock of sudden light-striking, it will, in connection with the spikes, give spirit-grabbers a taste of the same medicine. And now, a word as to other conditions:

While the examining committee would, of course, exclude all wigs and makeups from the cabinet, and indeed ought to dismiss as spurious all pretended mediums having such things in their possession, without even admitting them to the cabinet, still, what manifestations could be made with them, from the inside of such a cabinet?

Another thing: The spirit-grabber ignores the formation of a materialization from the medium; regardless of the fact that the sudden retraction of the materialized spirit back to the medium may give the medium a violent shock, the grabber reaches for the spirit, expecting to catch the medium. Now, if he does catch the medium, under above conditions, outside the cabinet, he has demonstrated something more wonderful than materialization, namely, the transference of flesh and bones through metal; while, if he grabs a materialized spirit, instead of the medium, he will get an experience that will keep his memory green, without having to maltreat the medium.

If a steel or iron cabinet interferes with the exercise of the medium's powers, then use perforated brass plates; if brass will not do, use two-inch seasoned oak, but use five to eight padlocks, and retain the spikes.

Mediums should not be abused; investigators should not be evaded, or baffled, while the exact truth should be ascertained and proven beyond all peradventure. Surely a cabinet can be devised which will forever set at rest the vexed questions which lie, seemingly, at the very door of investigation, and threaten with obliquity both mediums and investigators. The above plan, or some modification of it, ought to solve the difficulty.

If the Davenport brothers had possessed such a cabinet, what troubles and tangles they would have avoided—what doubts and cavillings! There is but little use in tying mediums, especially with such rumples. Experts can get out of them, and get the truth. It is now clear that tying with thread, and then sealing, prevents the possibility of successful fraud; but the mass of the people do not realize the reason why. Fraud is found everywhere in these modern days, even as in the olden time. A man pays a thousand dollars for a diamond ring; its genuineness is certified to by unquestioned authority. No fraud there. The ring is found to be a trifle too small for the wearer; it is taken to a reputable jeweler for enlargement. He puts it in the hands of a workman who happens to have at hand a fac-simile of the stone in paste. The temptation is too great, and away she goes and gets her ring. 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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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NO. 280

PROMINENT CHICAGO CLERGYMEN GIVE THEIR VIEWS ON DEATH, HEAVEN AND PUNISHMENT.



AFTER death, what? Does the soul enter at once upon its permanent future state, or is there a sort of ante-chamber to the worlds beyond the grave, where the departed spirits await the day of judgment? Or does the soul enter at death upon a dreamless sleep that only ends upon the resurrection morn? Having attained the condition that is to last throughout eternity, what will be the occupations, if any, of the soul and what will constitute the bliss that mankind, since the beginning of the world, has believed will be the lot of the righteous? And on the other hand, what will be the nature of the punishment to be meted out to the wicked?

The Sunday Tribune prepared three questions covering this subject which have been propounded to a number of the leading ministers of the city. Most of them have answered at length. It may be interesting to compare the answers with the ideas of men who lived a hundred years ago as recorded in books. Not one has been found in the city to express the belief in literal hell fire for the wicked or literal crowns and harps for the righteous.

The questions on which the ministers were asked to give their views were:

1. What constitutes the soul immediately after death?
2. What constitutes the joys of heaven?
3. What constitutes the punishment of hell?

Some of the ministers replied in writing, others preferred to express their opinions in interviews. Here are the answers:

DR. H. W. THOMAS.

DR. H. W. THOMAS of the People's Church: "We may reasonably suppose that going out of the body makes no change in the soul. Self-consciousness is not affected; memory, reason, love are the same. And we must suppose the real being has the form it had on earth—a spiritual body and what corresponds to sight, hearing, and speech in this world. There is no reason to believe the body will ever rise again. The spirit has its own body: Death is resurrection, rising, standing up in the new life. The early Christians lived in a vivid realization of the life to come; through the dark and middle ages the faith remained. The world beyond was just as real to Dante as the world that is. The church prayed for the dead as well as for the living. It was the abuse of masses for the dead that led to the revolt of the sixteenth century, and finally to the denial that prayer could avail for the dead on the ground that the benefits of the atonement were limited to this life. Hence Protestants will pray for the dying, but when they cease to breathe, would think it not only useless but wrong to pray for the soul. The result is that a great gulf has come between the living and the dead. This is an injury both to faith and feeling. It is wrong both to those who are alive and to those who have died. It causes a great blank or sense of separation between the two worlds. It limits the love of God for many souls

to time; beyond death only his wrath is poured out upon lost souls. It is hard to keep alive a great loving faith in God and yet believe that he is tormenting and will forever torment those who are near and dear to fathers and mothers on earth. I am not advocating prayers for the dead, but I do not see why prayers for the dead should not avail as much as prayers for the living. We should think of our dead, not as in their graves, not as dead, but as consciously living in the world of spirits, not as far away, but as often near, walking by our side, sharing in our sorrows and joys, helping us in life's journey and work, and waiting to meet and welcome us at the beautiful gates.

"Everywhere is heaven to the good; everywhere is hell to the bad. Quality, character, is the determinative factor of happiness or misery. Souls going from our world who have lived only for sense gratification enter the outer world poor and unhappy. Our age of mercy revolts at the cruelties inflicted upon a dumb world and rises up against the fact that a thoughtless, erring girl in a school of reform should be chained for a night or a day upon a hard mat upon the floor. Do preachers realize what it means to charge upon God the cruelty of endless torture; to say that millions of souls may grow worse forever; that after a few years of earth the possibility of growing better is forever cut off?

"What are the joys of heaven? The harmony of the soul with the world order. It is this life with its struggles past; this life with all that is dear carried over into the world beyond."

BISHOP SAMUEL FALLOWS.

BISHOP SAMUEL FALLOWS, of the Reformed Episcopal Church: "In the first place, death is not an entity; it is simply a term we use to indicate the separation of the soul from the body. The soul remains conscious, preserves its identity, and enters immediately upon the life for which it is fitted, being just as much adapted to that new world or state of things as it was adapted at birth to this world and to its earthly conditions. Of course what that new life is we do not know, but the soul is fitted or correlated to it in this world.

"The answer to the second question, 'What will constitute the joys of heaven?' naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question. My idea of the joys of heaven is that of service, the harmonious exercise of all the powers of being; no needless friction, no undue prominence of one faculty over another. That service, I think, will consist in the acquisition of knowledge and in the using of that knowledge for the good of others. All that makes the music of heaven.

"The pains of hell consist, in my judgment, in an abridgement of one's power—first, to gain knowledge, and second, to use knowledge. It consists in the shriveling instead of the enlarging of the soul. In other words, it is the want of life in the fullness of the meaning of

life. Thus it is not necessary to believe there will be physical pain inflicted ad infinitum. There will be the consciousness, I think, of this diminution of power to be and to do. That will bring mental pain and sorrow and remorse. That is the essence of the separation of the soul from God, because he is ever working for the good of his creatures, and when they are out of harmony with him they must be in a state of misery."

CLINTON LOCKE, D. D.

It is not at all easy in a few sentences to answer the questions the Tribune has proposed. In regard to the future state, very much has been left by revelation very vague, for the simple reason that it could not possibly be understood by us, who are living in entirely different conditions. The writers of the Bible when describing heaven or hell use such words as trumpets, a city of pearl, white robes, palms, worms gnawing, unquenchable fire, etc., but these can only be figurative words and used only because there were no other words, human language having its limitations. They appeal to the imagination, and are in that way helpful, but we cannot think that the glory of heaven or the wretchedness of hell are bound up in such earthly things. The mind of man can only imagine. It cannot dogmatize regarding the details of the future world. The history of every nation shows that its earthly ideal of happiness or misery is very apt to be its ideal of future happiness or misery. Holy scripture as interpreted by the Catholic priests, which I as an Episcopal clergyman am sworn to hold, teaches the following things: The personality (whatever that may be) of each human being goes immediately after death to the place of departed spirits, which like this world has various grades, and divisions, and where each one will be in the place best fitted for him, as based upon his opportunities and acts in this present life. In this state all will remain until the resurrection and the final judgment, the time of which is utterly unknown and which, the Bible says, is God's profoundest secret. Great changes may take place in the conditions of being in this state. They may improve. They may deteriorate. We cannot have our free will though we may terribly weaken and vitiate it. After the final judgment all will be assigned to heaven or hell, but there are just as many gradations there as elsewhere in God's universe. All will not be equally happy; nor all equally miserable. A perfect God will act toward each one with perfect fairness—a fairness self-evident to every soul.

I do not know explicitly what the joys of heaven or the punishments of hell will be. I could not understand them now, and God will arrange that all right. I have no fear. I have my own theory and I have the expressed opinions of the church. I think the joys of heaven will be active service in the cause of good, the bliss of surroundings freed from sin and evil, the happiness of being in the presence of Christ, greater knowledge, greater freedom of the soul, nobler companionship. I think the punishments of hell will be remorse over lost opportunities, the misery of separation from God, the absence of good in itself an awful punishment. I no more believe in material fire in hell than I believe in trumpets and gold seats in heaven. These, I repeat, are figures, and I find it impossible from the text of scripture to understand the full meaning of the words "everlasting death," and similar phrases. I have always from my childhood held to the doctrine of "eternal hope."

CLINTON LOCKE, Dean of the Diocese of Chicago.

THE REV. WILLARD SCOTT.

I UNDERSTAND that the future life will be in a real sense, the continuation of this in which we shall carry forward to fuller lengths what we have here begun. I do not understand that its form and place are distinctly revealed, or that they are important. What is important is, that it is vitally connected with the present life, and will be good or evil, happy or miserable, for us according as we live now. The gospel of Jesus Christ lays great emphasis on the present. Of that it is constantly speaking, while the future life it considers chiefly as a result of this. There we reap what we sow here. Death is not a magician who does surprising or inconsistent things. It changes the scene and, in some respects, the form of life, but not its characters. The main things remain as they were. Our destiny is fixed here; only more fully realized there; so that of the two lives, as we commonly speak of them, though they are really but one, this is the more important, for it determines what the other shall be. He who loves light here, though it be but a poor, smoldering torch, shall inherit light there, and more and more perfectly forever; while he who loves darkness rather than light now shall not see light hereafter. This seems to me to be revealed both in the constitutions of nature and of man and in the word of God, and to be reasonable. It gives a dignity and meaning to the life we now live, and a satisfying interpretation of both death and the life to come.

WILLARD SCOTT, Pastor South Congregational Church.

THE REV. L. P. MERCER.

MAN rises immediately after death in his spiritual body, sensibly conscious in the spiritual world and leads thereafter in that world a perfectly normal human life in continuance of the life begun in this world. The spiritual world of which he thus becomes conscious is simply the soul of this world, in it and corresponding with it as the spirit; that is, the man in his spiritual body is in his natural body.

The conditions of that world constitute a great change. For these the real internal life of the man shines through his form, speech, and acts, and cannot be disguised. It is therefore a world of judgment. The man becomes what he is, and immediately and supremely so, and associates himself with his like.

Every one has the very best chance to improve that can be offered him; but the fact is that he chooses, and will choose, in accordance with the ruling love and disposition he had confirmed within himself by his life in this world. When the well-disposed are separated from the evil they are instructed and trained so as to secure the fullest possible development of their life and then received into heaven.

Ordinarily judgment takes place progressively from man's first entrance into the world of spirits which is intermediate between heaven and hell. The last judgment spoken of in the scriptures takes place in that intermediate world, and is the same in character as the individual judgments which usually follow immediately upon entrance into that heaven, as the abode in the spiritual world of the orderly and happy spirits of just men made perfect is what it is from the life of those who are there. That life consists in a central and supreme love to the Lord; in mutual love among brethren, in order and harmony among the faculties of the mind under those two loves; and lastly in the correspondence of the world without them to the life within.

As to what constitutes the punishment of hell, I would say their very life of disorder and its inherent and necessary limitations. The wicked spirits are unhappy because they are at enmity with the Lord in conflict with the law of their own life, and thus with each other. They are forms of their own hatred, avarice, cunning, and licentiousness; they burn with lusts that cannot be gratified; they must necessarily conflict with each other; and the reactions are felt as punishments. Bounds have to be set to their career, because they have chosen a wrong inheritance and consume with desires that cannot be gratified.

Hell fire is selfishness aflame. The more it is gratified, the more it burns with a raging unappeasable desire.

L. P. MERCER, Pastor New Church Hall (Swedenborgian).

THE REV. W. M. LAWRENCE.

THE REV. W. M. LAWRENCE, pastor of the Second Baptist Church: "I believe that immediately after death the soul becomes self-conscious. I believe that it seeks the company of its own character; that is to say, just exactly as the verdict is brought in. The soul brings in its own verdict, and acts accordingly, but that the final sentence is not pronounced until the end of the world. I think the soul exists in an intermediate state: that the righteous are in a condition of perfect contentment, and that the wicked are in a condition of discontent.

"As to what constitutes the joys of

heaven, I do not know. I think it is the eternal developing, unrestrained by limitations, of a righteous character; and the joys of heaven principally consist in two things: absolute satisfaction in the society of Christ and the redeemed, and absolute happiness in the unhindered development and growth of a righteous character. Now, as to what constitutes the horrors of hell, I should say precisely the reverse. Nothing can be more horrible than to be confined in the society of the depraved, and nothing can be more awful than the development of the evil that is in our hearts. I believe both conditions to be spiritual; material conditions, as regards the righteous and wicked, are both unphilosophical and unscriptural. As regards the finality of our condition when we leave earth, I believe that there is nothing, however we may hope to the contrary, in scripture or philosophy, that touches otherwise. It seems to me death fixes character, and that heaven is the development of one kind of character, and that hell is the development of another. Or, in other words, heaven is where righteousness will characterize every act in spirit and in deed, while in hell the soul will go on sinning, and so long as it goes on sinning, punishment will follow.

"The doctrine of the restoration of the wicked is unquestionably one that every one would desire to have true, but there is nothing in philosophy to suggest it, and so little in the scriptures to intimate it that it is unwise to build much hope upon it. One thing is certain, the man who trifles away this life in the hope of a second probation proves himself unqualified to improve a second probation, if it was offered him. That there will be differences of enjoyment and of sorrow goes without saying. Men who have sinned without light will certainly not be called upon to endure the same experience as those who have sinned against light.

"Underneath all this question is the justice and the love of God. It is the last subject on earth to lead any one to dogmatize. One thing is absolutely certain, that the number of those, if there are any, who will come under eternal condemnation, will be very, very small, and he that will condemn any, if he can help it."

THE REV. L. A. CRANDALL.

SINCE your request is for an expression of opinion concerning the condition of the soul beyond death, and an answer does not require me to dogmatize about that of which I know so little, I venture to respond.

The New Testament seems to teach that at death the soul continues in a state of conscious existence. The parable spoken by Jesus concerning the rich man and the beggar, and the declaration made by Jesus to the dying thief—"This day shalt thou be with me in paradise"—seem to support this view.

2. Sin, sickness, separation, enmities, death, the things which bring sorrow to souls here and now, will be unknown in heaven. We may reasonably hope, also, that we shall there find exercise for all the highest faculties of the soul and know the true happiness which comes from the conscious growth of knowledge, grace, self-control, and love.

3. Shame, self-contempt, a realization of loss, the scourings of conscience, these, I believe, will make up the unhappiness of the wicked. Believing that no one ever becomes "quite wicked enough to enjoy wickedness," I do not find it necessary to believe in literal fire and brimstone in order to be convinced that sin brings punishment.

L. A. CRANDALL, Pastor Memorial Baptist Church.

THE REV. L. J. DINSMORE.

THE soul immediately after death enters upon its conscious existence in the immortal life. It parts from the material body to assume a spiritual body, more perfectly fitted to its needs, after the similitude of this mortal form, but etherealized and sublimated to the last degree, so that while it may be recognized and does become a fit expression of the true life of the soul, it is in no sense material, and inherits none of the appetites, diseases, passions, and frailties of our earthly frame. With such an organism the soul may be anywhere it pleases in the vast immensities. There is no such thing as a great central, splendid capital city of the universe, where God resides in any special sense. A material heaven, abounding in the riches and treasures of gold and jewels, is a literalization of a poem that the Christian world has so poorly understood—the apocalypse of John. There are no walls to shut up the freed spirit from any space, or to turn aside from any line of progress, to deny any errand of holy love.

The happiness of heaven consists in working out the tasks of love in an immortal life. "To know God, and to enjoy him forever," is the highest happiness of the holiest souls in all conditions of spiritual life and growth.

3. The punishments of hell being disciplinary and remedial in their character, calculated to redeem and restore, have their part in the evolution of a redeemed and perfected humanity. They come from the hands of a loving God for the betterment of his wayward and disobedient children. Their nature is to be determined by the character of the experience of each sinful soul. And as those vary, we may not speak with exactness. But this we can say: Heaven and hell are symbolical of harmony with God or of antagonism to him. So that in general we see that the punishment of the sinful in the state or condition that we call hell will be twofold: 1. A

realization of an alien state from God and good that comes to the soul when it awakes to the realities of the eternal world. 2. Sorrow and remorse for the harm worked upon the innocent through our wrong doing. This I think must be the essence of all the punishment of hell; a consciousness of inharmoniousness with God and remorse for the injury we have done to others. And this must continue and grow more intense until the sinning soul undertakes, with the help of all possible purity, holiness, and love, to put itself into harmony with God, and to right as far as possible the wrong that it has done to others.

L. J. DINSMORE, Pastor Church of Our Father (Universalist).

THE REV. THOMAS C. HALL.

WHAT becomes of the individual immediately after death, I cannot say. The only source to which I should look for any light upon that subject would be a divine revelation, and I do not find anything that I can regard as directly touching in the Bible upon this subject. I do not share in the belief of some in a middle state, nor do I think that the Roman doctrine of purgatory answers the requirements of either reason or revelation, but so far as I have any judgment, I think it not unlikely that there will be progressive sanctification and glorification, educative in kind, and possibly, unlimited in extent. I have sometimes thought that time and space were conditions simply of our present finite existence, and that immediately after death, the soul being released from the conditions of finite existence, knows no interval of either time or space, and hence passes at once into the presence of that judgment-seat of whose reality both reasonable analogy and revelation assure us.

2. In regard to the joys of heaven, I can only picture it in the faulty imagery of our earthly life. Supposing you were to expatriate to a little child upon the real pleasures of your present life, to that child it would seem unattractive and dreary, in the extreme. The child looks forward to an adult freedom that means unlimited joys and sweets. The intellectual and artistic delights would be to the child an eternity of ennui. Hence it is no accident, but providential wisdom, that draws a veil between us and future joys, holding out only to us the prospect of complete righteousness, endless felicity, and the heightening of every legitimate earthly joy in the rapture of an untrammelled moral, spiritual and intellectual freedom.

3. And in the same sense the only punishments of hell that can have any reality to us at present are those that we see operating in the world that is about us now. I see the drunkard suffering the tortures of nerve disorder, added to the mental and moral agony of the consciousness that he has brought it upon himself. I realize ill health, to which we have ourselves directly contributed, brings with it a legitimate reproach. I see the community suffering for communal sins, and I realize that though punishment comes only in part, and sometimes seems directly lagging, yet in my own faith that God reaps and that absolute justice is bringing out of evil good, I cannot but believe that the pains of hell are simply the heightening and deepening of the processes, familiar to us here, by which God seeks to stamp with retribution breaches of his commandments, and to separate between the sinner and his sin. The material images under which these processes are made real to the minds of some may make them unreal to others; but it must be again borne in mind that we are seeing as in a glass darkly, and that there is enough of the awful reality of pain and penalty, as witnessed in the streets of Chicago, of hiding itself in the skeleton forms of seemingly wealthy and happy homes, to make superficial scoff entirely out of place.

THOMAS C. HALL, Pastor Fourth Presbyterian Church.

RABBI E. C. HIRSCH.

IN reply to your questions as to the future condition of the soul, I beg leave to say I profess the deepest ignorance on all questions of eschatology. My philosophical belief is that this life is not all. But how the other life is or what its conditions are, I cannot even imagine. The Old Testament, if its testimony is to be taken into consideration, has very slight indications as to the condition of future things. The theology of the synagogue in the Middle Ages borrowed largely its teachings in regard to the conditions of the hereafter from the Persians, and was not altogether uninfluenced by the doctrines of Christianity. Judaism has not dogmatized about immortality. Its emphasis lies on this life, and it is strenuous that whatever may come hereafter a life well lived here is the best preparation.

E. C. HIRSCH, Rabbi Sinai Temple.

RABBI JOSEPH STOLZ.

AFTER death the soul continues to be. There is no hiatus. Future joy is all spiritual joy; the happiness that comes from wisdom; the consciousness of righteousness. Future pain is all spiritual pain, the remorse for ignorance and wickedness. The joy is eternal because goodness is everlasting; the pain is temporal because "God will not contend forever; neither will he retain his anger to eternity." (Ps. ciii., 9.) There is no local heaven and no local hell. These phrases are but figurative expressions to make abstract conceptions concrete to childish minds. Our life here fashions our life hereafter. "This life is the vestibule to the next," said a rabbi of old. It is therefore a

principle of the Talmud that "the pious of all the nations of the earth will inherit future bliss"; that all clean hands and pure hearts, whether they be Jews or non-Jews, whether it be Confucius or Buddha, Socrates or Plato, Jesus or Mohammed, or Moses and Isaiah, all that feel and think and act to the best of their ability will ascend the mountain of the Lord and behold the eternal glory of God.

JOSEPH STOLZ, Rabbi of Zion Congregation.

ARCHBISHOP FEEHAN.

ARCHBISHOP FEEHAN, of the Roman Catholic Diocese of Chicago: "I have not the time to go into the subject at length. Every Catholic child knows that we believe in three states in the next world: Heaven for the righteous, hell for the wicked, and purgatory for those who have sinned, but not deeply enough to deserve eternal punishment. The righteous go straight to heaven after death and those who die in mortal sin go direct to hell, while those who have been guilty only of venial offenses go to purgatory—we do not know for how long, until they are purified and fit for the Kingdom of Heaven. I do not care to say anything more on the subject. Go to Chancellor Muldoon at Holy Name Cathedral. No doubt he will be pleased to go more into details."

CHANCELLOR P. J. MULDOON.

CHANCELLOR P. J. MULDOON of Holy Name Cathedral: "Immediately after death the soul appears before Jesus Christ and is judged, and then begins either its reward or its punishment. The Catholic Church teaches that the soul that dies burdened with grievous sin is condemned to an eternity of pain. The soul that dies free from all stain of sin passes immediately to the beatific vision. The soul that may die free from the stain of mortal sin, but still somewhat disfigured by venial sin, is punished by detention in the purifying place of purgatory until it wipes away the punishment still due to the offense of sin, although this sin may have been forgiven through the sacrament of penance, but not entirely atoned for. "All we can say in regard to the joys of heaven is that we do not know what will constitute them. We know they must be greater than anything the world can give. The craving of the human soul is unsatisfied with anything earthly, and always asks for something more. Surely, whatever the incidental pleasure of heaven, the supreme pleasure will be the beatific vision, because it will be a created being finding the end for which it was created—to know, to love, and to serve God.

"The pains of hell, first, shall be eternal. This is the teaching of Christ. Surely one of the greatest pains of hell will be what is termed the pain of loss; that is, the knowledge that for all eternity the lost soul shall never see the God who created it and will never be at ease because, being separated from God by the just judgment of God, it will never attain the end for which it was created, namely, to enjoy God. On the question of literal fire the church has never pronounced. The church has never given a dogmatic decision on the punishment of hell. But it makes little difference what the pains of hell shall be when the soul realizes that they shall be eternal and commensurate with the wrath of an infinite being whose glory has been taken from him, whose son has been spurned, whose gifts and graces have been cast aside."

THE REV. J. V. BLAKE.

HAVE no information from without as to any such places as heaven and hell, and equally I have no conception of them within me. But of heaven and hell as conditions of mind I have a clear knowledge, both within me by my own experience, and from without by my frequent witnessing of very lovely virtues and beautiful deeds on the one hand and on the other hand exceeding ugly evils and abominable actions. And these things are so great and mighty in their direction, good or bad, that it is enough knowledge of heaven and hell to know these things. It seems very plain that a heavenly mind is heaven and an evil mind is hell, and if we had entrance to any place abounding in delights and lovely things however to the most heavenly degree, and perfection, and abundance, still if we got in there without a heavenly mind we should not be heavenly happy; neither if a creature of a celestial spirit were thrust into any place of abominations, could he be utterly miserable whatever he might suffer. He who gives himself to making heaven around him here does well, and he cannot but succeed in some measure, but he who is busy with plans, and schemes, and prayers, and outcries, to get himself a heavenly place hereafter, is likely to fill the place where he is now with a fiery selfishness, and all manner of base perversions and sorry miseries.

J. N. BLAKE, Minister Third Unitarian Church.

P. S. HENSON, D. D.

DR. P. S. HENSON of the First Baptist Church: "I believe there is existence at once; that the soul is not unconscious between the time of death and the resurrection of the body. The scripture teaches that the souls of the righteous enter at once into a state of blessedness, and this is denominated 'Paradise.' The souls of the wicked enter at once into a state of misery. Both these classes await the resurrection of the body and the final judgment. After that event,

[CONTINUED ON PAGE 8.]



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, APRIL 13, 1895.

NO. 281

THE NEW HEAVEN AND THE NEW EARTH.

An Artistic Picture of the Future.

The Wonderful Play of Nature's Forces.

A Lecture Delivered BY DR. GEO. W. CAREY.

San Jose, Cal., to the 40,000 Readers of "The Progressive Thinker."

The hour has struck for a new dispensation for man. It is the voice of a standing prophecy proclaimed with trumpet tongues. The great battle of the ages is being fought out on the earth to-day. The Samson of spiritual power is feeling for the pillars of material authority.

We, of this present time, have seen the end of the world. The old has been gathered up like a scroll and our eyes are slowly being accustomed to the divine light of the ascended dawn; yet we only see the truth through a glass darkly, because we so long dwell in darkness, or the environments caused by our ignorant thoughts, for "as a man thinketh so is he."

A NEW HEAVEN AND EARTH.

How can we determine, from a scientific basis, that there is to be a new heaven and a new earth? It is a self-evident fact that the earth exists, that it is here, and it matters not whether we assume that it always existed, or is a special manifestation of creative power, or was thrown off from the sun, according to an evolutionary law, as fiery vapor rears ago. But as we must have a starting point, and as that point will not change facts as we find them to-day, I will take the position of Prof. Winchell in his "Sketches of Creation."

For publishing his views the Professor was deprived of his chair of science in the University at Ann Arbor, Mich., but public pressure was so great in his favor he was reinstated.

According to

WINCHELL'S THEORY.

The earth was once a component part of the sun, and was thrown off from that body as a ring and hurled far into space—nearly 100,000,000 of miles—and that this ring of substance contained the germs, or seed, of plants and potency of all life on our planet; that through unnumbered ages it passed through a cooling process, condensing first on the outer edge, forming a crust, and slowly pressing and settling inward, growing smaller and smaller as the crust grew thicker, until it assumed its present size, shape and condition. When the earth cooled sufficiently, vegetable life appeared, but how, or by what process?

VEGETATION.

It has been the commonly accepted idea that vegetation is sustained by the soil, and that it absorbs from the soil the nutrition which produces growth. This is only true to a very limited extent. The larger portion of the plant material is absorbed from the atmosphere, or the plant is condensed atmosphere.

The soil is the negative pole, and the larger proportion of the inorganic salts soil contains, the better; the negative pole to the positive, the oxygen, nitrogen, hydrogen, etc. The plant only takes up from the soil the mineral salts of lime, ferrous, potassium, magnesium, sodium and silica, which act as carriers of water, fibrine, albumen, sugar and oil, all of which are different combinations of the elements. These inorganic or mineral salts are so infinitesimal that they cut little figure in the weight or bulk of the tree or plant; yet there can be no origination of either vegetable or animal without them.

VEGETABLE LIFE.

Now, let us commence at the period in the earth's history when vegetable life first appeared. At that period the ocean of atmosphere surrounding the earth was many miles deeper than at the present time, according to the best evidence obtainable. The lowest strata, or the air nearest the earth, was very heavy, or contained much more organic matter to the square inch than the air we now breathe. Of course modern man could not live in such conditions, but at that time monsters existed, both in the animal and vegetable world. Ferns one hundred feet in diameter and a thousand feet in height, and animals so large that—in comparison—a dwarfed specimen of the animal kingdom.

WHAT GEOLOGY PROVES.

Geology proves that these enormous growths were absorbed by the earth, never to reappear, and now chemistry has demonstrated that the atmosphere on which this life fed, or which was this atmosphere pressed into living entities, in which was expressed desire and intelligence, has been absorbed by the earth too, and that this theory accounts for the growth of the earth. Now, here I wish to make it clear, so that all will understand how the earth grows, and why fossils remain are found many feet below the surface.

I am fully convinced that the atmosphere is the

UNIVERSE OF MATTER

in solution; that all we see, or feel, or taste is a certain condensation of air, whether it appears as soil, vegetable,

stone, metal, diamond, or animal tissue.

Just in the degree, or proportion, or certain combination of which the elements which constitute atmosphere condense or solidify, does certain so-called substances appear. The more refined the atmosphere the more delicate or refined the object projected; hence the intellectual development of man through evolution. For the more highly potentized air is drawn nearer and nearer the earth, as room is constantly being made for it by the absorption of the coarser lower strata. Up to this point, it is not likely that any one will question the scientific basis upon which I have proceeded.

I shall now pass out of the realm of so-called scientific data, or the concrete, and enter the

FIELD OF IMAGINATION.

or the abstract, or prophetic, or that other domain of inspiration in which many of us live at least a portion of our time. By some it is called imagination, from seeing images of. But the only difference between the imagination of those of the present age and the inspiration of those of two or six thousand years ago is a difference in name.

Let me carry you upward in spirit above the strata of atmosphere in which the man of yesterday could live, and let you see the new Jerusalem that John saw being let down out of the heavens. We will name it the celestial regions, or heaven for those who have been educated along religious lines, and good, or truth, or the electric world for the scientific or materialistic schools.

"And I saw a new heaven and a new earth." First, let me speak of the

NEW HEAVEN.

We cannot very well discuss a question without a correct understanding of the words or terms used to express the subject. The word heaven is used to express the atmosphere and space above us and a condition of happiness. The heavens declare the glory of God. "The birds of the heaven rested in the branches." When the disciples inquired of the great seer of Galilee where heaven was located, he answered, "The kingdom of heaven is within you." So a new heaven is evidently a better understanding of nature, of truth, or the universal, omnipotent Good. But how shall we have a better understanding? I answer that the descending spiritual atmosphere operating through the physiology of man will produce its correspondence.

When the electric strata reached a certain point, the possibilities of this force were vaguely hinted at, and when a higher potency arrived, behold an Edison—and the telephone. Why were they not upon the world's stage of action a thousand years ago? Because they were not possible at that time. "The conditions were not right."

CELESTIAL LIGHT.

The purpling mountain tops already begin to reflect the celestial light from the heaven above, which is to take the place of the air we now breathe. Day by day it draws nearer, as the earth absorbs the coarser in which we live and struggle. Day by day we breathe more and more from that new heaven of truth and love, and day by day the heaven within is being made manifest or recognized.

"See the march of human science, Feel the pulse of daily strife, For this glorious second coming, Stir the depths of human life."

The people are speaking with new tongues, and singing the new song, according to the promise: "And I will put a new song in his mouth." The poets and writers of the day have been touched with the holy flame of the descending new heaven, as were the apostles when cloven tongues of fire from this same source came down and rested upon them.

A BETTER WAY TO LIVE

The common people, like those who heard Christ gladly, are everywhere talking of co-operation and brotherhood, instead of competition and hatred for each other. The altruistic spirit is permeating the heart and brain of men and women as it never has before. The pages of leading magazines glow with truths from the spiritual realm above, and all nature seems to be in travail, to give birth to the divine order. But this is the new heaven. How about the new earth?

TESLA AND EDISON.

Tesla, the wizard of electricity, of Austria, and our own Edison, are the prophets of the electric age, which is but another name for the millennium. The researchers of Tesla are marvelous. He has invented a machine by which electrostatic waves can be produced. In what is called an alternating current the vibrations number from one to two hundred a second. Tesla's machine produced a current having twenty thousand alternations a second. Can the human intellect grasp the meaning of this? Not until it is spiritually illuminated.

This phase of force is so subtle as to evade matter in animal bodies, as now condensed or constructed. It does not affect the nerves, because the nerves as now organized are unable to comprehend what is taking place. When Tesla invented this apparatus and began to experiment with it, the magician himself was awed.

SOMETHING MIRACULOUS.

He seemed to stand on the verge of something miraculous, and too awful for human contemplation. Was he treading on the domain of the gods? So it must have seemed to him. But though this phase of force is too subtle for our nerves to feel or comprehend to-day, it must be remembered that the organic structure of man is fast undergoing a change in quality; the body is the mind, or mind substance, translated into flesh and blood, and as the quality of mind so the quality of body or matter; and as the conscience is becoming quickened by the descending new heaven, a brain and nervous system is day by day being developed, that takes cognizance of the impressions and principles that were once a sealed book to the race.

ATOMS AND MOLECULES.

Herbert Spencer, in his "Principles of Biology," clearly proves that no two atoms, or molecules of matter, really touch each other, and that the laws of cohesion and repulsion, or negative cohesion, or attraction, as there is no law of repulsion, are so perfectly adjusted that a proper equilibrium of space is always maintained. Of course the nearer particles come into actual contact the more solidified the substance thus formed. Steel comes nearer being a solid substance than granite. The organic particles, cells, or molecules, that go to make up the human mechanism—nerve, muscle, bone, etc.—are separated by spaces so small that the ordinary electric fluid cannot pass between them without causing friction, and a certain quantity of this fluid so crowds and compresses the particles, and thus disturbs the molecular action of life's processes to the extent that death may be produced. But the higher or more refined electric or subtle force set free by Tesla's researches finds its way between the molecules without friction, consequently without sensation. With this new

PHYSIOLOGICAL DEVELOPMENT

will come the power of the nervous organization to sense this subtle phase of force, which is the John the Baptist, or forerunner of the power that is making all things new. The power the prophets felt, and that Jesus recognized when he said, "The things I do ye shall do, and greater things shall ye do." Oh! that the world had faith, even as a grain of mustard seed. Edison tells us how the electric force is unlimited, and cannot be taken from or added to; it can only be set in motion and used.

THE MIGHTY FORCE OF ELECTRICITY.

As water is still water after it turns the wheel that runs or sets the machinery in motion, and as a current of air is not changed or consumed by turning the windmill, so electricity may be used over and over eternally; and when the people fully awaken to this stupendous fact the earth will be lighted by this mighty force. Hugo's lights will illuminate the country as well as the city; and, indeed, it is no great stretch of the imagination to see, when the people, the nation, take charge of all natural resources, how climates may be changed, and under the operation of this refined light and heat from the descending spiritual ocean, the fruits and flowers and vegetables of the tropics

CAN BE PRODUCED ALL OVER

the earth and at all seasons. Less than one hundred and twenty-five years ago a little plant, known to botanists as *Lefachys Columaricus*, was only known to inhabit a small section in Louisiana, but now it is found along the Arkansas and Canadian rivers and the Saskatchewan river, near Hudson Bay. How could this Southern plant acclimate itself to a cold climate, except electric or atmospheric changes had taken place. Lord Raleigh has just announced to the world that he has discovered a new element in the air. He says it is a new gas, and will not combine with any chemical substance.

STRANGE PHENOMENA.

It is well known by those who forecast the state of the weather at the instrument weather stations, that the instruments now in use will have to be discarded soon or readjusted. The forecaster at the San Francisco, Cal., station, January 27th, says: "January 26th the temperature dropped in Southern Idaho without a moment's warning, and traveled southward. It dropped slightly in this city. We do not know what to make of it. Ordinarily the temperature never falls in the interior until after that change has been manifested on the coast. In this instance the conditions are reversed. The low pressure originated in the mountains. A search of all the charts in the bureau has thrown no light on the chart made up last night, as there seems never to have been one drawn here that approximates it."

GROWTH OF PLANTS.

It is known by all electricians that the growth of plants may be greatly hastened by the use of the electric fluid. M. Ragonneau, a French scientist, has just discovered how to make a plant grow from the seed in thirty minutes as much as it would under ordinary circumstances in as many days. So may we not reasonably expect wonderful changes when the earth, after having absorbed the coarser air, commences to breathe in, and becomes vivified and electrified and spiritualized, with this new life? Will it not be a new earth? Then the

PROBLEM OF SUBSISTENCE

will be solved. No more corners on nature's bounties. No more plutocrats.

NO MORE MILLIONAIRES.

No more millionaires, and no more slaves. The man living a thousand years shall be reckoned as a babe. The glorious time comes on apace. It may come in the shock and tempest of battle and revolution. There may be a "crashing of the helmet on the forehead of the wrong when the battlements of Babylon fall." It may come in the rocking of the earthquake, and epidemics. It may come in an

"UTTERANCE THAT SHALL SWEEP,

Like a red-hot-lipped simoom, And wither the damning things that keep This beautiful world in gloom."

OR A GREAT LIGHT MAY SHINE ABOVE THE

children of men, and they may be "changed in the twinkling of an eye."

WICKEDNESS ONLY IGNORANCE.

Oh, wonderful prophet! Under new scientific light, we read your words with enlarged meaning. We now see that what has been called sin, or wickedness, is only ignorance, and should have been so translated from the original Greek and Hebrew, that neither God's love, justice or mercy need longer be impugned. "I will burn up ignorance with unquenchable truth." Witness the conversion of Saul of Tarsus; he was not destroyed, but the ignorance in him, lack of truth, was utterly consumed; that, is supplied with truth, and then, lo! the apostle, Saul.

Now, be it remembered that Saul of Tarsus was found no more forever, and yet nothing was destroyed. God cannot destroy or annihilate anything, for God is eternal law, and it would be contrary to this law to do so.

Chemistry is a law of God, and fully demonstrates that nothing can be destroyed; but one substance may be changed to another, of quite different attributes or character. So ignorant beings will be changed to intelligent, however long the time required, or however severe the ordeal through which they may pass.

IT CANNOT BE TOO HIGHLY IMPRESSED

upon the race that ignorance of the true law—of man's relation to man, and his relation to the eternal, omnipotent Good, from whence he springs and of which he is an individualization, is the cause of all conditions called sin or evil. Christ on the cross said: "Father, forgive them; they know not what they do;" thus proving they, his enemies, were ignorant.

A ROSEATE VIEW EXPRESSED.

When the new descends until it touches the earth, may we not expect Christ and all the holy angels to be with us? Will not this earth then be a fit place for all who have gone before? Parents and children, husbands and wives, brothers and sisters, will again be united, and realize the resurrection is no longer a prophecy. Day by day we shall feel the change.

This inspiration is vibrating through the universe. It touches the dusty, tangled cords of chaos and order and harmony commences to rear their temples and fane toward the sky of freedom and justice. This inspiration is a goodly power. It caused the ancient Briton to throw off the yoke of feudal bondage, and start humanity on its long march toward the shining light of human brotherhood. Columbus heard its still, small voice, and set his face "west and west."

It caused Shakespeare to strike the camp, knowledge, far ahead along the path of time, and ration it with food for intellects in ages yet to be. It prompted our revolutionary fathers not to submit to England's taxes and tyranny and standing armies. It guided the hands that signed the Declaration of Independence and lifted Lincoln's stalwart arm to strike the shackles from the slave.

And now this unnamed inspiration—this angel out of heaven, whom John saw lighting the earth with his glory, will restore the people's sight, and heal their infirmities. It will proclaim the truth that

UNIVERSAL BROTHERHOOD

and co-operation is not paternalism, and show the now blind leaders of the blind that the worst form of paternalism is where legislators, congressmen, cabinet and presidents claim and exercise power, whereas they should only be clerks and servants of the sovereign people, to reduce to written laws their wishes and beliefs. It will transfer the crown of divinity from the brow of royalty and mammon, and place it on the brow of labor. It will open the hearts of men to receive the truth of the oneness of humanity, so all will see that to injure another is to injure self; that all things in the universe return to their source; that actions or thoughts directed for another's injury must, by the operation of unalterable law, react upon the door. It will cleanse the drunkard's brain and breath, and on his household altar lay the wreaths of happiness and love. It will ransom the people's heritage of land. It will regenerate men and women, until the sacred creative power will no longer be prostituted to unholy ends, but be used to develop an organism—a brain, in whose holy of holies, the Christ shall sit enthroned.

"AND I SAW THE NEW JERUSALEM

descending from heaven."

"And the tabernacle of God shall be with men, and there shall be no more crying, neither sickness nor death."

"The meek shall inherit the earth, and delight themselves in the fullness thereof."

"They shall build houses and inhabit them; they shall plant vineyards and eat of the fruits thereof; they shall not plant and another reap. And the last enemy shall be overcome. Shall be death."

"Behold, I make all things new."

"SEE YE THE VISION? FOLD IT IN, OLD MEN

of ruined lives! Joy for the brokenhearted world of maidens and of wives."

This is the hope ye waited for, when courage ead had died; It flames, gold-clad, from brow to feet, borne on the morning's tide.

The human earthquake cleaves the globe, through myriads of the free; God is to us a savior, born in social liberty."

SENSING ANGELIC VIBRATIONS.

We feel the vibrations of the notes from the harmonies and symphonies of the angel choir, and the tones, measured and rhythmical, thrill the enraptured throng.

THE VIEWS OF EMERSON.

I will close with an extract from one of earth's spiritually-illuminated seers and prophets, Ralph Waldo Emerson: "I believe the laws of nature, which are the angels of the Most High, and obey His commands are rolling a thousand years shall be reckoned as a babe; when sickness shall fade from the world, and with it the sins of the soul. Then shall we stand up with no taint of disease in our bodies, and no taint of sin in the soul. My hope for the race is bright as the morning star, for a glory is coming to us such as the most inspired tongues of prophets and of poets have never been able to describe."

H. W. ROCKWELL.

A Defense of His Mediumship.

TO THE EDITOR:—In justice to the medium, H. W. Rockwell, upon whose integrity as a medium serious questions were cast by recent correspondence from Saginaw, Mich., which appeared in the columns of THE

PROGRESSIVE THINKER, we wish to state to your readers conditions under which Mr. Rockwell sat on the evening of March 6th, at No. 9 Washington avenue, Detroit. The circle was composed of both Spiritualists and skeptics to the number of nineteen. The sitting was for trumpet and other physical manifestations in a darkened room.

The medium was secured in the following manner: Narrow strips of cotton cloth were tied around his legs, above the knees, the knots sewed, and the ends of the strips sewed to his trousers. Other strips were then passed through these and tightly tied about his wrists, the knots also being sewed and the ends sewed together. This rendered it a physical impossibility for him to release his hands or to raise them more than two inches from his knees. A small table was placed in the center of the room, beyond the medium's reach, and on this were placed two tin trumpets and a guitar.

Almost immediately after the extinguishing of the lights, the heavy voice of his control was heard, and soon the guitar was being swept around the room and its strings vigorously thrummed. It touched people in different parts of the circle, and at times could be heard vibrating on the ceiling. Spirit voices spoke through the trumpets to sitters in all parts of the circle, two or more voices at times being heard simultaneously, and the medium sometimes spoke at the same time others were talking. Lights floated all about the room, and, taken altogether, whose names are hereto affixed consider it a most marked instance of spirit manifestation, and as proving beyond any reasonable doubt that the medium needed no use of his hands to produce the results.

To the above statement we, sitters in the above-mentioned circle, have cheerfully affirmed our names.

W. H. THURSTON,

President First Spiritual Society of Detroit, and thirteen others.

Romish Mob Spirit.

TO THE EDITOR:—The same night that ex-Priest Slatore was mobbed in Baltimore and it took all the military and police of the city to protect him in giving his lecture against the priesthood and the Romish church, we had very nearly the same trouble from a similar cause. The Rev. E. B. Sutton, the State organizer for the A. P. A., lectured here at Port Angeles, Wash., in the opera house to an immense audience, on the aims and objects of the American Protective Association. There were many Catholics in the house, and as soon as Mr. Sutton turned his Gatling guns loose on the history of Pope and priest and the Romish church, the Catholic element went wild, and it seemed for a while that a riot would break up the meeting.

Prof. D. C. Seymour was chairman of the meeting, but to keep order was impossible. The most vile names and abusive language were indulged in, but the reverend gentleman kept his temper and acted the man, but kept it so hot for the irate holy water worshippers that their anger knew no bounds. When he told about the cheese made from the milk of the "holy virgin," the mother of God, that was exhibited in a glass case in Chicago during the World's Fair, and remarked that that cheese came high and that he never was fond of cheese, etc., the explosion of wrath from the faithful, and the applause of A. P. A. and the Liberals, nearly caused the walls to collapse. Mr. Sutton is a very effective speaker, and is doing a noble work.

PROF. D. C. SEYMOUR.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

A PLEA FOR WOMAN,

In Which Her True Spiritual Status Is Shown.

What Gen. Spinner Discovered.

TO THE EDITOR:—The world is all astir; no longer can its commerce be recorded in notches on a stick, or in chalk marks on the cellar door. The Bible tells us the diversity of tongues in the early ages repelled the tribes of mankind from each other, and snapped the fraternal bond of unity; but the steamship verifying the strange prediction that there shall "be no more sea;" the railroad train traversing the girdle of the earth like the new-formed satellites; the submarine telegraph that fills the deep with consciousness of human thought; the development of science, trade, manufactures, commerce, the capacity to supply human wants keeping pace with their multiplication; all these and the whole panorama of modern civilization, prove that the period of clanish prejudice, of national animosities, of religious bigotry, of cutaneous aristocracy, is passing away. There may be and are in all ages of the world fossil men and women among the active living masses, stubborn conglomerates of obsolete ideas, drifted and rolled like lost stones in the pathway of human progress; but it is a blunder of destiny that such persons are born in an age to which their natures are not adapted. Let him whose manhood has run into a crop of hair, avoid the barber's scissors and keepers of the lap of Delilah. Let those who glory in the fairness of their skins, quarrel with a tallow candle as to which is the whiter, and therefore the most noble. The present earnest and active age has no time to settle the magnificent contest. The restless and heavy ocean, rejoicing in the clamor of its embattled waves, shaking but never overfallowing its eternal barriers, is a symbol of a republic frightful to landsmen and inexperienced navigators, but purity and health is the true battle-cry of the warring elements. Among the questions that are agitating the minds of the American people, none will call forth so much mental activity as the question of woman's enfranchisement. Let none imagine they can now dispose of this question by a continuous fling at what are called strong-minded women. The principle is continually gaining strength from the character of the arguments of its opponents.

The idea of the fashionable belle floating like a bird of paradise through the world, the impersonation of motion and grace in the ball-room, indulging alternately in syncope and rapture over the marvelous adventures and despair of the hero of a mushroom romance; her rapid transition from one excitement to another to fill up the dreary vacuum of life, provoking as it does the secret derision of sensible men, all this comes from public opinion which drives woman away from real life, from the discussion of questions in which her happiness and destiny are involved. A false and senseless fondness denies her a participation in all questions of the actual world around her. The novel-writers therefore create a fictitious world filled with fantastic and hollow characters for her to range in. A while she believes she is an angel, till some unfortunate husband finds her to be a moth, without curiosity or interest in the practical realities of life, which the world outside of her charmed existence is attempting to force upon her. These are the chief causes of the divorce for ages falsely charged to the peculiarities of female organism. Hence woman is taunted with gossiping, because she ventures to speak of Judge B.'s qualifications for Probate Judge, though perhaps in less than ninety days he may be required to appoint the administrator of her husband and guardians for her children. In parties and sewing societies women must talk exclusively of crinolines, poplins, brocade, silks and imported laces, as it would be exceedingly vulgar, coarse and ill-bred for her to allude to the Constitution of the United States or quote from the statute of her own State, where her rights of person, property, marriage and divorce are regulated. Hence the inconvenience of being regarded as angels unless of the bona fide sort. But how is it, suppose some indignant schoolma'am begins to suspect the hollow compliments of her moonstruck admirers, and demands a direct voice in the laws which provide for the mutual betterment of her sex? A grave doctor of law looks over her glasses and tells her she is fully and exactly represented in man, only more so; when he eats she eats, when he thinks she thinks, when he gets drunk she gets drunk, when he takes snuff it is her privilege to sneeze. As woman's first thought, God's, henceforth she is to act by proxy; do all things, possess all things, enjoy all things, control and love all things entirely and exclusively through man, which should satisfy the most laudable ambition, it being far more elevating than if done through herself. True, you may pay taxes, but how vulgar to think you should have a voice in selecting the men who spend your money and then demand of you more.

What is the practical effect of the teaching of this venerable D. D.? When married ten years ago, Mrs. A.'s education, natural and acquired abilities, were equal, if not superior to her husband's. Now she cannot write a grammatical letter; her husband's mind has been enlarged by the influx of new ideas, and by contact with the magnetic and electric atmospheres of thought in the great world without; but she, pro-

hibited from expressing her thoughts on the practical affairs of life, has lost all interest in them, the globe has dwindled to a thousand feet and the village church. Her partner finds the match unequal, spends his time in more congenial society, and favors Moses' law of a galloping divorce. Man smiles with secret derision at the competition of woman in dress and show, yet is not magnanimous enough to allow her the same field with himself wherein to exercise her powers. Enfranchise woman and this contortion of character will cease. Politics are our natural life. As civilization advances, its issues will penetrate still deeper into the social and everyday life of the people; and no man or woman can be regarded as an entity, as a power in society, who has not a direct agency in governing its results. Our lives must be political, or we shall have no lives at all. Without a direct voice in moulding the spirit of the age, the age will disown us. But some persons are petrified with horror at this most daring, diabolical and unnatural of all innovations. Distended sleeves, sweeping skirts and flowing trains roll out to forty-five degrees of longitude, and colossal amazons loom up before them like the comet of Newton's day over the inhabitants of London, with "Ten million cubic leagues of head, Ten million leagues of tail."

They and their predecessors have been six thousand years in regulating society and establishing order, and now, as they allege, a few strong-minded women by one wicked wrench, would overturn the social fabric and knock out the underpinnings of political systems, and let them all sink into the jaws of chaos. Better cede the universe back to old chance and try if a re-shuffling of its particles and a re-churning of its primal atoms will not produce a more healthy, permanent and beautiful system. They tremble lest the lords of creation will be suddenly hurled from their pinnacle of power, and like a flickering comet, with head downwards, a flaccid curvette and indignant whiz, sink them below the terrestrial horizon, to be heard of no more. The pronoun "he" will appear in no future edition of Webster's dictionary; the thunder masculine eloquence will melt in our halls of legislation to zephyr whisper from maiden lips, and her honor from Portage will address Mrs. Speaker from Cuyahoga in velvet accents.

The "genus homo" will only be known like the lizards and saurians in geological rocks. Their skins will have been tanned into kid gloves, and their bones whittled into crochet needles, and their era and existence will become a problem among the strong-minded women who have extirpated our sex. But one of the objections urged is that political rivalry will arm the wife against the husband; a man's loss will be that of his own household. But we believe that political equality will, by leading the thoughts and purposes of the sexes to a just degree, into the same channel, more completely carry out the design of nature. Woman will be possessed of a positive power, and hollow compliments and rose-water flatteries will be exchanged for pure admiration and well-grounded respect when we see her nobly discharging her part in the great intellectual and moral struggles of the age, that wait their solution by direct appeal to the ballot-box. But, says one, the right of voting carries with it and implies the right to hold office. Admitted; but is it not equally true that the sexes have their appropriate spheres, and would not the ordinary discretion of voters recognize this fact, and as seldom elect a woman to an office for which she is unfitted by nature and education, as incompetent men are now elected? If nature qualified Queen Victoria to reign, or Artemesia to command fleets, or Semiramis to lead armies, certainly the American people should not attempt to control the decrees of nature, or betray a want of confidence in the discretion of individual electors. General Spinner found women more efficient in the United States Treasury's offices than men. A woman has been postmistress of even so large a city as Havana and St. Louis, though if a quo warranto had been sued out by some rival candidate, she must have been ousted, under the United States law. As education is diffused, the necessity for abolishing all laws circumscribing woman's sphere of action will of necessity become apparent. When law places within her reach such offices as she is qualified by nature to fill, relenting public opinion will give her access to all private employment of like kind. Could woman's voice be heard in our elections, it would alter the choice of public men and their character. Woman's intellect would enlarge with her more commanding political position, and though she might blight the hopes of many a promising aspirant, yet if the intelligent women of America were to assume all the rights of citizenship to-morrow, it would not involve the country in civil war, make it necessary to abrogate the marriage contract, or divide Yankee Doodle, Hall Columbia, or the grave of Washington.

E. P. BRAINERD.

Mantua Station, Ohio.

The street is full of humiliations to the proud.—Emerson.

A proud man is seldom a grateful man, for he never gets as much as he thinks he deserves.—H. W. Beecher.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke.

Better one bite at forty of Truth's bitter rind than the hot wine that gushed from the vintage at twenty.—Lowell.

All great men are in some degree inspired.—Cicero.

SPIRITUAL CURRENCY.

"FINANCE."

Spiritual Currency Graphically Illustrated.

A Lecture Delivered
BY F. U. WORLEY,
At the Social Meeting of the First
Spiritual Society, Wash-
ington, D. C.

Politicians and business men throughout the United States are now discussing the financial question. The one question now receiving thorough discussion, and demanding wise settlement, is the question of money. Shall we have a monetary bimetallic basis, a gold or silver basis, or shall we have a currency composed of both metals and paper money, redeemable in gold or silver, at the option of the government? None of these questions do we propose to discuss and attempt to settle at this time. They are debatable questions. Men differ greatly in their views concerning them. Therefore, for the sake of harmony, we pass them all by, and turn our attention to the consideration of these qualities of money, about which there can be no difference of opinion, and in regard to which all are agreed. These qualities, too, are the ones which directly concern the subject of our present consideration.

There are certain qualities which, in common consent, are necessary and desirable in a circulating medium of exchange, in a money which will most safely and in the best manner serve as a standard of value, and a means for the exchange of commodities among men.

First, money should be a final and, as near as can be possibly made, an unchangeable standard of value. We will not stop to investigate how this standard is to be obtained, of what material it is to be composed, nor whether such material should have an intrinsic value or not. These are debatable questions; we now wish simply to note the fact that stability in a standard of value is a quality which all consider desirable and necessary.

Secondly, money should be made in such a way that it cannot be counterfeited, or, failing this, all the resources of art should be employed to make it extremely difficult to counterfeit it.

And, thirdly, it would be a most desirable thing if no one could steal money, if no one could in any way appropriate or secure it who had not honestly rendered some service to mankind which entitled him to receive it.

For our present purposes, a very brief notice of these three points will be sufficient. Many serious evils arise from a change in the volume and value of currency, and a want of stability in the standard of value. Many ingenious devices have been tried in vain to secure a perfectly uniform and permanent standard of value. Many great losses, and much distress and ruin have been caused by changes in the standard of value, and contractions in the amount of money in circulation, and the consequent decrease in the price of commodities. It is doubtful if a perfect system can ever be devised as long as our present industrial system remains.

President Andrews, of Brown University, has estimated that when national debt was two and three-fourths billions of dollars, it could have been paid with eighteen million bales of cotton, or twenty-five million tons of pig-iron. When the debt had been reduced to one and a quarter billions of dollars, it would have been taken to pay off some thirty million bales of cotton, and thirty-two million tons of pig-iron. This change was caused by the increased value of the gold standard, the contraction of the currency, and the consequent fall in the prices of all products.

Human ingenuity has never yet devised and made a coin or note that has not been more or less successfully counterfeited by the perverted ingenuity of unscrupulous men; neither has there ever yet been constructed any strong-hold, in which to store money and other valuables, which cannot under some circumstances and in some way be broken open, and the valuables carried off by thieves. Nor, under our present system of society and industry, can any laws be enacted which will prevent large accumulations of money from getting into the possession of undeserving people, who have never earned it. Is there any other system of society where these evils do not exist? If there is, we certainly should strive with all our might to introduce that system here. Is there anywhere a currency whose value is always the same, determined by an unchangeable law—a currency of which the rightful owner and possessor can never be deprived, and which has such a perfect finish, and is composed of such lasting materials that it cannot be counterfeited, and will never wear out? Is there anywhere in existence the qualities and laws necessary to produce such a currency? Let us inquire into the matter.

All persons must suffer the consequences of their own thoughts, words and acts. The best education each one can ever desire, is to learn by experience, and understand that there is no possible escape from the operation of this law.

Here, then, is a standard of value, immovable and unchangeable. Good thoughts, words and deeds never fail to command their full rewards, in peace of mind and spiritual joys. Their counterfeits can never bring the rewards that the genuine thoughts, words and deeds never fail to secure. These can never be stolen, nor in any way appropriated by any person to whom they do not belong, so as to confer the reward upon the wrong person. No one that has not done the work can receive the pay. When we want to know anything about a state of society or a new country in which we have never lived, we ask information of those who have lived and are now living there. Our spirit friends tell us that in the Spirit-world the law just mentioned has full and entire sway, and is always, without any kind of obstruction, in operation. Here, then, we have found a currency in the realm of mind and spirit whose standard of value is fixed, which cannot be misappropriated, because the identity of the rightful owner can never be mistaken. In the Spirit-world such a de-

sirable state of society does exist, and it is possible to have certain degrees of such a state in our own present world, just as we come into an appreciation, understanding and use of the kinds of riches pertaining to the spiritual state. Toward this state we are tending, just as men and women have their spiritual eyes opened, and their spiritual discernment quickened.

Suppose for a moment that our world were now changed, so that the perfect spiritual law of compensation would have unobstructed way here, and that everything here would now conform to the spiritual reality. What astounding transformations and marvelous changes would we see in the distribution of the desirable things of this life? What changes would occur in our surroundings, our habits, our manner of living, and our style of personal adornment. Beautiful dresses of rich materials, desirable garments of graceful patterns, personal adornments of bright and pleasing colors, ornaments of precious stones and costly jewelry, splendid habitations; with refreshing lawns and shady groves; and all the substantial and luscious fruits of earth could then be obtained only in return for good deeds, words and thoughts, for all the varied expressions of love and justice.

Then many of the gilded butterflies of fashion would find themselves clothed in rags. Many true-hearted women now clothed in modest drab would then be adorned with all the chaste, beautiful colors of the rainbow, and clothed in garments of perfect shape, fitted to queenly forms. Many of earth's millionaires now rolling along in gorgeous carriages, attended by servile lackeys, and enjoying all the luxuries which earthly wealth now brings, would then be changed to trudging tramps, living upon scanty crusts. Many grand, palatial residences, filled with all the splendid and luxurious adornments and conveniences of earthly grandeur, would then be exchanged for squalid hovels, surrounded with all the evidences of destitution and suffering. Many self-inflated statesmen of swelling importance and pompous strut, would shrink away into merited obscurity. Many an humble bootblack, who had given his last crust to prolong the life of a dying comrade, would be endowed with all that earthly wealth now commands, and glorified with the pleasing graces and sublime attributes of celestial life. What countless and most surprising transformations would ensue! And all these things of this life could be obtained only in exchange for good thoughts, words and deeds, for the varied expressions of love and justice—if these were the only money currency of earth, as they constitute the only coins current in the Spirit-world, whither we are all hastening!

Destructive floods and whirling cyclones might sweep into the ocean's depths all the rich man's ships and merchandise; sweeping, all-devouring conflagrations might shrivel to worthless ashes and widespread ruin all his vast earthly possessions, or the rocking earthquake might shake down all his princely palaces and spacious warehouses, and the yawning earth might open and swallow up all the tangled ruins, and yet, if he escaped unharmed, with his energies unquenched, he could recover, in part, at least, his lost fortunes. But with unerring certainty death will come to every millionaire, and separate him forever from all his earthly wealth. And his loss to him will be irreparable and unending, more complete and lasting than any separation and loss that can be caused by floods, or cyclone, or fires, or rocking, yawning earthquakes. But he will surely survive in the Spirit-world; often, too often, he will survive with all his earthly loves and hates unabated with his longing desires after earthly wealth. He will be spiritually beggared, utterly powerless to gratify his worldly passions and desires, utterly impotent to recover and use again his earthly riches.

The heavens are bending low and whispering to suffering humanity of better things to come, and humanity is rising higher in its aspirations to catch the full meaning and benefit of present spiritual revelations. The dawn of the day is here even now, when all men will know and rightly appreciate the truth, that all earthly riches and possessions are as transient and as dusty rubbish, unless transmuted into the coin of the spiritual currency of good thoughts, kind words, benevolent deeds, and the full expressions of love and justice. These can always be kept interchangeably, at a parity with each other, and will forever be good and pass current at their face value, not only in this world, but also in all other worlds.

Is Re-embodiment Necessary.
It will be conceded that all may claim a common fatherhood, and that the human family are sisters and brothers; all. Few will question that man's main object in life is to gain knowledge that may be demonstrated as facts, verified as truths that are the jewels set in the crown that in the time is worn by every faithful student. If this be true, and earth the kindergarten where our early lessons are taught, is it unreasonable to conclude that if we fail to master the a, b, c lesson in the time allotted, another opportunity will be afforded us after a vacation and rest? This course the wise earthly parent pursues with good results; and when, after proper application, the knowledge is gained that justifies promotion, a place awaits him in a higher grade, where other branches are taught. And thus his advancement continues until the elementary truths are mastered when a college course follows. Does not re-embodiment follow a parallel educational line? Surely the juvenile can better learn the a, b, c of truth that forms the basis of all education on earth, where all the conditions and appliances are ready at hand, with loving hearts and hands to encourage and aid. To my mind, the fact that spirits do seize upon every opportunity to take possession of earthly forms to give expression to their wants, proves beyond question their desires and ability to re-embodiment—thus showing its need and that the prejudice against this process of education is expressed only by mortals.

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The Courage of the New Faith.

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Nothing is more reasonable and cheap than good manners.—Aton.

That "fools should not wish in" where scientists fear to tread, may have been good advice, for the ignorant of past ages, under the despotic sway of church and state, but now that the "grippe" of both upon poor deluded humanity has been somewhat relaxed, through the sacrifice of noble lives in the cause of liberty, the common people hear gladly, "once again, the glad tidings of great joy," which is proclaimed through knowledge of spiritual law, adventured by explorers in other scientific fields, and at last become popular, despite church and state, after all the rigors that had been brought to bear upon martyred lives in the past. The "dark spirits," of whom the ignorant and timid had such fear that life became a burden and death a terror, courageous investigators have discovered to be but undeveloped mortal souls, seeking upon the earth-plane, to which they naturally gravitate, that light and knowledge and help from mankind to which they were entitled by the bonds of brotherhood, but which they had been denied by the selfish church and state dignitaries, who, with the iron hand of power and the heavy heel of tyranny, had nigh crushed out the light of intellect and reason from the masses of humanity; and as succeeding ages have to pay the penalty of the wrongs and outrages of preceding ones, thus our courageous investigators of the spiritual realm, who "hold seances" purposely for the enlightenment and advancement of those veritable "dark spirits," are the pioneer educators of the planet. For they reveal that, instead of executing the vicious and criminal classes, thus endeavoring to pass them on into oblivion, they but launch them into that realm, invisible save to developed clairvoyant sight, where the accredited intuitive and inspirational poets of the race, who, after all, its true philosophers, have forcibly declared that:

"Millions walk the earth
Both day and night."

And never will the human—or inhuman—races of mankind be regenerated until these classes are not only restrained from evil living, but instructed and uplifted by the power and the might of truth.

The enterprising people of the new belief have simply done as commanded, centuries ago, "added to their faith knowledge." Yet, through contumely and prescription—not to the credit of this professedly enlightened Christian civilization, its lands still swarming with drunken desperadoes, and burdened with almshouses and jails, rearing into high heaven, in their court-yards, gallows where High Sheriffs may officiate—these people, with the added lover of knowledge, have now become so numerous among all classes, high and low, rich and poor, that even the Jesuitical "principality and power of the air" cannot prevail against them; that many a sensitive, or medium, outside of their organizations, has been wrested from their bigoted machinations, albeit with some sorrow and suffering, and have acquired through angel help a positiveness and individuality of character sufficient to repel all insidious and unworthy influences; and, over open to the good and true, have become strong and powerful, seeking only for the "best gifts" to be used in the service, and not as oppressors of our common humanity.

That there may be some barnacles accreted at the keel of this great iron-clad ship of progress, may be true as ever of old; but, with all its sails spread to a favoring breeze, kept filled with the invisible host, their feeble weight does not impede its advancement all along the lines of ancient intolerance and superstition; yet, even here and now, "eternal vigilance remains the price of liberty."

Now, these barnacles are not solely the "driftwood and seaweed" of the early years of the new faith, which were but the misdirected and unintelligent efforts of uncultured persons, who, having nothing to gain, thought they had as little to lose, in invading the borders of the spiritual realm, and yielding themselves to the unguided, and perhaps unmerited "liberty, liberty, pursuit of happiness"—to the trance-control of some "power," if not "principality of the air," to work their will with them, in the gratification of an illicit appetite, or passion; but the latest danger, and a latent one, it may have been, is from the acceptance of ancient and effete doctrines, handed down by those same invisible "principality," or hierarchies, either purposely to retard the wonderful growth of the new and sensible faith, or in the zeal and interest of propagandism of former religious beliefs.

No more insidious element of disintegration, than such as are contrary to the present known scientific laws of evolution in material matters, and therefore logically inferable in spiritual ones, could be devised by an arch enemy, be there such an one. No doubt there is, and to be classed with the other archaetes of earth. These are they who would have the human race to "multiply and fill the earth" with little, feeble, mortal, physical bodies, as receptacles, forsooth, of returning souls, for other rounds of earthly pilgrimages, relieving, thus, the propagators of all responsibility of mental or moral attributes. A doctrine so revolting, at first, that the great, not depraved as yet, turn from it with disgust. These are the theologians may still proclaim Adam's Fall, and Jesus' atonement, thus shrinking man's accountability, the people of the new faith should shun all and similar, as blacker than a host of undeveloped souls, seeking light and gaining little, hitherto, but striving upward in their darkened environments, evolved only in the aura manufactured by the circumstances of earth-life, which were created for them by the self-constituted magnates and authorities then in existence. A reasonable charity should be extended to all such, here or there, but not to the extent of "non-resistance" to evil. The "best self-protection, even to the extinction of the foe, is not only simple justice to society at large, as well as to the aggressor, but the contrary is pusillanimous, and has its origin in ignorance, hypocrisy and cowardice; and though modern methods and titles may be necessary under existing laws, yet the Religion of Humanity should free itself from all formulas and ceremonies, as fast as the exigencies of the times permit.

—LEWIS OLIVER.

Bradford, Pa.

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SATURDAY, APRIL 13, 1895

The Evil Traced to Its Root.

Men of intelligence should trace evils to their true source, and then apply common-sense remedies for their eradication. Take the saloons in all our large cities. They are a curse to all concerned in them—the proprietor and the patrons. They rob the former of his manhood, and the latter of the products of his toil; they are mostly responsible for the criminal class; they impoverish families; they throw upon the country for support helpless women and children, and fill the poorhouses with paupers, the penitentiaries with criminals, and the graves with wrecks of wasted humanity. Saloons are the resort of the idle on Sunday, and the temptation to drink comes largely from environment.

So far, all readers agree with us. It is in the remedy we differ. Churchmen say: Close the saloons on Sunday; no other measures are necessary to cure the evil.

Let the reader visit the principal cities and observe the facts. The great majority of laborers are without homes. They arrange for their meals, and for a bed in a cold room for the night; but they have no place to lounge, rest, or keep warm, when idle. Ordinary places of business are closed. If open, loafers and idlers are not permitted there. The fashionable churches, where the wealthy congregated, and the preacher depicts a frowning God, and a flaming hell, are not places for them, so they throng the saloons, and reward the proprietors for their hospitality by frequent potations from the flowing bowl.

Open saloons in sufficient numbers, with temperance drinks to supply the idlers, and there is no doubt a partial remedy may be obtained; but the free lunch must be an accompaniment.

Let the root of the evil be enforced idleness. Given opportunities as during other days of the week, to pursue their ordinary duties on Sunday, there would be few who would desire to visit a saloon, and still less who would do so.

Enforce night rest, if so very anxious for the physical happiness of the laborer. If God wants a special day devoted to his worship, let him curtain the sun and shut off the light. Then we shall know it is his will. Until he does so, it is safe to pronounce the device of Sunday observance for rest and worship a priestly one, gotten up in the interest of a profession whose ambition, from earliest history, and all the way down the centuries, has been to tyrannize over the people in the name of God, and make them the slaves of their caprice.

Behind the Curtains.

They who have passed middle life will recall the zeal of the colporteurs, who stood on street corners in the principal cities and distributed tracts gratuitously to the passing throng. These tracts usually contained from four to eight pages, with various titles, such as "Flee From the Wrath to Come," "The Terrors of an Endless Hell," "The Mystery of the Damned," "The Eternity of Punishment," "A Lost Soul," "Do You Love Jesus," and so on to an unlimited extent, all with attractive titles like the above, and their contents equally inviting. These tracts were bought in immense quantities by religious fanatics, and were freely distributed among the people, with the avowed purpose to save poor, lost souls from endless woe.

A recent trial at law in a New York court has taken up behind the curtains. A party testified that he made a fortune in the manufacture and sale of these frightful tracts; that he engaged with another party in a speculative project purchasing whisky; that his partner had diverted a portion of the money from its intended use; and that the action was brought to right the grievance.

As intemperance is a fruitful cause of crime, it is possible these prospective dealers in whisky had an eye to the larger production of sin, to increase the demand for tracts, which taught the terrible consequences following wrong-doing—a sort of "horrible example." The dealers in hell-fire work the stuff for all its worth.

Wonderful Transmutation.

It would be interesting to know how scholars manage to transform names in cuneiform inscriptions, entirely dissimilar in every feature, into Bible names. The latest of these coming under our observation is the transmutation of Nazi Muruda into Nimrod, then announcing the latter name has been

found on the papyrus from Nineveh, and that "Moses is at last corroborated." It does not matter how distinguished the name who makes this announcement; the fact that he is a clergyman by profession, and has been engaged for many years in trying to make the monuments synchronize in statement and in fact, with professed Jewish records, throws a cloud of suspicion over his unnatural renderings.

Still Bearing Fruit.

The effect of false teaching is not limited to the age which gave it birth, but it extends on and on to remote generations. "Thou shalt not suffer a witch to live," professedly a command from God, whether of ancient or of comparatively modern origin, has been terrible in its consequences. Scholars have traced the existence of such a law back to the old Akkadians, who inhabited that region lying between the Tigris and Euphrates, which was afterwards known as Chaldea, and still later formed a portion of the Babylonian empire. This carries us back of the Christian era 4,000 years, and back of the alleged exodus of the Jews from Egypt 2,500 years. It is a part of the law pretended to have been given by God to his multitude, Moses, and as such was claimed to be of divine origin, to be observed by all peoples. The statute-books of nearly every Christian country had laws to aid the "divine law" in slaughtering witches. The Catholics led in the detestable work, and the Protestants copied their example. The number of witches slain under Christian rule is estimated by Dr. Springer, in his *Life of Mohammed*, at nine millions.

It was infidelity that arrested this inhuman slaughter of the aged and the infirm, though legal execution for witchcraft by burning was continued in England to 1716, and one person was burned in Switzerland as late as 1782.

But a belief in witches, and the persecution and slaughter of innocence, did not end with the repeal of legal enactments. The pernicious influence of ascribing to God the dictation of laws which would be a lasting disgrace to savages, is still bearing fruit. Ten persons were lately on trial in Clonmel, Ireland, for murder in obeying, as they innocently thought, God's command. Among these were the father and husband of the poor victim. After exorcising and torturing her, to drive the devil out, she was stripped of her clothing, kerosene was poured over her body, then fire was applied, and she was burned to death. Six male and two female relatives were present aiding in the murder, the husband declaring it was not his wife they were burning, but a witch, and they were commanded not to let a witch live.

There are those who think the Bible has redeeming qualities, who take no stock in its divine origin, or its inerrancy; but when we remember how it retarded civilization, and blighted the centuries with teachings akin to that relating to witchcraft, we are content to allow others to write in its praise. We cannot.

Concessions to Wrong.

Is it a combination with the devil, or a devilish combination, which? Read the press dispatch and decide:

NEW YORK, March 26.—The board of aldermen took a stand to-day in favor of a continental Sunday. A resolution endorsing the bill before the legislature permitting saloons to be open Sunday afternoon and evening was passed with a whoop, not a voice being raised against it.

It is a common maxim: A half loaf is better than no bread. In this case two evils combine, each after a half-day. The church yields one-half of what they call God's holy day to the whiskey saloon, hoping to gain an additional ear for the priest; and the saloon surrenders a portion of the time usually employed in drunkard-making. If the drinking saloons are an evil, as we firmly believe, and if enforced idleness is a base, godless, and the outgrowth of a barbarous age, on a par with "Suffer not a witch to live," and "The man shall be surely put to death," for doing any work on the Sabbath, then a concession to either is to be deplored.

Truth From a Pulpit.

A religious revival was lately pending at Freeport, Ill. Rev. James Gorton, of this city, preached there while the ferment was working. During his discourse he said: "Conversions in revival meetings are almost wholly limited to boys, girls, emotional women and demented men." THE PROGRESSIVE THINKER fully indorses the proposition, but would limit the influence to persons who are subject to psychology. Successful revival preachers are invariably strongly magnetic; they use their natural forces for all they are worth. This influence, common in the lecture-room of the mesmerist, is mistaken for the doings of the "Holy Ghost," if anyone knows what that is.

It has been proposed to legislate against practicing the art of hypnotism. This, to be of any avail, should be made applicable to the preacher in his pulpit, and the lawyer before a jury; for each, perhaps unconsciously, plays these arts, like the seducer, to win his greatest victims.

Wrongly Credited.

An article appearing in the New York Truth Seeker of the 30th, p. 201, credited to the London Free Thinker, was original with THE PROGRESSIVE THINKER, appearing among our editorials of October 27, '94, and there headed: "A True Prophet."

The Historian's Statement.

Very different from what the religious world supposes is the statement of Lecky, in his *History of European Morals*, Vol. II., p. 44: "The golden age of Roman law was not Christian, but Pagan."

The Forty-Seventh Anniversary.

Next week the various anniversary reports sent to this office, will appear in THE PROGRESSIVE THINKER.

Mrs. Richmond's Work.

THE PROGRAMME FOR APRIL.

The closing weeks of March and the month of April as arranged make a very active return of spring for Mrs. Cora L. V. Richmond. She has conducted the usual service on Sunday at Hooley's, and on the 31st the anniversary exercises there and at the Progressive Spiritualist Society on Forest avenue in the evening.

Mrs. Richmond was a guest at the Sunset Club on Thursday evening, March 28, and was the first lady to open the general discussion on the subject of the evening: "The Coming Woman." There were 800 who sat down to the banquet.

She attended the funeral and conducted the services at Harvard Junction, of a venerable Spiritualist and citizen of that place, Moses Kinney, Esq., on Tuesday, March 26. On Monday, April 1, she left for Washington to attend the meeting of the Board of the National Spiritualists' Association. She also has several social engagements there. She returned in time to commence a series of semi-public lectures in Englewood on Saturday, April 6, which will be continued every Saturday evening during April.

She will speak in Milwaukee (Athenaeum) Tuesday, April 9.

This, with her Sunday services and attendance at the Band of Harmony Thursday evenings, will keep her busy. By the way, speaking of the National Spiritualists' Association, it is not likely that Mrs. Richmond, Mr. Barrett, Mr. Moulton and the other members of the board, who are such staunch workers in the field of Spiritualism, would travel hundreds of miles, or spend days of valuable time, except in the interest of the cause.

Rather Expensive.

The Presbyterian Sunday School missionaries, late in session at Detroit, before concluding their labors, determined thirty-seven more missionaries were needed to evangelize the world. The Philadelphia Record tells of a like movement by the Presbyterians in that city. Says that paper:

"The pastor preached forcibly and well on the dire distress of the ignorant heathen, and the beneficent influence of Christianity. A practical business man who is not a regular attendant was moved to place a dollar in the collection. After the service he waited around to speak to the pastor. When he had secured his attention, he said: 'Pastor, I gave a dollar to the foreign mission this morning, but I was so impressed by your description of the condition of the heathen races that I would really like to have them get the benefit of that dollar.' The pastor looked up inquiringly and the man added: 'Here is \$10 to pay the expenses of getting the one over there.'"

THOUGHT

And Its Wonderful Potency.

Every age has had its thinkers, all converging to one grand point, or central idea, the oneness of things and their connection and harmony with "the one primal energy—Infinite Mind."

But it remained for this age to discover and develop the potency of thought and its power in the production and cure of disease. This is the subject of an essay from the press of the Purdy Publishing Company, of Chicago, by Wm. H. Holcombe, M. D., Dr. Holcombe does not, as indeed he could not, attempt to teach in one lecture the principles and practice of mind cure; but he does in a few plain remarks lead the mind of the novitiate who "always thought there was something in it," to believe that it is practicable, and only requires that we be developed up to oneness with God, as Jesus was, to do all that he did, and more too, as he said we should.

The gist of the whole matter is that God is infinite in all divine attributes, and everything in the universe is the product of his thought. Man, the image and expression of God, possesses the faculty of thought, and the power of his thought is in the ratio of his unfoldment.

Dr. Holcombe works out this problem as completely as it is possible to do in a short space. He says: "Mind includes all forces, and forces are mind in operation. Truth is the supreme force. The truths which are to save and cure are the truths of intuition. Life, health, peace, happiness, all depend upon true thinking."

From the universal expression of the common mind—that mind has power over matter—the most scholarly exposition of the subject by a man of highly-cultured mind, there is not a break, though some writers are, to our mind, very extravagant in their views; but this essay we fully endorse.

R. NEELY.

All Culminate in The Progressive Thinker.

The Mystical World (London) pays the following unique tribute: "Spiritualism is the World's Advance Thought, a Banner of Light waving over a Mystical World. It is a Light, giving Light on the Path in Two Worlds, for wandering Humanity, so that they may become Progressive Thinkers."

"The Missing Link in Modern Spiritualism." By A. Leach Underhill, a deeply interesting volume, of especial interest to all Spiritualists. Leach Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

Turning on the Searchlight.

ORGANIZATION.

The Father to His Sons.

The father, to impress on his sons the importance of united effort, placed a bundle of sticks, strongly corded, in their hands, and required each, in turn, to try his strength in breaking them. Failing, he removed the bands, and gave each a single one, which was easily broken. "While you remain faithful to each other, each for all and all for each," said the father, "you are invulnerable; singly and alone you are soon overcome by opposition, and become slaves of the united multitude."

Is not this a faithful illustration of Spiritualism? The church is banded together with hooks of steel. They have fought us from the beginning unitedly, openly and secretly, and we have resisted them as best we could single-handed, without organization. Our numbers have been constantly on the increase; but would not the advance have been more rapid had we been organized into tens, hundreds, and thousands, and these into legions, like the Roman army? A phalanx of such cohorts, well officered and disciplined, will be invincible on any moral battlefield. Its members, instead of being defeated and scattered, will rally around a common standard, and ensure certain victory.

The church is concentrating its forces, and uniting conflicting creeds under a common banner, to crush all opposition. It is enlisting secular governments in its service, and is endeavoring to make them auxiliary to its schemes of domination.

He who discourages unity of action in our ranks, or throws serious obstacles in the way of those who are laboring to organize for self-preservation, is doing the cause and the principles they champion a great wrong. Let us change front. Wherever ten trusty Spiritualists can be found, let them band together, work together, and in the end they will triumph together; our word for that.

The bond of brotherhood must be so broad as to repel no one, not even the honest inquirer who is in search of truth.

But—but, we say—organization must be accompanied by correct business methods, as well as correct principles. There must be nothing connected therewith that is secreted from the masses. The officers of any organization, from the greatest to the least, are acting in the capacity of servants, amenable at all times to those they serve, and as organization in the ranks of Spiritualism has often been tried and as often failed, it would be out of place to assert that any first attempt, by whoever controlled, would be all that is desired.

The above appeared in THE PROGRESSIVE THINKER January 6, 1894, and expressed our opinion in regard to the National Organization. Our statement then that "It would be out of place to assert that any first attempt, by whoever controlled, would be all that is desired," has proved true in all respects.

The "sugar and molasses policy" is not in harmony with our methods of treating questions. We have allowed a terrible commotion to be kicked up—we have permitted some energetic kicking to be done; we have given Professor Barrett, a most excellent man, and Doctor Westbrook, an author and lawyer of wide repute, an opportunity to have a set-to—and the language that both have used may not have been in accordance with Chesterfield politeness, and not exactly spiritualist, but both have answered our purpose admirably—they made a commotion. Both are gentlemen; both have done their work well. The little irritation they have manifested is common to humanity and must not be considered in a serious light. No better person lives than Professor Barrett, and the reputation of Dr. Westbrook as a man is equally as good.

The storm has occurred; the cyclone has passed over, and people are thinking as never before of the National Organization. In nature, see the wild tornado and the cyclonic action of the elements. Hear the roar of the thunders and the clash of Nature's forces in the heavens. Any one with a thimbleful of brains knows that through this turbulence and violent action wise ends are subserved, though human lives are lost and property destroyed. An eternal calm would be stagnation, putrefaction, destruction—worse than a hell on earth. To let this embryo National Organization pass along without any scars would be suicidal.

The fact is, Spiritualists generally regard THE PROGRESSIVE THINKER as the true friend of the National Organization. It is not a vulture—not a bird of prey. It knew the Organization was weak financially, so it allowed the \$100 due it for advertising to go uncollected in order that other Spiritualist papers—its pseudo-friends—might grab it under pretense of advertising the National Association; and they did grab it, too, with astonishing regularity, much to our regret, receiving the very money, probably, that we had left uncollected. Thus the \$100 due us has been donated to the National Association to pay the advertising bills of other papers.

And while we have allowed all this commotion to be "kicked" up, we have had the interests of the Organization at heart. We have prepared the minds of Spiritualists generally to attempt radical improvements, which otherwise would not have been made. We have done for it far more than any other Spiritualist paper, because we have advertised it more extensively. It will live and eventually flourish, because it will evolve gradually out of all crudities, but without criticism, sharp and cogent, it would gradually die. It will live, and will owe its energetic future life to the policy of THE PROGRESSIVE THINKER, which has inserted its advertisements without exacting its pound of flesh, or demanding any pay therefor.

PROF. W. M. LOCKWOOD.

His Views Tensely Expressed.

TO THE EDITOR:—As the affairs of the National Association of Spiritualists seem at the present time to attract the attention, and in some instances the criticism, of a few writers, we desire, in the interest of the Association and all interested, to make a few suggestions that possibly may lead to a clearer understanding of the civic and legal rights of the National organization in its relation to subordinate or associated societies.

A few years ago the writer, with others, was interested in organizing the Wisconsin State Association of Spiritualists. We desired to place the State Association upon a basis of equal public privilege in social and ethical matters with the religious creeds of the State, and to that end consulted several able jurists residing in the State.

We obtained the following information which may be of service to some of the friends of the cause. The legal propositions are as follows, viz.:

First, every State formulates its own laws or statutes regarding the issuance of charters, to applicants within its own borders.

Second, all corporate bodies receiving such charters are protected by it only in the State in which the charter is issued.

Third, no State can issue a charter of incorporation that is legal or binding outside of its own jurisdiction.

In most of the States a special statute relates to the organization of religious and civic bodies, which must be either incorporated or referred to, in the phraseology of the charter. Wisconsin has a special law regarding "ordination," requiring that all certificates of ordination shall contain certain words or sentences prescribed by the statute. The law also requires that "certificates of ordination" be registered with the county clerk, in the county where the party ordained resides, before he celebrates marriages or enters any official position. Neglect to register is regarded a misdemeanor, and is punishable by fine or imprisonment. Similar enactments obtain in many States of the Union.

The National Association, as a corporate body, is subject to the same statutory limitations in the District of Columbia as that of any organized body in other States. The charter it receives from the District of Columbia is a "legal instrument" by which certain powers and privileges are conferred upon it, for a special purpose. What this special purpose is will be found clearly outlined and defined in the "declaration of principles and constitution of the National Association." Upon this declaration of principles and articles of its constitution and its by-laws, formulated in accord with certain statutes of the District of Columbia, it received its charter.

Now a word regarding the meaning of the term "charter." In Latin it is *charta*; in Greek, *chartes*, from *charassa*, meaning to write or scratch; and in its general significance is nearly synonymous with deed or instrument. The charter incorporating the National Association is simply an instrument in writing conferring certain privileges and rights upon that organization.

Now, this is one kind of a charter. The instrument of recognition or charter which the National Association issues to its associated societies throughout the States is a very different kind of a charter or writing. It is a certified writing or instrument of recognition, issued to the society applying for this recognition, by the National corporation, and has nothing to do as a charter with "the charter of incorporation" which the legislative or executive authorities of the District of Columbia gave to the incorporators of the National Association, but is rather the legal carrying out of the principles for which the Association was inaugurated.

These principles, as we understand them, are the centralization of effort in the interests of the spiritual philosophy, a full enjoyment of public and private recognition accorded other religious and philosophical bodies by the general public, and a concentration of effort to extend the boundary line of a natural truth.

Such an organization is timely, and we cannot afford to lose mental poise over a difference of opinion upon non-essentials, particularly when the legal and civic rights of societies existing in the different States can be quietly ascertained by reference to the statutes of the State in which the petitioner resides. Socrates once said that "over half of the differences occurring between men grew out of a misconception of the proper use of words."

Personally, we have occasion to regard the officers of the National Association as qualified to carry out the designs of the Association, but we could wish that they remove their headquarters to Chicago, to be in closer communication with the Spiritualists of the great West, who in the near future, we believe, will comprise an important factor in the ranks.

W. M. LOCKWOOD.

As baldness makes one look prematurely old, so a full head of hair gives to mature life the appearance of youth. To secure this and prevent the former, Ayer's Hair Vigor is confidently recommended. Both ladies and gentlemen prefer it to any other kind of dressing.

VIEWS OF AN OFFICER.

The National Spiritualists' Association.

TO THE EDITOR:—As one of the many readers of your esteemed paper, permit me to say a few words in reply to Dr. R. D. Westbrook's attacks upon the National Spiritualists' Association.

Because he was not instrumental in creating this association, instead of giving kindly advice, he finds fault with it everywhere. He forgets, or purposely ignores the fact that we are only eighteen months old; that we have already more than one hundred associations in our fold, and that there never was a large enterprise ushered into this world which did not need improvement, and whose directors did not find that certain changes were necessary. His remarks at the close of one of his articles, that "like many other weakly children, it would not be likely to survive its second summer (and the wish appears to be the father of the thought)," are, to say the least, very unkind, because if he knows anything, he knows in his own heart it is not true.

The National Spiritualists' Association has come to stay, no matter what any one may say and wish to the contrary.

Its constitution and its charter may need changes and amendments—what if it did? The trustees of the Methodist University, who are about to erect magnificent buildings, which, with the millions before it is finished, received a charter from Congress a few years ago. Some time ago, some of its trustees found it defective, and the consequence will be that they will apply for a new charter. If they make mistakes, are we not excusable if we make some too?

There is plenty of time for corrections, and so far, according to the opinion of wise counsel, we have done nothing illegal. Rome was not built in one day, and I believe the District of Columbia, the seat of the Government of the United States, has enough legal talent among its people to amend our charter, if it needs it; and if we find it advisable, we can even go before Congress and ask for a charter.

I repeat that the National Spiritualists' Association has come to stay, and no power of hell can undo the work which was inaugurated at the First Convention of Spiritualists in Chicago in September, 1893.

He seems to be fighting our mediums, in trying to destroy what little privileges they have, such as half-rates on railroads, etc., and it appears to me, instead of helping our cause, and thereby proving himself to be a true Spiritualist, he must be a willing instrument in the hands of orthodox spirits, who are doing all they can possibly do to stem the tide of the progression of Spiritualism. If our mediums will only think for a minute, they cannot help but know that the National Spiritualists' Association is the best friend they have, and they should rally around the flag of the National Spiritualists' Association, and use every effort in their power to promote its growth, because in unity there is strength, and once properly and strongly organized, we can use our influence in our legislative halls, and have such laws enacted as will protect them from the attacks of the Roman or any other orthodox church or people, and if unjustly attacked, give them the best legal talent to do their duty.

The child whose early death Mr. Westbrook predicts will live, and shall live, and with the help of good, strong and unselfish men and women, and with the help of men of means (which we are guaranteed), who promise to stand by the child, and see it growing into grand and beautiful manhood, it will be the brightest light of the nineteenth century, and a savior to its people. But not only mediums should work for us, but every society in the United States should assist us, and charter with the National Spiritualists' Association. A single stick of wood can be broken by any man, but five hundred or one thousand sticks together, and Samson himself could not break them.

So it will be with our scattered societies; single-handed they can accomplish but little; but united, we can be a power which can make itself felt all over the world.

Let every true Spiritualist, who has the welfare of his fellow-man or woman at heart, help the National Spiritualists' Association, by kind thought, word or deed, and it will become what it is destined to be, one of the grandest institutions of the world.

THEODORE J. MAYER, Treasurer of the National Spiritualists' Association, 21 B street, S. E., Washington, D. C.

THE NATIONAL.

An Appeal for Justice.

TO THE EDITOR:—Having watched the correspondence and controversy, in your paper, between Dr. Westbrook, of Philadelphia, and H. D. Barrett, president of the National Spiritualists' Association, and hearing of late, with much concern, the frequent comments and complaints among Spiritualists, that the National Spiritualists' Association was illegally organized, and that we have been defrauded of our money paid out for charters and per capita tax, etc., etc., I feel impressed to say a word regarding this matter.

Dr. Westbrook claims in his "letter" of February 9th to have the most kindly feelings towards Brother Barrett, and the National Spiritualists' Association, and then very inconsistently turns and denounces both. It would seem to me that if the Doctor had the interest of Spiritualism and the National Association at heart, he would have proffered his advice and counsel in a far different manner; instead of searching for defects in the technicalities of the constitution and by-laws of the National Spiritualists' Association, and heralding them through the country in language that was calculated to create distrust and disturbances in the minds of many Spiritualists, thereby preventing them from

joining, aiding and assisting in this much-needed organization, would it not have been more consistent with his claims of friendship to have pointed out to the officers of the National Association in a private personal letter, the defects, which he claims to have discovered, so they might be remedied at the next National Convention?

This method of settling the difficulty would not have caused any interruption in the work of classifying and organizing in the different States and Territories.

That we can organize legally as a national body, I do not think Dr. Westbrook will deny, as we all know there are many national organizations in the United States, of different bodies, creeds and denominations.

As a delegate to the convention of the National Spiritualists' Association, held at Washington, D. C., October 9, 10 and 11, of 1894, I did not investigate the legality of this organization, but I did ascertain regarding its objects and aims, and the great benefits that would accrue to all Spiritualists and Liberalists, if the principles embodied could be carried into effect.

I can recognize the National Spiritualists' Association to be a central figure, from which all spiritualistic bodies can receive power, and all necessary instructions. There is great need of classifying and arranging the work at the present time, more than ever before in the history of modern Spiritualism; and create harmony throughout the whole circle.

Everybody, it would seem, must recognize the necessity for this National Organization, as no organization, sect or denomination can hold together successfully without a common center from which to diffuse unity of thought and action.

While listening to the plans for great work in the near future, as they were outlined by the association, viz.: To send missionaries into localities where Spiritualism has never been recognized; to agitate the cause and organize societies; to build homes for the protection of mediums, who will use their life-forces in diffusing the great truth, that they may not feel obliged to weaken their mediumship by mercenary motives, thereby lessening their power for good; I realized the necessity of nurturing this organization in its infancy by financial support, and I think it the bounden duty of every true Spiritualist to aid in supporting this organization, that it may reach and diffuse knowledge into every section of our land, rather than disrupt and disorganize a structure founded upon such noble purposes.

We may expect defects in any new work or system that we may undertake, but all defects, if there are any, can be remedied, and should not be used as a bugaboo to frighten people into silence or inactivity; therefore, I appeal to all true Spiritualists to rally around the standard which this organization embodies, that their noble purposes may be effectual in the uplifting of humanity.

CELIA M. NICKERSON.
Buffalo, N. Y.

All the future is before the National Association. A few puny months count as nothing. To regard the great mass of Spiritualists as "babes," not capable of enduring a little discussion, fearing they will be injured thereby, is an imputation that they are simpletons—idiots. We do not join with Miss Nickerson in her fears.

Miss Nickerson's intimation that the National Association should not be criticized publicly, is unworthy of a modern progressive thinker. The great public are interested in this subject. And she writes, too, as if the next National Association is to be composed of the

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Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 4000. We must press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Will C. Hodge writes: "As secretary of the Mississippi Valley Spiritualists' Association, it becomes necessary for me at the present time to establish headquarters for transaction of the business of the association. In the meantime I will have considerable time at my disposal during the months of April, May and June, and will be pleased to make arrangements for lectures anywhere within reasonable distance of Milwaukee, either for Sundays or week evenings. I desire to be kept busy, and will make reasonable terms with any parties desiring my services. Address me at 710 Prairie street, Milwaukee, Wis."

For two weeks the address of Dr. Dean Clark will be at Whatecom, Washington.

O. L. Concanon writes: "We have just returned from the Florida camp, which was a success this year. The association has bought nearly a hundred more land, and some of the best of the twenty cottages are arranged to go up for next year's camp. The mediums were well patronized and made many converts. Kansas City is in good condition spiritually, and we will soon have the society swelled here. The anniversary services were well attended. Brother Brooks, assisted by others, made it a grand success. It can no longer be said there are not many Spiritualists in Kansas City."

N. G. Omsstead writes that he bought two slates on Madison street, this city, cut notches in the frames and with strong cord bound the slates tight together, and fastened the end of the cord in the buttonhole of his coat. He went to May Bangs, they held the slates under the table about five minutes; he took the slates from under the table, closed the cord, and found on one of the slates a message from the control, saying he had accomplished what was asked, and signed G. W. S.

M. Bitters, a prominent Spiritualist of Rochester, Ind., writes: "Rev. J. C. P. Grumbine is highly esteemed by the Society of Progressive Thinkers, at Rochester, Indiana, as the most eloquent, most spiritual, and most scientific of the speakers that have occupied their rostrum, and he has been re-engaged for the month of May."

E. D. E. writes from Corning, Arkansas: "This county is getting ripe for our cause rapidly. A good, honest medium could come here and stir the people up wonderfully."

John Birch writes from Dayton, Ohio: "Mr. and Mrs. Howland, physical mediums (so-called), of California, came to our city lately, and after giving several seances for materialization, departed very suddenly; not, however, without leaving good evidence of their fraudulent practices. Howland is a sleek fellow. He tells the people that he is a Christian Spiritualist; he also claims that he is the only physical medium who can get full-form materializations. We attended his seances and did see two full forms, and we were satisfied that the forms were made to order by Mrs. Howland. We are not going to take your valuable space by telling you all we know, but simply want to say to our Spiritualist friends that the Howlands are not genuine mediums. Be on the lookout for them."

Prof. Lockwood can be addressed at 171 West Madison street, Chicago, or in care of THE PROGRESSIVE THINKER for engagements to lecture. Prof. Lockwood has the reputation of being one of the most instructive speakers on the spiritual or progressive rostrum."

Mrs. S. J. Cutter will return home about April 15, and will be pleased to meet her friends.

Moses Hull lectures at Columbus, Ohio, during April. His address, while there, will be 754 Oak street.

T. M. Snider writes of a seance with Mr. Sylvester Stanford, at Indianapolis, Ind. There were fifteen persons in the circle, all of whom were much pleased with the manifestations, which consisted of materializations of forms, varying in size from children to full-grown persons; also trumps, candelabra, playing of music, ringing of bells, etc.

Dr. G. W. Vail writes that Mrs. S. J. Lenot, of Seattle, has been giving lectures, and private psychometric and clairvoyant readings, at Port Angeles, Wash., which were highly appreciated, and very satisfactory. Her services can be secured for points within three hundred miles of Seattle, on very reasonable terms.

Mrs. H. Elliott asks: "If Jesus were with us to-day, would he be repeating the same prayer that he said eighteen hundred years ago? No; he was progressive. She cannot see why Ingalls' is a good man. No one can read his

works and not get a new idea or glean some good therefrom." Let each one work in the place he is best fitted for, and in the future we will all be united in one great band of harmony, whose music will sound through all eternity.

C. N. Shedd writes from Hardwick, Vermont: "The evenings of March 26th and 27th the believers and unbelievers of this town had the privilege of listening to that noble worker, Moses Hull. Although there are but few Spiritualists in town, he had a large and attentive audience both evenings."

The Chilton (Wis.) Times of March 23 publishes an obituary of Orrin Mansfield, who died of pneumonia, March 13, aged 82 years. He entertained views that would be called peculiar, and left a written discourse which he requested his daughter to read at the time of his burial. In it he requested that there should be no services held over his remains except the words he himself had dictated; and that no doleful, old-time funeral dirge be sung over him, but cheerful words and music, if any. Expensive coffins and gravestones for the dead he considered robbing the living of the means they need for their comfort. "I want a cheap coffin, and a good white-oak plank with a painted inscription is good enough to mark my resting-place. If there are no good deeds of my life to cause me to live in the memory of my friends, no costly monument can keep my memory fresh after I am dead."

At Campbell, the well-known spirit artist, is now in Buffalo, N. Y., stopping at 172 West Genesee street. He writes: "We are reaching a very fine class of people here, and we find they are not afraid to express themselves, not sneaking into the place when they come for a sitting, but coming in boldly as honest people should. I am sorry to say my health is not the best, but hope when the warm weather comes to feel strong and jolly."

Helen Colby, of Sacramento, Cal., writes: "Thinking some of the friends in the East might like to hear how the cause is progressing here, I will state that Mrs. Maggie Waite, of San Francisco, is here holding meetings at Lythian Castle Sunday and Wednesday evenings. Her meetings are crowded with people, and those who want to see her come away dumfounded. We hope she will remain with us some time. She is on her way East."

The camp-meeting at Summer Land, Cal., will commence August 25th, and close September 15th.

A subscriber writes from Evansville, Ind.: "It is really wonderful to see the variety of sketches and pictures drawn automatically by Mrs. J. W. Kratz, who never was much at drawing; but, then, she is only the medium for it."

Geo. M. Rumsey, M. D., is of the opinion that "it is probable that in the near future inter-communication of the two spheres of life will be so reliable and universal that courts will admit evidence from the super-mundane sphere. Indeed, the time will come when aerial residents can don the flesh at will and remain for days—eat, drink, and be merry with friends as of yore, and appear in open court and give evidence."

Mrs. M. E. Cox, M. D., is strongly in favor of organization of Spiritualists on a legal as well as spiritual basis, and that instead of warring against the present National Spiritualists' Association, every lawyer and jurist who thinks it is not a legal organization should hold friendly consultation and make it so. She especially desires that the Hon. L. V. Moulton will, for the benefit of the cause and the readers of THE PROGRESSIVE THINKER, set forth the general law of the incorporation of organized societies for mutual protection, social acquaintance, etc.

Ben. T. Hayden writes: "The old adage, 'Man proposes, but God disposes,' might read as well and be equally true, 'Man in his ignorance violates natural law, and nature asserts her supremacy.' We had thought to do many things this spring, but from present indications we are to be restrained therefrom by the hand of affliction resting too heavily upon us. Mrs. Hayden has been an invalid for the past ten months, but apparently she was on the road to recovery when, some two months ago, exposure at an inopportune time brought on an attack of la grippe, in consequence of which she has been confined at home ever since. I hope to be able soon to fill calls."

John Lynch writes from Philadelphia, Pa.: "The Encyclopedia of Death has been received. It is grand, so far as I have read. This week's number of THE PROGRESSIVE THINKER is great."

G. L. Watson writes that he was brought up in the M. E. Church. At Onset Bay camp he attended Mrs. Ross's materializing seances, a stranger to all, and there several relatives and friends came to him, giving their names, etc., and the result was, his skepticism vanished—he was forced to believe, by what he saw and heard. "The tests were unmistakable and convincing."

F. H. Parker writes that Mrs. Ladd-Pineau held meetings at Santa Cruz, Cal., March 10, to good-sized audiences. Her tests were excellent, and her private sittings gave perfect satisfaction. Mrs. L. M. McCann was to speak, March 24th, at the Congregational meeting on Spiritualism.

Mayes Carpenter writes: "With perfect justice, there is no room for mercy. Worship is superstition; we can do for each other's welfare without worship. Injury to ourselves, or some one else, is all the evil there is. It is man's besetting sin, to find fault and condemn. A man who is not an enemy to others is not responsible for enemies, if he has any—he does not merit them. An angry God, a fabulous hell, and a mythical devil, is the religion of the superstitious bigot. Love is of the soul, but passions are of the body. Infinite spirit is the life of the mental; but alcoholic spirits are the death of the physical. Wisdom is salvation from transgression."

While Mrs. Brown, of Laporte, Ind., was kneeling before the stove, saying her prayers, the fire puffed out, and set her clothing on fire. She was so badly burned that she died. Would this have been an answer to prayer? It surely was not a judgment of God, as it would have been said if she had been cursing instead of praying.

Mr. and Mrs. Munson, Mr. Kendall and Mrs. Hall endor the following: "On February 22 Mr. Eskelson came to Beloit, Wis., from Clinton, Iowa, with Edison's photographs, and we found him an excellent trance speaker under the control of an old Roman philosopher, who was a teacher of that science when in earth life. During the last six weeks we have listened to

eighteen lectures, in various parlors in his city, given by this control, and for eloquence and beauty of language we never heard better at a spiritualistic camp-meeting, of which we have attended five at Clinton Camp, Iowa. Mr. Eskelson is a young man 32 years old, of very limited education, and was first entranced last August at Clinton Camp. In our six weeks' acquaintance with him we find him a gentleman and man of strict integrity. We can cheerfully recommend him to all our Spiritualist friends."

James F. Hilling writes: "To me, the majority of the human race are more or less subject to spirit inspiration. In absolute control, impressions and clair-audience, it seems to me the human family is influenced by spirit power, either for good or evil, happiness or unhappiness. Considering this to be a confirmed fact, this alone should cause us to be cautious of our acts, knowing that the Spirit-world is composed of the good and bad, who influence the human race for their specific delights. A drunkard, murderer, or thief, will still continue his old vocation on the spirit side of life, and continue to wield a bad influence over those of a less positive nature on the material side of life."

Thomas Kizer writes: "The Encyclopedia is simply immense. I have read it, and have loaned it to an orthodox uncle. I do not know as it will change him from Methodism, but it will set him to thinking in a different channel."

J. H. Ray will confer a favor if he will send his post office address to Mrs. Mary Dalton, 102 Aberdeen street, Chicago.

J. B. Armstrong writes: "We have just had at Potsdam, Pa. Mrs. A. M. Glading, of Doyleston. She is such a grand success on the rostrum that her name ought never to be left drop out of the papers. I think I am posted on nearly all of our speakers. We have, as I think, the best in the world (because they are inspirational). She is a queen, and her phase of mediumship is marvelous. We propose to engage her as often as she has an open date. I would advise every society in the land to do the same thing."

L. Eichhorn writes from New Orleans: "It is seldom anything of interest is reported from our city, but we have had for the month of March, and will continue for the month of April, one of the most platform test mediums that has visited our city. The medium in question is F. Cordova White, of Chicago. With his guides he has given some of the most convincing and wonderful communications. The lectures are of a high and instructive nature. The tests given are clear and positive, and are given to the investigators and not the forty-year Spiritualists, for his guides invariably say they wish to reach those who are seeking the truth from the higher life. The society have re-engaged Brother White for the month of March, 1895. Societies wishing a good medium would do well to secure his services. The anniversary exercises will be celebrated on Saturday evening next by a platform test seance and lecture. The mediums who are to participate are Mrs. Stevens, of San Francisco, Cal., and F. Cordova White, after which will be a dance and refreshments."

The Secretary writes: "After a crowded house enjoyed a most wholesome lecture to-night by Sister L. A. Hinesdale, of Fort Worth, Texas, the First Spiritualist Society of Flatonia was called to order by the president, and the following resolutions were adopted: 'That the First Spiritualist Society of Flatonia, Texas, tenders Sister L. A. Hinesdale its heartfelt thanks for the elevating and interesting, and by her most eloquently given, series of five lectures, to the people of Flatonia, and recommend her to all Spiritualist societies, as a lady, honest and conscientious, and a true and noble worker for which she was chosen.'"

M. E. B. of Long Beach, Cal., writes: "In Mrs. Hull's letter of your issue of March 16, she speaks of the children of Spiritualists and the lyceums, and thus touched a subject very dear to my heart, as I have several little ones of my own, and, of course, feel a great interest in their receiving the right kind of spiritual instruction in their youth. It seems to me that the children are neglected. Since the beginning of the year, I have only noted one or two notices of the lyceum work, in THE PROGRESSIVE THINKER, and while reading the last issue the wish came into my mind that we might have a small space at least devoted to the lyceum work. Let us hear from the lyceums all over the country and arouse new enthusiasm in the work; and above all, work in harmony with each other, that the spirit of criticism that we see so much of may give way to a kinder, more harmonious feeling."

Special engagement of Mrs. E. E. R. Nickless, the well-known lecturer and test medium, by the Society for Spiritual Progression, of Englewood, commencing Sunday, April 7, 1895, afternoon at 3:30, and evening at 7:30, at Newman's hall, southwest corner Sixty-third street and Steward avenue. It is with pleasure that the society announces to the citizens of Englewood and vicinity, that it has engaged to fill its platform for a time, Mrs. Edith E. R. Nickless, a lady who is well known throughout the United States, she having occupied the platforms of the leading societies in many of our larger cities; and who is well and favorably known in Chicago, she having recently filled a six-months' engagement with one of our South Side societies.

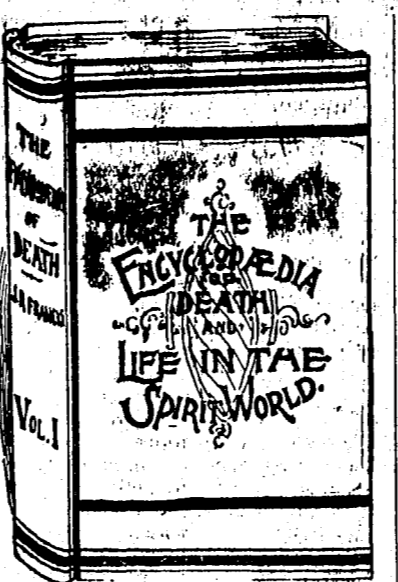
Frank N. Foster, the well-known spirit photographer, will soon be in Chicago in the exercise of his mediumship. Notice of this location will be given in THE PROGRESSIVE THINKER.

Moses Hull goes to Columbus, Ohio, during April, and can be addressed at 754 Oak street.

Bishop A. Beals, who has been lecturing with success in various parts of Michigan for some time, is now engaged for the month of April at Cleveland, Ohio.

Frank T. Ripley will remain in Milwaukee, Wis., during April. He goes to Waukegan, Wis., during May.

Dr. P. S. George writes from Lincoln, Neb.: "We referred heretofore to the arrest of Mrs. Annie Wagner, which took place some three weeks ago, by our city authorities for giving clairvoyant readings and forecasting the future. The city ordinance, as provided by the city ordinance, this municipal law provides a license of \$50 per annum for clairvoyants and fortune tellers, and Mrs. Wagner was arrested under this provision. The case was continued from



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

G. W. Brown, M. D., prominent as editor, publisher and author, says: "One of the incomprehensible questions with me is: How do you find time in the midst of your multitudinous duties as editor, publisher, business manager and general factotum of THE PROGRESSIVE THINKER, to compile, print and publish your one and only Encyclopedia of Death, and Life in the Spirit-World. The book is splendidly gotten up."

March 14th until April 4th, when it was tried before Judge Waters. Mr. A. G. Wolfenbarger, one of the leading and most able attorneys of Lincoln county, conducted the case for Mrs. Wagner. It was submitted without argument. At this time, the judge looking around the court room said, with a smile on his face: "This lady is defended by many of the oldest and most respectable citizens, who no doubt know more about Spiritualism than this court. The testimony does not justify the necessity of taking out a license, therefore she is discharged." There were about thirty of the members of our society present during the trial, and when the judge announced the decision there was rejoicing among all. The battle had been fought and the victory was ours. I want to speak a good word for the attorney, Mrs. A. G. Wolfenbarger, who defended Mrs. Wagner. He is located in the Burr block in the practice of his chosen profession, law. He is a close student and a careful, critical examiner in matters touching on points of law. Should any of our friends have occasion to employ an attorney in this section of the country, I can heartily recommend him as being a reliable and most able attorney. My acquaintance with the gentleman dates back twenty years or more."

Dr. P. S. George writes: "In your issue of March 30, my communication in regard to the fortune teller and charm seller, Dr. W. D. Silves, will you please state in your next issue that his name is 'Silves,' not 'Silver,' as it appeared in issue as above stated."

Mr. and Mrs. Victor Vogel are now located at 5034 Cottage Grove avenue, where they will be pleased to see their numerous friends.

DARE NOT READ THE BIBLE.

A Judge Kicks It Out of the Waverly Public Schools.

A dispatch from Scranton, Pa., states that the reading of the Bible in the Waverly borough schools was debarred by the opinion of Judge Gunster. He dismissed the demurrer of Professor Hanyon in the injunction proceedings brought by George Stevenson. Judge Gunster ruled the only question to be decided was simply one of law, and said: "It is too plain for argument that denominational religious exercises and instruction in sectarian doctrine have no place in our system of common school education. They are not only not authorized by any law, but are expressly prohibited and forbidden by our Constitution, the fundamental law of the Commonwealth. If it be true, as charged, that Professor Hanyon is conducting sectarian or denominational religious exercises with pupils under his charge, whether these exercises be according to the doctrine of any other church, he ought to discontinue doing so, and it is the duty of the directors, if the abuse exists, to see that it is eradicated at once."

What we learn with pleasure we never forget.—A. Mercier.

He who is not actively kind is cruel.—Ruskin.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

POPE BOB AND OUR MOSES.

I see "Pope Bob" came near feeling the pressure of the inquisitorial Christian gag. One would think this god and creed was again in swaddling clothes, and its cradle was rocked, and its clothes washed by those bigots. How they must long for the good old times and the return of a Bastille.

I do not fancy that the old serpent is dead, as he hydra-headed, and now as in the past, wherever she has the power she raises one of her venomous heads out of the slime, crime and blood of ages, as she lately did in New Jersey. They find it harder to control sixty millions of partly free people than it was in ages past to control and rear some poor superstition-cowed kingleit who was glad and relieved to delegate to the priests almost unlimited power over the intellectual world. I believe it is true history repeats itself. How necessary it is, then, that we should cut ourselves on the past, as his only by knowledge we can hope to push back the pendulum of fate, which would crush poor humanity into the ignorance and suffering of the dark ages. Remember always that the mother-church, also the "mother of harlots," is the same yesterday, to-day and forever. What she can take standing she takes without thanks as hers by divine right; if she cannot stand erect she will crawl, cinge and wallow in filth until she can drag her object into her capacious maw. With us and all others who love liberty, eternal vigilance must be our motto.

So sorry to see Mrs. Lillie is still throwing her little malicious darts at "Our Moses." Is it any wonder we are often cruelly criticised, when good workers, such as she, will stoop to soil otherwise white hands by throwing mud at one of our brightest lights? He and Mattie have been active forces for good for a quarter of a century, talking, writing, speaking, singing, for the upbuilding and advancement of the human race, often wading through deep waters in dark places, always hand in hand, always courageously teaching the sublime truths of immortality and the brotherhood of man. In the face of all this, how pitiful, paltry and thankless the task one could call the attention of a slander-loving world to blemishes which only exist in a diseased imagination. When I think of the pioneer work they have both done for younger workers, making smooth the rough places, I feel like making every effort in my power to give them a tranquil old age, free from petty personalities—for we never have had but one "Moses," and when he is gone we will remember all this with grief and shame. M. M. RAY.

West Superior, Wis.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

The People's Home Spiritualist Association, at Bricklayers' hall, 93 South Peoria street, at 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P. M. Services at 3:00 and 7:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual meetings at Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

The Spiritual Research Society, Orpheus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge hall, No. 11 North Ada street. Meeting 2:30 and 7:30 P. M.

Society Students of Nature, Kremer Hall, 574 Armitage and Campbell avenues, (near car barns) Sunday at 7:30 P. M.; Lyceum at 2:30 P. M.

Free Spiritual meetings are held every Sunday evening at the home of Mrs. L. A. Roberts, 107 South Leavitt st.

The Society for Spiritual Progression, of Englewood, meets at Newman Hall, Sixty-third and Stewart avenue, at 3:30 and 7:45 P. M.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, every Sunday evening at 7:30.

Band of Harmony, Thursday, 7:45 P. M. Orpheus Hall, Schiller Theatre.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

Meetings held at Lakeside hall, Thirty-first street and Indiana avenue, at 2 P. M. every Tuesday afternoon.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

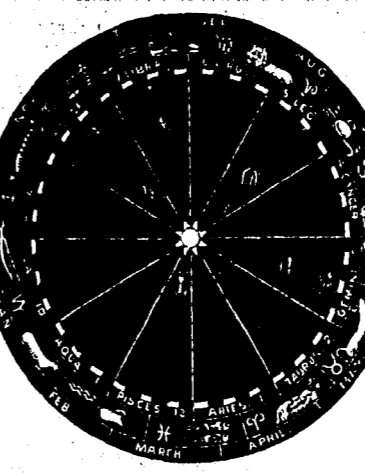
"There Is No Death," by Florence Marryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

"Health and Power. A Handbook of Cure and Human Upbuilding." By E. D. Babbitt, M. D. Full of useful information and wise suggestions. Price 25c.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery; ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

The Encyclopedia of Biblical Spiritualism.

Those who personally noticed Moses Hull that they would take a copy of his Encyclopedia, should send direct to him for it at 29 Chicago Terrace, Chicago, Illinois.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years in this century. This knowledge has for ages been held in secrecy.
2. This system also contains a chart which will give the positions and relative movements of the planets for all past, present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
4. The study contains a book on the occult meaning of the positions and relative movements of the stars, as they operate upon the earth, and influence the lives of those who do, and those who do not do so.
5. The work contains the Zodiac, and explains its signs in a manner that calls charity to the soul for all time, in like manner.
6. The signs of the planets, the harmony and inharmony of their positions is a feature of the study.
7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly shown.
8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained, and existing between some magnets.
9. The delineation of the Horoscope of a recently noted personage, showing a marked intellectual character, and the influence of the planets upon his life, in language comprehensible by all the eternal truths of humanity.
10. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and actions of worlds, suns and systems, in all their glory and majesty.
11. This wonderful knowledge, simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, on receipt of price.

For sale at this office.

THE QUESTION SETTLED.

A CAREFUL COMPARISON

—OF—

Biblical and Modern Spiritualism.

By MOSES HULL.

Author of "The Contrast," "Which," "Letters to Elders," "Miles Grant," "Both Sides," "That Terrible Question," "Vain in the Face of the Lord," "Clothing," "Etc., Etc."

This book is what it is called. "The Question Settled." A careful comparison of Biblical and Modern Spiritualism. We give below only a partial list of the contents of each chapter:

CHAPTER I.—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religious must adapt themselves to men. Science and Nature have failed to demonstrate an Afterlife. Two contradictory Chains of Thought in the Bible. Far-reaching Consultation with the Dead. The Bible Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

CHAPTER II.—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer. A Man of Sin. Every New Religion passes through a Crucible. Persecution unfailingly. What Good has Spiritualism done. Opponents unfair. Immorality in the ranks. Religious Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

CHAPTER III.—The Bible Doctrine of Angel Ministry.—A Natural Query. Angels are Spirits. Angels are "Men" and "Angels." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to the disciples. Bible Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

CHAPTER IV.—The Three Pillars of Spiritualism.—A Natural Query. Three Proposals. Man has a Spirit. A Natural Query. Spirit not immortal. Spiritualism. Source of Evidence. Biblical Testimony. Elisha. Zephaniah. Pagan Deities. Hard Questions. Can not answer. Bible Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

CHAPTER V.—The Birth of the Spirit.—All Subjects Important. Ye must be born again. Nicodemus' Question. A Minister's Opinion. Birth of the Spirit. Must be born out of Flesh. Birth of the Spirit. Resurrection. Not of Flesh and Blood. Bible accounts. Bible Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

CHAPTER VI.—Are We Immortal?—Rapid Growth of Spiritualism. The "Mad Dog" Cry. Charge Ignored. Immortal. Immortal. Angels are Spirits. Angels are "Men" and "Angels." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to the disciples. Bible Writers in Doubt as to the Future. A Dialogue. Spiritualism convinces a Minister of his immortality. Dying Minister in Despair. Why This Appetite for Knowledge of a Future Life?

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CHAPTER VIII.—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to the Telephone. Objections to the Electric Light. Objections to the Automobile. Objections to the Airplane. Objections to the Rocket. Objections to the Balloon. Objections to the Ship. Objections to the Steamship. Objections to the Railroad. Objections to the Canal. Objections to the Bridge. Objections to the Tunnel. Objections to the Lock. Objections to the Dam. Objections to the Mill. Objections to the Factory. Objections to the Mine. Objections to the Quarry. Objections to the Pit. Objections to the Well. Objections to the Spring. Objections to the River. Objections to the Sea. Objections to the Ocean. Objections to the Sky. Objections to the Earth. Objections to the Sun. Objections to the Moon. Objections to the Stars. Objections to the Planets. Objections to the Comets. Objections to the Meteors. Objections to the Rain. Objections to the Snow. Objections to the Wind. Objections to the Clouds. Objections to the Fog. Objections to the Mist. Objections to the Dew. Objections to the Frost. Objections to the Ice. Objections to the Fire. Objections to the Water. Objections to the Air. Objections to the Earth. Objections to the Sun. Objections to the Moon. Objections to the Stars. Objections to the Planets. Objections to the Comets. Ob

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Joseph Melves, Sheboygan: Q. (1) What will be the condition of a good, honest materialist or an indifferent person in the Spirit-world in comparison with a Spiritualist of the same character? Shall not the materialist be as happy as the Spiritualist?

(2) How is it that there is no medium able to earn certain rewards offered them, to find out for instance the reading of a certain letter deposited in a vault, with a large amount of money as a reward to the medium able to read the letter and number of different bills? Such medium with the money could do very much for hungry, suffering humanity?

A. (1) As everyone enters the next life identically the same, with no other change than would be made by stepping from one room to another, the materialist will, by having his belief or want of belief corrected, be as prepared to accept the possibilities of the new life as the Spiritualist. When I have listened to the ideas of the latter in regard to the Spirit-world, I have thought they would be among the most disappointed. Words cannot convey any adequate idea of the next life, for words stand for things of this life, and ideas thereby suggested, but there are no words coined to represent or describe the unknown realm of spirit. Hence, at best, all descriptions must be suggestive or symbolic, and we can and probably do comprehend the glories of that realm as little as the caterpillar does the existence of the butterfly.

Of one thing we may be fully assured, that continued existence is for the realization of the possibilities of the spirit, and the happiness that follows a rightly ordered life, and that there is no vengeful punishment.

The soul, dwarfed and warped by dogmatic teaching, will have the most difficulty in awakening to the reality.

(2) There is no doubt of the possibility of the number of a bill or contents of a letter being told by spirit agency under favorable conditions. Instances are on record of this having been done; but in every case I can now recall of such offers being made, absolutely essential conditions are violated. Again, success depends not on the willingness of the medium but that of the communicating spirit, and also on that spirit's capabilities, for not all have the ability to meet this test. To most spirits a roll of bills, papers or the like would be as difficult to read in a safe as they would be to a person in the earth life. They would meet the same difficulty if the bills were rolled and not put in a safe. They would read them only by means of a mind which had the knowledge sought. Hence the first condition of the proposed test is that some mind clearly knows the number of the bill or whatever the matter is that is sought, that the spirits may read from such mind.

The next essential condition is the offices of a medium, sensitive even to automatic control.

C. L. B., Express, Oregon: Q. (1) What is the prime cause of human selfishness? If it is a natural outgrowth of prenatal conditions, why, then, should man be blamed for it any more than when he inherits disease?

(2) Is it possible to move heavy bodies by magnetic forces without visible contact, as has been said was done in building the pyramids in Egypt?

(3) What is the cause of the dearth of progress and enterprise in the Asiatic countries?

A. (1) An essential faculty of the animal is selfishness. By its activity life and position are maintained. In man the spiritual soul controls the animal. The spiritual is the opposite of selfishness, and the human being should advance in that direction. There can be no "blame" attached to the most selfish, but we can teach that selfishness degrades and opposes true development, which is self-sacrificing and spiritual.

(2) It is an idle fancy to bring "magnetic forces" to the assistance of the architect of Egypt. Such forces were then unknown, and could not have been used if they were.

They had ample contrivances to transport and put in place the blocks of stone, rude compared to modern appliances, but quite effective. Thus in building the pyramids the graded roadway was built, by piling up the earth to the height of each successive layer, which was removed after the completion of the structure.

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A. One of the greatest difficulties the sensitive meets is the determination of the true character of what he perceives. There are two very distinct methods by which manifestations are produced. In one the spiritual perception sees the real objects before it. This is independent sight, and is like that of the spirit when freed from the body.

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R. T. V.: Q. Is anti-toxine to prove of the great value in the cure of diphtheria its advocates claim?

A. Like the cholera cure of Koch, the consumption cure, and the Elixir of Life of the debauched Brown-Sequard, anti-toxine will have its brief day and then be thrown aside. When will the people learn—it is not expected that the doctors will—that disease cannot be cured by poison? The deadly virus from the blood of a diseased animal cannot bring health and strength when injected into the veins of a human being.

The medical faculty have apparently gone mad over the bacilli craze, and the path the most learned professors have followed has been heaped on either side with bodies of animals subjected to the most horrible agony in their experiments, and the graves of patients who have believed in the wonderful discoveries and specific cures.

And yet, after coming forward with such great assumptions, to have them proven to be the weakest shams, confessing to the world, by successive failures, that medical science has no claim to be ranked as a science, these same physicians demand the enactment of laws which shall give them absolute monopoly of the practice of medicine. They demand this to protect the people from quacks!

After reading the history of the wonderful discoveries of the bacilli of consumption, cholera, hydrophobia, diphtheria, and the loathsome life-elixir, the groping after death and experiments are on record of this having been done; but in every case I can now recall of such offers being made, absolutely essential conditions are violated. Again, success depends not on the willingness of the medium but that of the communicating spirit, and also on that spirit's capabilities, for not all have the ability to meet this test. To most spirits a roll of bills, papers or the like would be as difficult to read in a safe as they would be to a person in the earth life. They would meet the same difficulty if the bills were rolled and not put in a safe. They would read them only by means of a mind which had the knowledge sought. Hence the first condition of the proposed test is that some mind clearly knows the number of the bill or whatever the matter is that is sought, that the spirits may read from such mind.

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Many sensitives think they have seen animals, and we regard such appearances as we do those of spirits dressed as they were in earth life, such as a gown of a certain color, a mantle draped over the shoulder, etc. Of course such objects do not exist as spirit entities, and must be impressions made so intense that they seem real, the spiritual presence may be real, the garb given as a "test" cannot be otherwise than subjective.

J. H. Richardson: Q. We are Spiritualists, my wife, son, daughter and self. We desire to form a circle, but not being in good health, fear it may be an injury. What will be the effect?

A. A well-conducted circle according to the methods repeatedly stated in these columns, so far from being injurious, will be helpful in every direction, and especially so if our correspondent induces some of his more positive friends to sit in his family circle, for I am impressed by his letter that his family as well as himself are essentially of the nervous type, and better results would be obtained if he balanced this against a less sensitive element.

R. T. V.: Q. Is anti-toxine to prove of the great value in the cure of diphtheria its advocates claim?

A. Like the cholera cure of Koch, the consumption cure, and the Elixir of Life of the debauched Brown-Sequard, anti-toxine will have its brief day and then be thrown aside. When will the people learn—it is not expected that the doctors will—that disease cannot be cured by poison? The deadly virus from the blood of a diseased animal cannot bring health and strength when injected into the veins of a human being.

The medical faculty have apparently gone mad over the bacilli craze, and the path the most learned professors have followed has been heaped on either side with bodies of animals subjected to the most horrible agony in their experiments, and the graves of patients who have believed in the wonderful discoveries and specific cures.

And yet, after coming forward with such great assumptions, to have them proven to be the weakest shams, confessing to the world, by successive failures, that medical science has no claim to be ranked as a science, these same physicians demand the enactment of laws which shall give them absolute monopoly of the practice of medicine. They demand this to protect the people from quacks!

After reading the history of the wonderful discoveries of the bacilli of consumption, cholera, hydrophobia, diphtheria, and the loathsome life-elixir, the groping after death and experiments are on record of this having been done; but in every case I can now recall of such offers being made, absolutely essential conditions are violated. Again, success depends not on the willingness of the medium but that of the communicating spirit, and also on that spirit's capabilities, for not all have the ability to meet this test. To most spirits a roll of bills, papers or the like would be as difficult to read in a safe as they would be to a person in the earth life. They would meet the same difficulty if the bills were rolled and not put in a safe. They would read them only by means of a mind which had the knowledge sought. Hence the first condition of the proposed test is that some mind clearly knows the number of the bill or whatever the matter is that is sought, that the spirits may read from such mind.

The next essential condition is the offices of a medium, sensitive even to automatic control.

C. L. B., Express, Oregon: Q. (1) What is the prime cause of human selfishness? If it is a natural outgrowth of prenatal conditions, why, then, should man be blamed for it any more than when he inherits disease?

(2) Is it possible to move heavy bodies by magnetic forces without visible contact, as has been said was done in building the pyramids in Egypt?

(3) What is the cause of the dearth of progress and enterprise in the Asiatic countries?

A. (1) An essential faculty of the animal is selfishness. By its activity life and position are maintained. In man the spiritual soul controls the animal. The spiritual is the opposite of selfishness, and the human being should advance in that direction. There can be no "blame" attached to the most selfish, but we can teach that selfishness degrades and opposes true development, which is self-sacrificing and spiritual.

(2) It is an idle fancy to bring "magnetic forces" to the assistance of the architect of Egypt. Such forces were then unknown, and could not have been used if they were.

They had ample contrivances to transport and put in place the blocks of stone, rude compared to modern appliances, but quite effective. Thus in building the pyramids the graded roadway was built, by piling up the earth to the height of each successive layer, which was removed after the completion of the structure.

(3) Conditions of geography and climate furnish causes, but the character of the Asiatic race is the one to which all others are secondary.

H. Rix, Sr., Williamstown: Q. In a late PROGRESSIVE THINKER, in answer to a question in regard to the appearance of a horse, cat and kittens, etc., at a seance you say: "It is safe to regard all such appearances as subjective." Now, as the appearances of these, was, or seemed to be, according to the account, just as real as the men, women, etc., that came, were all these appearances subjective impressions produced on the brain? If not, why not? Can you give any rule by which we may determine what is real and what is subjective or an impression on the brain?

A. One of the greatest difficulties the sensitive meets is the determination of the true character of what he perceives. There are two very distinct methods by which manifestations are produced. In one the spiritual perception sees the real objects before it. This is independent sight, and is like that of the spirit when freed from the body.

The other is identical with that of the mesmerizer or hypnotizer when he makes his subject see whatever he desires him to see.

There can be no absolute rule to distinguish the objective from the subjective, but each instance must be judged by itself, on its intrinsic merits. In the case brought forward by this correspondent, it would be well, before a theory of explanation is applied, to know what really did transpire, and the exact circumstances, and the evidences in full.

SPIRIT MANIFESTATIONS.

Reports of Seances Given by Mr. L. P. Mitchell, of Mason, Mich.

As it should make no difference to any one what the laws or phenomena of nature are or to what the eternal truth leads us, it is honorable to investigate any subject pertaining to human life.

Lately, Mr. L. P. Mitchell, living a few miles north of Mason, has been giving seances for materialization in and around Grand Lodge, at Aaron Reed's, just south of Grand Lodge; at Waterman Lazell's, in Delta; at Mr. Rogers', just east of the Centennial school-house; at Mr. A. Bennett's, in Pottsville, this gentleman has held seances, having large audiences. He insists on having his dark-colored clothing examined, for he wants his friends to feel satisfied; he wears no white shirt or underwear. He was tied into a long, black sack of stout, fine cloth, coming up tightly around his neck and tied behind his neck with a fastened back of his neck with sealing wax before the seance began, and at the close the seal was very perfect and unbroken. He had previously sealed all the members alternately. All the doors were sealed shut. The medium sits in a dark room in order to make a reservoir for his "aura," vitality and magnetism, to exclude the positive vibratory waves of lamplight, so that the spirit-chemists can more easily build up their forms and hold them together by their own will power. The lamp was placed in the opposite corner of the sitting-room and the light could be lowered or raised by the assistant according to instructions from the controlling spirits. Miss Lilian Collier led in the singing. When a form appeared the singing would stop, and its friends would be invited to go to the curtain, where it reappeared several times. Visiting spirits could only nod the head or whisper, but the medium's controls and higher spirits having more knowledge and experience could come out a few feet and shake hands and speak. All the male forms were white shirt fronts; some wore only a white tunic; their complexions were white or buff, while the medium wears a long beard and has a dark complexion. The female forms were dressed in white dresses or robes. Mr. and Mrs. A. Bennett and their friends recognized the forms of their departed father respectively. At Mr. Bennett's the form of the late Elder Smith, of Pottsville, was recognized as soon as it appeared. Several old acquaintances went to the curtains to get a better look at him and were satisfied. He wished his family were there, but prejudice prevents many from investigating.

It was surprising to see how solid the forms were built up. At Mr. Lazell's one form weighed about 180 pounds and said it would have weighed more if it had not been so long in getting the scales ready. The medium doesn't weigh over 100 pounds. We could see most of the forms disappear at the foot of the curtains with a zephyr movement of the air, as if they dropped through the floor, startling some. At times, to help along, the controlling spirits would speak through the trumpet in coarse and varying whispers to explain things. The spirit forms and voices acted and talked like human beings.

All the sitters were satisfied. At the close the medium was found as he was left; his head was covered up to exclude the light and the seal was found intact. The seals on the doors were unbroken. He was given a drink of water and left in the dark to retire. He was very much exhausted. These phenomena are too important to be sneered at or lightly ignored, and he who does so stunts and warps his own mental growth. An intelligent person of principle would not follow an unpopular cause if he knew it was not genuine. These phenomena can not be called counterfeit, because they are too easily verified in a few evenings. While the uninformed may now and then be imposed upon by an unprincipled person, there never yet was a counterfeit without a genuine to imitate. The genuine are willing to give strangers any reasonable test conditions.

The writer only attended the seance at Mr. Bennett's.

HENRY E. MARTIN.

Dimondale, Mich.

THE BEST THING IN LIFE.

The best thing in life? It's the bloom on the peach.

It was here just this moment, and now it is gone.

It's the thing we strive most for, yet never can reach;

It's the beauty that heralds the coming of morn.

It's the bubble that breaks. The dart shot from the quiver.

It's the dream that love cheats his blind votaries with.

It's the glow on the hilltop; the mist on the river.

The dew on the flower; it's the perfume we breathe.

We can never attain it; it eludes us forever.

We stretch forth eager hands; it is gone from our sight.

All life is a struggle of useless endeavor When Death drops the curtain and puts out the light.

—MARGARET RAVENHILL, in Home Journal.

I read the sweet lines, but they leave me in sadness;

They seem to affirm that life ends at the tomb—

Why not look above it, and rejoice, in our gladness,

That beyond is a land of beauty and bloom?

Where success crowns the struggle of human existence;

Where the angels keep record, faithful and plain;

This life is not finished here, it leaps o'er the distance,

And beyond the "dark river" beginning again;

Gives compensation for failures, a satisfied spirit—

When we wake from our sleep, love leads us to see

That all we have longed for we surely inherit

In that "sweet by-and-by," the "better to be."

MAY WYATT FISHER.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sum up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

MAPLE DELL PARK.

Proposition to Remove the National Association There.

Now the Hon. W. M. Douglas has acknowledged that charges issued by the "National" (of Washington, D. C.) do not incorporate; hence reader no protection; and are therefore of no value to societies; and as Hon. R. B. Westbrook has conclusively shown that the charters by the "National" outside the District of Columbia are worthless to any society; and as the secretary of the National proposes to change to a central locality and have more than ten miles square of territory in which to grant charters legally, we feel free to make the proposition which we think will greatly aid them to wit:

Whereas, the National, Spiritual and Religious Society of Maple Dell Park, with its head centre at Mantua, Ohio, has been incorporated by the commonwealth of Ohio, and the Secretary of State has issued a charter to the above-named society which grants it the right to issue to all subordinate societies a charter, conferring upon each the rights bestowed or granted to any religious or educational institution of the State; therefore we would extend the right of fellowship to the "National" to remove its headquarters to Maple Dell Park; Mantua, Ohio, which is by far more central than Washington, D. C., or "Chicago" between the Atlantic coast and the Rocky Mountains. And in order to show your forty thousand readers the situation at the camp, we will give you a short description of it. The grounds proper consist of twenty acres of rolling land beautifully shaded by majestic maples. These grounds are owned in fee simple by the Association. Parties in Cleveland, Ohio, are negotiating for twenty acres more adjoining, which will make forty acres in all. We have a hotel forty by sixty feet, three stories high, and many cottages dot the grounds. Evergreen and other shrubbery have been tastefully planted. An artificial dam has been built, with a mill which will make water plentiful all over the grounds for fountain and other uses. Wells and springs of good soft water supply all needs in that line. A new auditorium is now in course of erection, sixty by one hundred and twenty feet, with side wings of ten feet wide on each side, making ample room for at least 2,000 people under cover.

The best speakers have been engaged for the rostrum for 1895, also, psychic readers (called test). The phenomena will be well represented. Last year we had at this camp people from seventeen different States, and we expect a great increase of campers this year. Many new cottages have already been engaged to build, some of which will present an artistic appearance and taste in style and finish. The famous Cuyahoga river has a steamboat to play upon its placid surface, besides many rowboats for the pleasure of those who enjoy that kind of fun.

The society has bought mattresses and springs for the bedroom suits, and will furnish all who come with a good room; and the table will be supplied with a bountiful supply of good, wholesome food served to suit the tastes of the guests.

Lots thirty feet square can be purchased for ten dollars each, which will entitle the holder to vote in all business, and can erect a cottage to be used during the lifetime of the camp, or can sell the same.

In case the camp should disband for any cause, the cottage is the property of the lot owner, which he can sell or remove at pleasure, and draw his share of the sale pro rata. Thus you can see there can be no risk in buying a lot or building a cottage.

Lots will be taxed one dollar each year, which is all the expense of the cottage. This is about one-fifth of the expense of other camps.

Good board can be had at four dollars and fifty cents a week, or thirty-five cents a meal. Dinners on Sunday fifty cents. A stand with lunch counter will supply your needs cheaply. An orchestra has been engaged for the entire season.

Now is the time to write and engage rooms for the season and avoid the rush at the opening.

And now, Brother Francis, the tide is not half told, for he fails to describe the beautiful retreat, and cool, shaded nook for a summer's outing.

Time will make Maple Dell Park one of the beautiful places to be lauded in the history of the coming religions of the world. One religion is good enough and broad enough for all mankind.

To the Spiritualists, Free-thinkers and Investigators of this United States, I would say come and let us worship by his own hand in Nature's forest, where the blessed angels host of heaven will join in the glad refrain, and aid you to be better here and eternally blest in that hereafter.

This camp opens July 20th, and closes Aug. 26th, for 1895. W. F. BALL, Mantua Station, Ohio.

"Poetical Words From the Pilgrim"

MATERIALIZATIONS.

Mediums and Their Investigators.

Jeffrey Simmons Reviewed by
J. H. Mendenhall.

TO THE EDITOR:—In No. 271 of your excellent journal appears an article over the signature of Jeffrey Simmons, and under the caption: "A Candid Review of the Recent Episode in Paris." In his article the writer says many good things. I wish every Spiritualist and every investigator of Spiritualism in its phenomena really comprehended the truths he therein expresses. I allude to his remarks touching the "natural endowment of honesty and dishonesty with human beings," and the improper "praising the one and censuring the other," when both are acting out their inborn propensities. Did the world understand this truth in all its bearings, a better regimen for man's redemption from ignorance and error would obtain than that at present adopted. Also, his remarks referring to "masks worn by bandits, burglars, and their associates together with pretending mediums who are 'playing the calling thus wiles'" And again, where he says: "Mediumship is not dependent upon educational advantages; but rather does it depend upon organic adaptation, which spirits, and not mortals, are able to discern."

These are suggestions worthy our highest consideration. But when Brother Simmons, referring to cabinet seances, says: "Turn on the light and demand conditions under which all the senses can have free play; then if a spirit appears and refuses to be investigated, an immediate investigation of the cabinet and its contents would be justifiable," he betrays a degree of ignorance such as is sorry to have to impute to him in his honest purpose. For notwithstanding his "forty years' experience in Spiritualism," it is plain that he knows but little, if anything at all, of the principles and forces involved in the production of the phenomena under consideration.

To illustrate: Suppose such an examination he proposes to test the genuineness of the medium, or the spirit appearing, were applied to a case of a human infant at the very moment, and in the act of receiving its nativity, to test the genuineness of the human nature of its mother or the true origin of the nascent little creature, would the good brother consider such a mode of investigation as wise or justifiable? He may claim that the case I have presented is not parallel to his. I assert most emphatically, that it is the nearest a true comparison of any two cases that can possibly be invented. For, in the one case, the unborn infant during the embryonic state depends wholly upon the mother and her vitalizing forces, with her environments, for its externalized organic conscious being, and the other (the spirit appearing) depends upon the medium and her physico-physical aura and environments for its re-materialization; while the sensitiveness together with the forces employed in the two cases are almost identical. And it is true that any abrupt movement—such as one as would destroy the conditions required by the law of their government, would, in the act of investigation, prove alike injurious to the maternal and medial sources for said phenomena.

The child, when first born of its natural mother, is too sensitive to be handled by the ruffian's hand—a touch of his crude, contaminating magnetism would blast the life and character of the new-born infant for years to come. And who, if not the ruffian, is responsible?

Again, the child, when just born into conscious organism, is undeveloped in all its mental powers, and cannot manifest its functions by expression or otherwise until proper influences bring them out by growing strength. And no act on the part of the would-be teacher in demanding their sudden and premature manifestation would be unwise and unjustifiable, as it would prove detrimental to the child in its future efforts at normal development.

Like effects in their nature—injuries—would occur with the mother in travel were a demand practically made for the premature birth of the prospective little visitor.

Now, as the two cases in question are so identical in their modus operandi, it is plain that the medium whose life forces are being utilized for spirit-materialization, bearing, as she does, the same relation to the spirit being thus incarnated, is liable to receive like injuries as would occur in the former case; for be it known that the spirit thus putting on the external form is attached to the medium's organism during the materialization and manifesting process as is the embryo in its future effort for nativity. The grabbing of the spirit by the ruffian's hand in its sensitive state, ere it becomes amply solidified, would destroy the newly materialized form as certainly as the grasp of the ignorant hand would destroy the embryonic form while in the gestation state. And the materialized form of the spirit being thus attached to the assassin's hand during its materializing process, why every atom embodied in said form would naturally seek refuge in the body of the sensitive whence it was taken. This sudden return of the particles would be to the sensitive what the shock of an overcharged electric battery would be to the receiver thereof. Now, just in proportion to the injury inflicted upon the sensitive by the brutal grabber of a spirit, does he merit

the title of her murderer. And I know Brother Simmons is not a murderer at heart. And he says: "No fear need be entertained of injuring a spirit by embracing (grabbing) it, for if genuine, it would vanish, and in that way establish its claim."

No, Brother, it would not injure the spirit, per se, but in so doing the externalized form would be lost from view, and thus the opportunity for further investigation not only be lost; but the innocent sensitive would be most seriously injured by the too suddenly returning atoms. Nor is this all, for another danger would ensue. An investigator who is so devoid of the prerequisites for fair investigation I mean moral honesty, good judgment, and human sympathy—as to assume the right to grab an unsuspecting spirit-form, would, under the then existing influence of suspicion and prejudice, follow, unconsciously or purposefully, the receding spirit, nor cease his barbarous rush until he reached the sensitive, and hyena-like, held in his clutch his victim, and start the howl, "I've got her." Pity on all such!

This seems the more strange in Brother Simmons' case, after he has asserted the truth, that "Mediumship is not dependent upon educational advantages; but rather does it depend upon organic adaptation, which spirits, and not mortals, are able to discern," and "select mediums and conditions for their purposes." But again, he says: "The claim that spirits require darkness in order to produce form materialization is an assumption that has no foundation in fact, for I have grasped the senses of seeing and feeling which immediately vanished or dissolved in a manner imperceptible to me."

These phenomena," he says, "I have repeatedly witnessed in open daylight when least expected. On these occasions our friends never manifested the slightest fear of being injured." Much might be said in showing up the errors, and in some instances, the truths contained in the brother's statements; but I must economize space and time. First, the claim that darkness is not requisite for materialized forms, is proven to be false by every developing process in universal being. Why, had it not been for the darkness of the living little cabinet where he first materialized and out of which he was born, he would not be an externalized, organic conscious being himself, to-day. This state of negativities, and though darkness, is a prerequisite condition for the materialization of every living object, while in the state of nascency, whether pertaining to vegetable, animal or human life. It is equally essential in the duplications of the same through the great and useful art of photography. True it is, that when an organic structure has reached a certain state of density in its developing process, thereby its nature having become the more positive, it may bear up under the strong influence of solar light and eventually become the more perfected in its development thereby. But like the negative in the photographic process of development, its state of darkness is a hindrance to the state of darkness, for the mind that all Nature is a vast art gallery, while in even the grand work of spirit phenomena. Then why object to darkness as being one of the factors employed by spirits in producing their phenomena?

If it be objected to on religious ground, and it be said that, "Ye love darkness rather than light because your deeds are evil" (and it is often so said), then what of that equally important saying, "I create light, I create darkness. And what, too, of Solomon's saying, 'God dwelleth in thick darkness.' Or, if the objector entertains any fears of moral taint, then he had better stay out of dark seances until he cultivates pure thoughts.

Pardon this little episode, and I will resume my subject. It is plain, then, that Brother Simmons commits a gross error in his statement that "claim for darkness being required for spirit manifestations has no foundation in fact," since it is shown to be not only founded therein, but is very fact itself. Think, reader, of the millions of years employed by spirits in their efforts to bring out of darkness—both material and spiritual—the manifestations that demonstrate to man the truth of his immortality, and have at last succeeded in the elementary phases of the grand work, and then remember the truth in Brother Simmons' statement that spirits and not mortals are able to discern the conditions required to carry out their purposes, and his error wherein he says, "demand conditions—turn on the light," will be seen to stand out in bold relief.

"No fear," says he, "need be entertained of injury." etc. But I will show this to be another one of his mistakes. What, then, if he has grasped the extended hand of a spirit in the light of day, by its consent? And what, if under the then existing conditions the spirit showed no signs of fear of being injured? Does he not know that the conditions are never precisely the same in point of harmony, in any two seances ever given for manifestations? If not, then he is incompetent to pass judgment upon the matter, and should never have uttered the language, "demand conditions," etc.

When conditions are such as will admit of a spirit being handled by mortals with proper care, and I have done it a thousand times, and the spirit having full control of its powers has weighed well the surroundings and asks to be thus examined, then, in all probability, there is perfect safety in making the effort. But let the same investigator, under conditions altogether different, such as prevent the spirit from having full control of itself, being barely able to appear in soft light; let him, I say, at an unguarded moment grab the spirit under these conditions, and every atom composing that form will be severed from the flesh of a thought, and will fly with electric speed to the sensitive whence they were taken, and the sensitive is thrown into convulsion, suffering the most excruciating pain, with her life at stake. I have personally witnessed just such incidents three different times within the last twenty years, and have read of several more cases of similar nature. Tell me not, then, the investigator, in his ignorance of the law of conditions and their influence, has a right to demand conditions of spirits, in view of all these facts.

Tell it not again, that, upon the spirits refusing to be handled under improper conditions, "an immediate examination of the cabinet and its contents is justifiable." O no, wait with patience, be honest, and just both to the spirits and yourselves. The wretched intelligences who inaugurated the plan for

demonstrating the truth of continuance of life beyond the grave, will do their work well. Let it be ours to try to comprehend and utilize the philosophy of their grand work, and produce the truths they teach, and there will be but little need of our hunting for either wonders or frauds. Fraternally,
J. H. MENDENHALL.

Passed to Spirit-Life.

Born to Spirit-life, March 23, from his home in Erie, Pa., was a hardy Miller. Our risen brother was an active worker in the cause of Christian Spiritualism, and the Christian Spiritual Chain, Aux. 49, N. S. A., over which he presided prior to his new birth, conducted the service of mortal interment, the guides of the gifted trance medium, Millo V. H. Sanford, officiating. Representatives were present from the First Spiritualist Society, of which he was at one time an officer, and the Progressive Society of Spiritualists, both of this city.

"The dead sleep well,
And pleasant are their dreams,"
ARCHIE MILTON HOWES, Sec'y.

Passed to Spirit-life at Coniott-Bluffs, Iowa, on December 1st, 1894, Mrs. Bessie Bassett Childs, aged 74 years, 5 months and 21 days. Her husband, the late Labor Childs, who preceded her to the Spirit-world some three or four years. Both of these elderly people were staunch Spiritualists, and being in comfortable circumstances, as far as this world's goods are concerned, were kind and generous almost to a fault, hence their house was years ago the home of such veteran workers as E. V. Wilson, Warren Chase, Mrs. Maud Lord Drake, Mattie Hulet Parry, Lois Waisbrooker, and a score or more other workers in the cause.

BENJ. WINCHESTER.

Mrs. Mary A. Richards passed from earth to the summer-land, March 10, 1895. She was born in eastern New York, July 29, 1809, and was in her 86th year.

She retained her faculties remarkably well. Her last days were spent with her daughter in Corunna, Mich. She was the oldest pioneer of Shiawassee Co., her husband having built in 1835 the first dwelling in the wilderness where now stands the city of Owosso. There she experienced all the hardships and sacrifices of pioneer life.

She was an earnest, loyal Spiritualist for nearly forty years. She had taken much of the *PROGRESSIVE THINKER* from its start, and hailed its coming with joy each week. Her phase of mediumship was writing communications in verse, and perhaps no medium in Michigan comforted more sad hearts throughout the States than did my mother, by the tests she gave, that our loved ones when they pass away still live and may be near us. She was only ill from Monday until Tuesday evening, and though she suffered intense agony, she was constantly solicitous for those caring for her. Her mind was perfectly clear, and she saw her departed loved ones around her; but she said it was her last sickness and they could not help her.

She was ready to depart and passed away triumphing in the light and truth of Spiritualism. Her remains were taken to her old home, Morend, Mich., for burial, where many friends gathered to pay her a last tribute of respect. She was a kind mother and a true friend, and we mourn, but not without hope of a happy reunion.

In one of her last communications, written a short time ago, occurred these lines:

As thy shadow lengthens, as nearing the grave,
Be firm and be steadfast, in this light
be brave,
One step in progression, with loved ones
to guide,
Is far above riches, false show or vain
pride.

MARY E. SHOUT.

Two old pioneers pass away, and are buried, in one grave, after traveling through life together for over fifty years. Mrs. John Miller, aged 80, passed to the higher life, March 23d; Mr. Miller, March 23d, aged 85. Being childless, the last few years had been spent with her sister; they had accumulated a very large portion of this world's goods, it was their express desire that they should be buried in the same grave. The services were held at the home of Mrs. Garvin Willett, March 25th, the large concourse of people being addressed by the writer; and they were laid side by side in mother earth, the mortal ending of a beautiful life of usefulness.

Mrs. B. G. HORG.

The late Myron W. Dennison, of Chicago, went to the home of the blessed in the 14th day of January last, in the 74th year of his age. He was born in New York. He became, at an early age, imbued with spiritual ideas; was developed as a medium; was a good healer and did much good to his fellows. Being patriotic, he enlisted to fight for the Union. He was enrolled with the Sixth Regiment of Minnesota, Volunteer Infantry, with which, at the close of the war, he was mustered out of service. Then he identified himself with civil pursuits in St. Paul, Minn., for years. He came to this city and worked as a healer. For many years he traveled through several States, finally returning to this city. He was a true man in all the relations of life. G. P. HARRIS.

In Howard, Ill.; March 25, Moses Kinney passed to Spirit-life, aged 80 years. He had been a Spiritualist for many years.

Mrs. M. KINNEY.

Summer P. Stone, one of the early pioneers of Spiritualism, passed to the higher life at his home in Holly, Mich., on March 26th. Thirty years of happy married life he had spent with the companion who survives him, and her touching but calmly-spoken farewell to the earthly casket that once held the precious jewel of a life so dear to her, in the presence of the near relatives and friends, was another proof of the power of the grand philosophy of Spiritualism to heal the wound of the spirit at the death of the physical body of our friends. Two brothers, Orin Stone, one of Flint's most popular and esteemed citizens and business men, and H. Stone, of Holly, who has occupied a prominent place in the business and social life of that place also, for many years, and a daughter, also gave the last farewell beside his casket. An angel, mother of 95 years, too feeble to come to the funeral, and a sister-in-law far away in California, complete the family group who are still living on

the earth-plane; but a host of friends filled the rooms of the home, that his pleasant life had brightened, to listen to the gospel of Spiritualism as it came through the inspired speaker, Julia M. Walton, minister of the P. R. S. of Jackson, Mich. "Do we gather grapes from thorns or figs from thistles?" was the text chosen for the discourse, and the close attention and intense interest with which the guests listened to the pure logic and the higher faith born of a greater knowledge than the limitations of theology, proves the rapid advancement that our philosophy is making in the world. JULIA M. WALTON, Minister of the P. R. S. of Jackson, Mich.

Passed to higher life from her home in Tekonsha, Mich., Sunday, March 17, 1895, Mrs. E. M. Corey, in the 72d year of her life. Funeral services were conducted by Mrs. D. R. King, 11 Butler, at the farm residence, 11 o'clock Wednesday, and burial in the Tekonsha cemetery.

Mrs. E. C. W. of Atlantic, Iowa, wife of the gone-over, died March 17, 1895. She had just finished a three-months' engagement with our society, and we are very sorry that we cannot keep him with us for three months; but knowing that the fields are broad and the harvesters are few, we with regret let him go, hoping to again have him with us in the near future. His work speaks for itself, and we feel we have been fortunate in securing his services. He made many friends here, as many of the best people have called upon him, and have been heard to remark: "He is an honest, conscientious and gifted young man, and we bespeak him a great future." He is a fine test medium, and we are proud to say that on Friday evening, March 20, 1895, we, as an auxiliary society of the National Spiritualists' Association, ordained our brother and co-worker, Amos Wheeler, Sunday, March 31, we celebrated the forty-fifth anniversary, with music, poetry, and a beautiful scientific lecture from "Father Phillips," Rev. A. Wheeler's main control, ending with some fine tests, which were remarkable and satisfactory. He goes from here to Unionville, Mo., and can be addressed there for engagements. He can also be engaged for camp-meetings. We trust his society will have the pleasure of hearing him, and will find him worthy of their confidence, as he is of ours.

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...OR THE...

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Mineral Water.

Wyoming valley, Pa., is celebrated in history on account of the Indian Massacre, but the discovery made of a mineral water has done more to aid the sick and distressed and keep its fame before the public than anything else, except, perhaps, its mineral wealth in the shape of antacid coal, of which it produces from one-half to two-thirds the market's supply.

Any persons who need health will be more interested in the now famous spring "WATER OF LIFE" which is a sure remedy for all forms of Kidney, Stomach, Liver, Bladder and other troubles. Send for free pamphlet to 31 South Main street, Wilkes-Barre, Pa., and be cured.

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THE PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, APRIL 20, 1895.

NO. 282

THE FORTY-SEVENTH

Anniversary of Modern Spiritualism.

This anniversary was held under the auspices of the leading Spiritualist societies of Chicago, and was celebrated at Hooley's Theatre, where, for the year just passed, the First Spiritualist Society of Chicago have heard the marvelous and matchless truths which have fallen from the lips of their beloved pastor, Mrs. Cora L. V. Richmond, whose words upon this occasion are fully set forth in connection herewith.

This anniversary service was such that could only be properly understood by feeling it. Words can, at best, but faintly convey an idea of "the feast of reason and the flow of soul." Hence we will only endeavor to speak of some features which the tongue can paint, though feebly. The aggregate of quickened mind was wonderfully manifest and fairly eclipsed any and all other spiritual assemblages of the century in point of power, while mingling with the rapt and fullness of age were the children and youth of the Spiritualist Sabbath-school.

Time gave its sombre to the aged to keep. Youth spent its dewy flush on others there. Life left its footprints lightly marked, or deep. Soul made the whole assemblage young and fair.

What a beautiful inspiration these dear little ones and their youthful companions lent to the occasion. Great souls in little bodies breathing their pure, simple truths upon the tablets of the young human hearts. Nor did the large, intelligent audience fail to appreciate the influence exerted by these young worshippers who had buried the cross and were daily walking hand in hand with God.

I studied the majestic scene around me from every point I could. I searched the faces of the audience as I had done at many orthodox services, but I failed to notice here, as there, the look of unbelief, the look of pain, of pride, of envy, of inattention; all were the serenity of peaceful satisfaction. They were probably nearer to God in true communion than ever before. The spirit was worshipping while the man looked on. Evil found an exit if it came at all. The natural was spiritualized and the spirit became as naturalized as it could.

Everything done was well done, and if those who contributed to the grand success of the meeting were not born to the occasion, then the occasion was created for them. A person might attend some religious meetings for years and at the end of the regular series he might be as uncertain about possessing a soul as he was the first day he attended, but if such a person really wants to settle the question of soulship, a very few visits to Spiritualist meetings will determine to his own satisfaction whether he has anything in him worthy of salvation.

The first blessing of the day came with the hymn sung by the Sabbath-school, which prepared the heart for the reception of the inspired invocation of Mrs. Richmond, the power of which set the mind in condition to appreciate the great truths uttered thereafter.

Dr. Edwards, of the North Side Society, was particularly entertaining in his remarks upon the age and progress of Modern Spiritualism, and looked upon this as the forty-seventh Christmas commemorating the birth of that Spiritualism.

Following the Doctor came Mrs. E. N. Warne, of the Psycho Club. The inspiration of her thoughts delighted and blessed every soul present, as the grand realities of future Spiritualism impressed themselves upon every listener.

Mrs. M. A. Falls, Mrs. Frankie Cole and Miss Hallie Schaubal added to the memorable occasion three most artistically rendered solos. We sang our own selves, but it seems that our soul knows how it ought to be done.

The Rev. G. V. Cordingley, of the Progressive Society, was controlled by a remarkable power and his rapturous utterances of an impassioned nature into the fascinated minds of the audience. The subject was submitted by a stranger, "Mrs. Cora L. V. Richmond and Spiritual Rappings." Mr. Cordingley rapped more material religion out of and more spiritual religion into the stranger friend than all the orthodox rappings he had ever heard.

Mr. Gurney, of Englewood, bore valuable and interesting testimony of some of the practical results of modern Spiritualism, and convinced his hearers of his sincerity and knowledge of spiritual truth.

Mrs. Edith E. R. Nickless, of the Forest Avenue Society, charmed her audience by her enthusiastic defense of spiritual truth and her fervent advocacy of modern Spiritualism and its future work. Mr. J. R. Francis, our worthy editor, paid his respects to those pulpits appendages who refuse to respect us. By the expenditure of much time and more money, Mr. Francis has been able to reach some interesting moral statistics, tabulated on the orthodox plan. He has demonstrated that as a class the Spiritualists are the most moral and God-like people on earth to-day, and that crimes committed by them were exceptionally rare, and only represented one-tenth of one per cent. when aggregated with the crimes of ministers of the gospel and church members, which includes ninety-nine and nine-tenths per cent.

Mrs. Jeffery, of the Fraternal Society,

THE FORTY-SEVENTH ANNIVERSARY

EDITION OF THE PROGRESSIVE THINKER.



THE HOUSE AT HYDESVILLE, N. Y., WHERE MODERN SPIRITUALISM ORIGINATED.

made some very telling and well-received points on the development and future of modern Spiritualism.

Then followed an address by

CORA L. V. RICHMOND.

Dear children, beloved co-workers, friends:—All pastors are our own; all teachers of truth are our own, of whatever age.

One of our esteemed speakers said this morning that Spiritualism was older than he. Spiritualism is older than Old Father Time himself. There never was a time when souls had existence that Spiritualism was not; there never was a time when spirits came to earth that Spiritualism was not; there never was a voice from the upper air breathing of truth and hope to the human family that it was not Spiritualism. But Spiritualism, in its modern acceptance, is a great reformation, the spiritual reformation of the nineteenth century. As Buddha was sent to reform those nations which had turned to idolatry instead of to the divine principles of Brahma; as Zoroaster was sent to reform Persia when idolatry took the place of the ancient altars; as Christ, with His spiritual gifts and His disciples, were sent to reform Judea, which had turned away from the prophets, seers and those endowed with spiritual gifts, to worship the external offerings of the temple; the reformation in the century that gave Erasmus, and the brilliant coterie of minds, to teach the spirit of truth that the church of Rome had perhaps forgotten; or as any new day comes to take the place of the old night, or any new springtime to take the place of the winter, Spiritualism is here, and we are here to rejoice. It does not make so much difference what we talk about as that we are here; that we feel right; that we think right; that we know what we are saying; that the truth is not a supposition, nor a hope, nor even a sublime faith, but knowledge. It is this that makes it valuable to-day. That no longer are people groping in darkness, though all of light is not theirs.

The one fact that Brother Francis stated—by the way, if Brother Francis was not an editor, what a splendid preacher he would make—should be the outgrowth of the only basis of truth in the world. What other fruitage could there be of that which teaches that there is no death; that there is constant communion with the loved ones; that there is no end to the unfoldment of man?

Though Spiritualists are human, and are accused of being less than their fellows, still do we know that the constant exaltation of an idea cannot be simulated; that persons who are prone to degeneracy do not love to advocate the presence and communion of spirits and angels; that there is no incentive to falsehood; that notwithstanding the accusations of fraud and the exposures:

that there may be adventurers wearing the garb of angels in which to serve Mammon—this is no more than the world has always witnessed. But the constantly increasing tide of human thought is toward that which is best adapted to universalize truth and to make it the possession of all.

If you should bottle up the sunshine a little while there would be only a few persons who could bask in its light; if you should bottle up the fresh air, as you do in your large cities, only a few would be able to breathe properly; if you should take away all religious thought and inspiration, and then limit it only to a few, there would be no extended unfoldment of the race toward the light.

Little children are soon to be all prophets, all seers, all endowed with the gifts of the spirit. Then the gifts of the spirits will not be ascribed to "sub-consciousness" or "super-consciousness," but to the spiritual exaltation and consciousness of man.

The reformation of Spiritualism has done many things; but among the things not enumerated by our worthy speakers, it has compelled a re-statement of science. Mark this: You can hardly take up a daily paper but what you will see something about hypnotism. Hypnotism was scoffed at until it was found a convenient discovery with which to explain away Spiritualism. So they have gone down the road and discovered there a "sub-consciousness" in the human brain. With hypnotism they are going to explain mind-reading and many of the phenomena of Spiritualism. They go down cellar and find away all the thoughts that a person ever had; that will explain why you can read other's lives. But they do not explain how to get upstairs and tell what is coming. The Theosophists explain that; they tell us it is "super-consciousness" or super-mundane, which after all, may be in the realm of spirit, which is super-consciousness. That is where all the trouble comes in. The sub-consciousness will only explain the past, but the present and the future belong to that super-consciousness, and there is the spirit realm.

Of course it does not make the slightest difference to us by what stairway people arrive at a knowledge of spiritual truth, or through what door they enter, or whether they have arrived at it in the supreme silence of Christian Science, in the super-consciousness of Theosophy, or even by the subterranean passage of hypnotism—they will arrive there all the same. When they are there, in the open plain of the beautiful, broad, expansive, universal spirit realm, they will understand what all this thought of the nineteenth century means.

Having compelled a re-statement of science with reference to the dynamical force of occult powers; a re-statement of the philosophy of materia medica with reference to the healing potencies of the

mind; a re-statement of theology with reference to the boundlessness of the spirit realm; instead of its limitations; a re-statement concerning Deity, admitting the interpretations of all people and all ages; as the life omnipotent and inflexible, the All-Father-Mother; having compelled the taking away of the barriers of time and death, and the admittance into daily thought of the communion with the realm of spirit—having done all this, it will more and more open this divine realm of human thought and experience.

Spiritualism will find its advocates in every place and position. Dr. Thomas spoke more eloquently on Spiritualism, perhaps a Sunday or two ago than we could to our people about the dead. Clergymen are absorbing, unconsciously or consciously, the light of Spiritualism in their sermons.

We went over to the Sunset Club the other day to tell them that the coming woman had already arrived, and we are going to Washington the coming week to tell them that the coming religion is already here, and has come to stay in the National Association of Spiritualists.

When people are speaking of that which is to be the ideal human race, they do not know that the ideal which they make in their daily lives is the real prophecy, as the coming woman has always been besides man, and was intended to be there from the first. So the coming race will illustrate in man and woman this spirit which makes all things in the sight of heaven sacred and real that pertains to humanity.

It is the human race that we are interested in; it is not physiology, pathology, or any other ology, but it is the whole human family. Spiritualism compels man to find that which is salvation every day, every hour; not alone to be saved on Sunday, but a salvation that redeems and saves the world every day in the week; saves from darkness and degradation, despair and wrong living; saves from intemperance, vice, anger, cruelty and crime; saves from the worship of Mammon; saves from the inordinate love of self; saves the human race so that the spirit may have no need of salvation hereafter. And makes the stamp of the divine religion, which is communion of spirits in both realms. If all of Spiritualism were taken out of human life to-day the inspiration of his song would be taken from the poet; the theme that is within from the musician; that which kindles enthusiasm from the words of eloquence, and the hope from the human family that makes the world worth living in.

The divine certainty which Spiritualism has brought, unsealing the grave, setting aside the tomb and inviting you to the slopes of the Spirit-land, that are not far away, but as near as your own hearts; that is the crowning glory of Spiritualism to-day, and that souls in

time are still in, eternally, since the larger must include the less.

Spiritualism has come to take away all shadows from the tomb; to take away all pain and poverty from human life, and relieve all by knowing that life is ever onward and upward unto eternity, and that eternity itself is but the continuous unfoldment of the soul of humanity!

Mrs. Richmond then introduced Dr. J. E. DeWolf, president of the First Society of Spiritualists of Chicago, whose remarks were especially felicitous. Josh Billings and Artemus Ward had an apparently friendly contest for the possession of Dr. DeWolf, and considering the struggle the doctor got along finely up to the time that Henry Ward Beecher appeared to settle the contest, and taking the doctor in control soon had him talking dollars out of pockets that rarely saw the light. The result was that a handsome and generous contribution was collected for the National Society of Spiritualists at Washington City.

Such an outpouring! Such felicitous fellowship! Such baptismal spiritual blessing seldom has it been for an audience to receive, and, as in beginning, we repeat, it could be felt but it cannot be told. To the writer there came this thought: Truly, the woman has been here in the flesh all along, but she is coming and she is here in the spirit. It is she to whom man owes his material life and to her seems largely the power to lead his soul into the spiritual birth from whence cometh not decay. The unutterable splendor of the occasion excuses the feebleness of this recital.

THEOPHILUS.

LILY DALE

Celebrates the Forty-Seventh Anniversary.

Lyman C. Howe and Clara Watson the Speakers.

"Why We Jubilant," was the chosen theme, ably and eloquently presented by the speaker of the morning,

LYMAN C. HOWE,

who, just recovering from serious illness, still very weak physically, seemed baptized with divine inspiration, illuminating his countenance, vibrating through each utterance, and thrilling his captivated audience. A brief synopsis of an orthodox sermon of fifty years ago, dwelling upon the intensified joy of those redeemed in glory, contemplating the never-ending agonies of the lost tossed on the ever-eating billows of a lake of fire, proved an amusing text for Brother Howe's address, who said

that while Spiritualism had not rooted out the latter of this old barbarism from the orthodox creeds, it had so changed the spirit that there was not a pulpit in the land from which it was taught to-day.

"Spiritualism," said the speaker, "is a woman's movement, a light born of woman, radiated from her to man; thus translating religion anew."

"Had the movement or cause been crushed in its infancy, as its enemies sought to do, the church would be to-day teaching the same dark creeds, eventually degenerating into the cruel tortures practiced in her past history."

"The interposing vigilance of heaven and faithful, watchful ones of earth had alone saved the cause of Spiritualism from being blotted out, and the Christian Church from returning to its practice of the Dark Ages. The lesson of Spiritualism was progression, which must have its time and order in the higher evolution of all things."

"The divinity in man must be cultivated. During the Dark Ages this divine spark in human nature had not been awakened and aroused, hence the gloomy results. Man is immortal through natural inheritance, and requires no miraculous salvation."

The relation of man and woman, as equal parts of the perfect whole, was beautifully portrayed in poetic word-painting.

Continuing, he said: "Synonymous with the raps at Rochester came the inauguration of the woman's suffrage movement; the great ocean of eternity having set its side this way affecting all, and attracting some of the finest minds of the age."

"Spiritualism's greatest lessons are charity, love, forgiveness—looking upon the frailty of human nature in the broad light of charity, believing all will ultimately prove good. While this was not claimed to be a new doctrine, having been taught by Jesus of old, it had been buried in oblivion for eighteen hundred years, and was only of late being resurrected. Even among Spiritualists but a small portion comprehended and lived up to its principles. Blighted and thwarted as had grown the Tree of Spiritualism, manifest as were its angularities, jealous as were some of its mediums, who had not outgrown old conditions, these were not its fruits, but the very imperfect outgrowths of human nature."

Christians and mental scientists present about as large an area of failures as do Spiritualists, for nothing escapes the law. "Spiritualists are accused of quarreling to the extent of not being able to form themselves into a harmonious organization, as do their orthodox brethren. This is, in a measure, true, but Jesus said: 'I came not to bring peace, but a sword.' Surely Christians should

not find fault if we do the same. But this is not the mission of Spiritualism. It came to make peace, and, like some people, can never have peace until fought for.

"Still the conflict has gone on with progress clearly shown, under the educating influence of which the whole array of orthodox churches have slowly yielded, until to-day not one in a thousand believes in the infallibility of the Bible, while ninety-nine per cent of their ministers are what the church forty years ago denounced as heretics and infidels, and seventy-five per cent of the members really believe in the teachings of modern Spiritualism."

"Thus even death, accepted in the beautiful knowledge that has come to the world through the channels of Spiritualism, is no longer a 'King of Terror,' no longer an enemy, but a glorious and lovely transformation from the physical to the spiritual realm."

In the afternoon,

MRS. CLARA WATSON,

of Jamestown, N. Y., a lady deservedly attaining popularity and fame, occupied the platform, handling in a masterly manner the following topics:

"What is Spiritualism?"

"From Whence Came It?"

"What Does It Amount to?"

"What Good Has It Accomplished in the World?"

"Spiritualism has," said this lady, "awakened an almost universal demand for knowledge and investigation of spiritual things. It does not present arguments, but claims, recognizing the fact that all systems of religion have at least some little truth underlying them."

"The popular, fashionable religion of the present day rears expensive temples in which to worship. Spiritualism does not do this, but grows and flourishes under the broad, universal, blue dome of heaven. All the world of nature is her temple, grand, glorious and enduring."

"Spiritualists, not being exempt from taxation, amount to as much as other citizens in the building of nonsectarian schools, public buildings, hospitals, orphanages and soldiers' homes, insane asylums, poorhouses and jails, patronizing the latter far less than any class of people; and when Spiritualism has taken the world with its principles, there will be no need of prisons, for their children will be rightly born, and crime unknown."

"Already Spiritualism has accomplished a mighty and potent good, sending its workers into the field of politics, into all avenues of active reform; boldly, bravely, and fearlessly attacking the popular evils of our social life and public system."

"While the Christian churches were with marked deliberation considering the temperance question, Spiritualism was publicly advocating it. It has always advocated equal suffrage, recognizing from the beginning woman's equality with man. It has even battled against capital punishment, that blot upon the fair escutcheon of every State."

"While battling with foes on every side, Spiritualism has accomplished vast good, not alone cropping out into words, but blossoming into noble deeds. To-day its voice is heard in literature, poetry, philosophy, and song."

"It is in the world, battling for the right; embracing all classes of people, requiring neither conversion nor change of heart, it invites all to come and learn the truth."

"In its circle it embraces the lowly as well as the cultured and intelligent, and while now presenting a sort of mediocrity, all shall in time know the right and live it."

"Spiritualism is to some a religion; to some a science; to some a philosophy; while to others, it embraces all."

"We know that to us it is progression here and now, an acceptance of the truth, past, present and future; perfect freedom of thought, speech and action; freedom to do right, to be true, to live our highest ideal of truth, regardless of the world's opinion."

"It is all of being, past, present and future."

"The mission of Spiritualism is not to individualize saviors, but to save individuals, and while not a religion in the popular occupying of the word, it is nevertheless a religion, grand, uplifting and ennobling."

"Not originating, as its opponents claim, in the minds of mortals, but coming from the Spirit-world, which, seeing the needs, hearing the cry, and knowing the inability of science and religion to answer these questions and satisfy these souls' longings, came to the rescue, until to-day, if a voice dares say man is not immortal, it is drowned in the thousand voices which affirm they know the soul lives forever. To prove this effectually has been and is now the work of modern Spiritualism, and it is in the world to-day, whether the world wills it or not. 'Innocent blood has never been shed to propagate its cause. It meets the wants and needs of humanity; it is broad as the universe; removes all terror of physical death, and will prove the evangelizer of the human race.'"

The *modus operandi* for raising necessary funds with which to secure speakers and meet other expenses, was a public dinner and supper, prepared and served by the fathers and sons of the camp, who, judging from satisfactory results, are perfecting themselves in the culinary department against the dawning day when the much-discussed "new woman" shall cease to reign queen of the pots and pans, occupying, instead, the position of man's public trust, and the halcyon days of man's rule shall be but a dream of the shadowy past. SHIRLEY BELL

THE ANNIVERSARY.

The Mission of Spiritualism.

Lecture Delivered at Hammond, Ind.,
BY J. C. UNDERHILL.

In Commemoration of the Forty-Seventh Anniversary.

The results of civilization upon the physical, mental, moral, and spiritual development of man are worthy of deepest thought and study.

The question is considered in part by the Hon. G. H. H. Scribner in Popular Science, who essays to explain the large cranial capacities of the oldest-known human skulls by stating that in the savage state every man had to think for himself or yield up his separate existence in conflict with the forces opposed to him. He was compelled to employ to the utmost the powers of his mind. He had to know the disposition, traits, habits, methods of defence and attack, and everything else that was knowable about all the lower animals that lived near him, besides being obliged to know all about trees, shrubs, and other members of the vegetable kingdom that were of use to him in acquiring a subsistence. He was obliged to be quick in observation, instant in decision, and speedy in execution. He could not depend wholly upon his experience in any emergency to guide him in another which was not like it. He had to depend on the resources of his mind instead of acting like the armed animals, which repeat the same tactics continually and depend on celerity and force. And the demand for this mind work must have been answered by increased size as well as complexity of the brain.

Mr. Scribner holds that civilization, especially within the last fifty years, has discontinued the demand upon brain activity. The division of labor and the introduction of automatic machinery have made automata of men. The artisan of to-day feeds a machine, knows how to feed only that one, and is not required to think, much less to do emergency thinking. He is not permitted to guard himself against enemies, may not decide for himself the hours he shall work, the wages for which he shall work, nor even the kind of work he will do. He therefore has no use for his brain, not as much as was necessary for the plantation slave. The brains of the manual laborers, salesclerks, and of all who are under the iron systems of present employment, must deteriorate, first in complexity, and then in capacity.

The Chicago Tribune questions whether this is a correct way of looking at the subject, and sets forth the opinion that the manual laborers are fast losing the great mass of humanity, and all the rest have to think, and think hard. With them the problem of maintaining existence is a highly complicated one, and it taxes all their mental energies to achieve a satisfactory solution. Life is still a battle. The average human being may not have to fight with wild beasts, or fear bodily death at the hands of the next man he meets, but he can only gain at the cost of being continually on the alert, or keep what he has got by being vigilant. In both cases he must be prepared to meet new issues as they arise or give way in the competition with others who successfully assert their right to survive. Even for the merely mechanical tollers can not be truthfully alleged that they have no use for their brains. It requires thought to avoid accident, loss of position by inattention, and lowering of esteem among his fellows by outraging their common sense of propriety. The merest toller owes duties to the family institution which the savage did not dream of, duties to the law that require the use of intelligent information to avoid trouble, and often he owes duty to a church which puts him on a far higher plane of thought than could be attained in the savage state. Looking at all these requirements for mental activity, one well may doubt the conclusion that even the merely mechanical tollers of to-day is sheering off towards a lower order of brain capacity, while for the majority of civilized human beings the tendency must be decidedly in the other direction. The student of natural science is working towards an expansion of brain power and capacity, the number of students is being increased at a rapid rate, and the educational processes themselves are undergoing improvement in the important particular that they now are intended to help people to think instead of merely memorizing statements heard from the lips of the teacher or read from the textbook. We may expect that some individuals will deteriorate, but neither is there any real occasion to doubt that the average man has to be vastly improved by the processes of civilization from his present mental status and capacity.

The Tribune might have stated the case still more strongly. The struggle for existence is harder under our modern civilized conditions than ever existed. The conditions are different, yet far more exacting in their demands, in our vaunted high civilization, than in any lower savage or semi-savage state. Did anyone ever hear of a savage or barbarian committing suicide because of inability to find means of supplying the necessities of himself and those looking to him for support? Yet this is now a matter of all too common occurrence; it has become a common item of news in the daily press.

To be sure, the wants and necessities of the savage are few and easily satisfied; but civilization has vastly enlarged and multiplied man's wants and necessities as a member of civilized society. He cannot subsist, nor continue to exist, in modern civilized society, maintaining the personal status of the savage, the domestic non-culture, the life of the tribe of the savage. It is outside the limits of possibility, and is not to be thought of. And modern civilization, on its present economic basis—with its combines, trusts, syndicates, corporate monopolies, run on the lines of money-greed, and aggrandizing the means of civilized existence—drawing the reins still tighter and making the means of civilized life more precarious to the masses. Goods are cheap—provisions are cheap—but if the workingman can get neither work nor money, what good does cheap goods do him? And many become despondent, hopeless, and take a short cut from the civilized life to the life of the savage, the life of crime or suicide.

In view of the many sad and dire results flowing from our system of civilization as it is outworked in modern society, we are justly entitled to affirm that CIVILIZATION NEEDS TO BE CIVILIZED.

Should not industrial relations and activities be so adjusted that there will be a fair and equitable opportunity for every man and woman to secure the means to enjoy "life, liberty and the pursuit of happiness"? They are far from that condition now. It is plain, and there is no use in asserting the contrary. Men and women out of work—unable to find it—too high-minded to beg, too noble and virtuous to steal—driven to starvation—to dependency—to suicide. Surely our civilization is sorely lacking in some most vital civil elements—it needs to be civilized.

It is the belief of many that no people can prosper and possess high conditions of civilization without religion. May it not more justly be claimed that happiness and prosperity are the result of equitable economic conditions, by which all have fair opportunities, none are given to the expense of others or of the public, and each receives to him as may be approximated, the full results of his labor?

OUR CIVILIZATION NEEDS SPIRITUALIZATION.

There is much to be said of the grand development of modern science, of the expansion of brain power and capacity, the improvements in educational processes, and the consequent improvement in the mental status of man. These are all good in their way, and fulfill important offices in the uplifting of humanity, when rightly used. But science and brain power and educational method have been resorted to the service of low, avaricious greed and selfish propensities, and right here is the failure of our civilization—to-day, to meet the higher demands of humanity. Our civilization as it is breeds greed, grasping avarice, mammon-worship—rather than a proper harmonious relation between self-love and altruism.

Now, it seems clear that an equitable adjustment in industrial economics, must tend strongly and inevitably to cultivate and establish higher and juster views and lines of thought and action among men, and so give freer play and aid to the development of the spiritual side of man's nature. Grasping greed nor privation leads to spirituality; the weary grind of toil to avaricious greed is not conducive to true spiritual unfoldment, nor is pampered luxury.

A sentimental longing for Heaven, to escape the miseries of poverty, and the anxieties incident to a life of grinding, precarious toil, is not true spirituality, nor tends thereto; and the millionaire in his cushioned pew listening to pious cant clothed in sonorous rhetoric, is no nearer a true realization of spirituality of thought and life.

FALSE SPIRITUALITY RUN MAD.

Neither Dives nor Lazarus furnishes an example of the highest and best spirituality, nor of the conditions most favorable to life development. A St. Simon Stylites—sainted because of his egotistic superstition and folly—spending weary years in bowings, genuflections and prayer—furnishes an example of religious idiosyncrasy rather than spirituality. It is not useful that one shall be an ascetic, and betake himself to a solitary life in a hut or cave, away from the company of his fellow-men, indulging in solitude; the spirituality so developed is selfish and lacks important elements of many qualities that can only be cultivated in social life and in working amongst and for humanity.

A Saint Rose of Lima, subjecting her body to self-inflicted tortures of various kinds, is an example of a false pseudo-spirituality—such as the Roman Catholic Church has encouraged during centuries past; it is not a spirituality consonant with health of body and mind, but is the result of false religious education. Hers was an abnormal development of regeneration shading into darkened churchly superstition. Such cases as these, fostered by the church, are simply instances—not of true spirituality, but—of false spirituality run mad.

NATURE OF TRUE SPIRITUALITY.

True spirituality dwells in and is cultivated by the mind of him who—living among his fellows, following the vocations of social life, bearing life's sorrows and civil duties as a member of society—does his work with pureness of thought and motive—seeking to benefit and uplift humanity. Walking with his feet upon the earth, fulfilling in all earnestness his earthly duties as a man among men, his head may dwell among the stars of heaven in the purity and spiritual radiance of his thoughts and ideals. His is a spirituality full of life and health—a spirituality to which the anchorite in his cave, or the cloistered monk or nun, never attained nor can attain. It is the spirituality of a pure, true, normal mind, ever reaching after its highest ideal.

It has been thought and taught by some that poverty is favorable to spirituality, and the reputed words of Jesus: "Blessed be ye poor," have been quoted to prove that poverty is a blessing tending to produce spiritual meekness for a heavenly state. Ministers of the gospel have written and preached to the same effect.

A STANDARD OF PERFECTION.

But it remains true that the harmonious development of a full-rounded manhood is the true standard of perfection of any part of man's nature; and a spirituality engendered of poverty is as lacking, an unhealthy development, akin to the false and distorted spirituality developed in monasteries and convents by monks and nuns. It is an abnormal growth, springing from abnormal conditions, and not the full, true and vigorous normal growth of a sound, normal spiritual element of the soul, such as can only develop in harmonious conjunction with the other vital elements of a true and noble manhood.

Thus, it will be seen, a just and equitable economic system, relieving man from the carking care and stress that now burdens the masses, by giving the assurance that none shall fail of means to live in comfort—such a system will tend best of all to the culture and development of all the higher and better attributes of humanity—including not only brains and brain-power, but also morality and true divine spirituality in the highest sense.

MISSION OF SPIRITUALISM.

It would seem to be the mission of Spiritualism, above all other factors, to lead in preparing the minds of men for the actualization in human life of the society of the future, the better ideals whose prophetic tones are voiced in the soul's outlook and outlook towards a system of industrial activities that

shall fulfill the high ethical demands of true manhood, and that shall culminate in the healthful, complete, normal development of highest spirituality, as the crowning glory of man's nature.

For to this end, and to this end, the influence that flows from spiritualism and truly leading men, onward and upward in spiritual idealism, is the most potent.

Thoughts that come—waited in moments of spiritual exaltation, when our minds are most in conjunction with higher, superior intelligences unseen—give us prophetic knowledge of the coming glory toward which the divine spirit in man is ever guiding humanity.

Spiritualism, in its true and better side, takes hold on man's higher selfhood, to uplift, refine, purify and spiritualize. The civilization that will harmonize with ethics, right, truth, and with man's higher and spiritual nature, will be the foster-child of Spiritualism, and this is the civilization that will develop in greatest perfection both brains and spirituality.

Spiritualism, spiritual influence, turning the minds of people in the direction of spiritual things, and away from earthly greed, must have a vast curative and transforming power.

Spiritualism, bringing the two worlds into visible conjunction—presenting the Spirit-life to earthly vision—bringing the mortal and the immortal into conscious rapport, must tend to enlarge the spiritual outlook of mankind, increase the range and intensity of spiritual thought, and by so much lessen the intensity of the thought and power of the earthly, the sensual, the gross; and thus the revelation of the light of Spiritualism will powerfully tend to the renewal of the minds of men, and the transformation of the ruling principle of human hearts, and of social systems, from selfish greed to the high plane of pure spiritual ethics. Thus will social systems, industrial economics and ethics be harmonized—high ideals actualized in society; man freed from the chains of poverty and privation, Spirituality will be developed in the highest, and earth blended in a divinely spiritualized humanity. Such is the mission of Spiritualism.

THE SPIRITS' GREETING—OUR EASTER DAY.

We bring you joyful greetings, friends,
From homes across the way;
We bridge the stream of death with flowers,
Their lives were nursed in spirit bowers.
We blend our loves and lives with yours
On this our Easter day.

Your hearts were crushed 'neath sorrow's hand,
Your souls to anguish stirred;
Your eyes were dimmed, your stifled prayer
Was a moan for light, mixed with despair.

Your loved had gone—you knew, not where,
Until the "raps" were heard.
A rap no human hand had made!
So strange, so weird a thing!

Who knew its meaning? Ah, who could tell
Whether the omen were good or ill—
A saint from heaven or fiend from hell?
Who could the answer bring?

Rapping, rapping, until at last
The humble Christians prayed:
"Why come these demons unto our home?"

Tell us, O God, what we have done,
To be thus blessed, or evil-doomed?
O, let this power be stayed.

Rapping, rapping, until at last
A child in her simple way
(Not dreaming the Spirit-world so near)
With mingled feelings of joy and fear

Said: "Mamma, 'Split-foot' can see and hear;
It knows just what I say."

The grandest truths of many an age
For which men sought, meanwhile,
Denounced by priests, foretold by seers,
Hunted in books, and asked in prayer—
Have been proclaimed from the angelic spheres.

Through lips of a little child:
The tiny raps; they met with scorn,
But never once suppressed,
They proved the dream of a thousand years.

Confirming the visions of ancient seers,
And sent their music through mortal spheres—
Humanity was blest.

Faith, no longer a wanderer blind,
Is groping with bandaged eyes;
She walks triumphant the star-gemmed earth.

"Knowledge is power!" it leads her forth;
She fears no evil, and welcomes death—
As the gate to Paradise.

Rapping, rapping, your loved ones come
Along the path of time,
We would strengthen your feet in the weary march.

We would lead you on toward the shining arch,
Where the grander work shall be found at last
And our spirit lives entwine.

Rejoice! be glad, our mortal friends;
Your tide of grief we stay;
The stones from sepulchres are rolled,
The light is coming to the world.
Let truth's white banner be unfurled
On this, our Easter Day.

MATTIE E. HULL.

Clyde (Ohio) Anniversary.

The forty-seventh anniversary of the Rochester rappings was held at Memorial Church, Sunday evening, March 31. Marguerite St. Omer going back and tracing from the tiny rap at that time up to the present, with the great variety of mediumship that is on all sides, enlightening the world, and adding new converts to its truth. We hope to organize here this month and be better fitted for work.

FRANCES A. TUTTLE.

The Spiritual Endeavor Society.

S. Drake writes of the Spiritual Endeavor Society celebrating the Forty-seventh Anniversary of Spiritualism, at the residence of Mrs. Sarah E. Bromwell, 1 S. Hoyle avenue. After a terse inspirational discourse by the guides of Mrs. S. E. Bromwell, some beautiful tests were given and recognized. Petite Annie Anderson rendered several selections both vocal and instrumental.

Mrs. Ella Brunke favored the audience with a contralto solo, and was presented with a beautiful bouquet by little Amanda, a control. The attendance is getting so large that they think of soon getting a hall.

1848—ANNIVERSARY POEM—1895

The wheels of time have brought around
The year, welcome day,
When first we heard a way was found
To talk with spirits passed away.
We count the years as forty-seven
In time's unending lapse,
Since this great light first came from
Heaven.

Through strange, mysterious raps,
With thankful hearts once more we meet
Upon the shores of time,
With speech and song the day to greet
Which brought this light sublime.

Events more grand have oft occurred—
As viewed by human sight,
Than those strange raps at Hydeville
Heard.

On that eventful night,
But no event on history's page
That more important seems,
Compares with that which glids this age
With heaven's refulgent beams.

Nay, e'en the light of Bethlehem's star
Will pale in coming years,
Eclipsed by this through "Gates Ajar,"
Which now on earth appears.

Far brighter than the "Star of Hope"
Dawned the great sun of truth,
Which leaves no shade through which
To find immortal youth.

Those silent sounds that then were heard
Announced a mighty power,
Which came to give God's Lying Word
Adapted to this hour.

Those tiny raps had import great
Of mighty things to come,
Of world-wide change in church and state,
To country, and to home.

They ushered in an era grand
For freedom, truth, and right,
Which shall prevail in every land
Upheld by God's own might.

The hosts of heaven then came once more
As in the ancient days,
The spirit on all flesh to pour
In many forms and ways.

They bore the seals of God's decree
Discourse with men to hold,
And spake with His authority
As angels did of old.

They were the promised comforters
Returned from spheres above,
Truth's authorized interpreters
And almoners of love.

They came to preach a gospel new—
Glad tidings to all men,
And peace on earth once more renew,
Good will to bring again.

They came to do God's will on earth
As it is done in heaven,
To teach mankind the precious worth
Of life that here is given.

They came to bring the bread of life
To feed our hungry hearts,
To banish want and woe, and strife,
And teach diviner arts.

They came to comfort those who mourn,
And wipe away their tears,
To bind up hearts with anguish torn,
And banish all their fears.

They came to set the people free
From every yoke that binds,
Or holds in thrall the liberty
Of bodies, souls, or minds.

They came to heal the sick once more,
To cure the halt and blind,
And all the spirit gifts of yore
Restore to bless mankind.

They came to prove, there is no death,
But 'tis a second birth,
When mortals yield their vital breath
And leave their mother earth;

That soul and spirit rise above;
To realms of endless day,
Where all shall meet the friends they love
And dwell with them for aye.

They came to teach us of the spheres
Where they as spirits dwell,
Where every grade of soul appears
And finds a heaven or hell.

They also taught that heaven and hell
Conditions are of mind—
That he who does each duty well
No future hell will find;

But he who lives a selfish life—
A slave to lust and pain,
Will enter spheres with sorrow life—
A hell within himself!

They came to teach progression's plan,
Which works without a flaw,
To elevate the race of man,
Through evolution's law.

That it continues through the spheres—
Uplifting every soul,
Until no state of sin appears,
Nor evil gains control.

But, most of all, they came to teach
Our duties here below,
That we must practice what we preach,
And good on all bestow.

Belief they tell us will not save
From retribution just—
A soul that is a willing slave
To evil thoughts and lust.

But we must work salvation out
By duties well performed,
From sinful lives must turn about
And be in thought reformed.

Through education we must rise,
To gain the higher light,
And ever aspiring to be wise
Must work with all our might.

For every blessing that we crave
We must by effort earn,
And when our souls we seek to save
We must from evil turn.

No martyr's blood nor "saving grace"
Atones for human sin,
But love and truth redeem the race
And make them pure within.

Such was in part the mission grand
For which the angels came,
Proclaiming truth in every land
In God's most holy name.

O'er all the earth the news has gone
That millions here rejoice,
That though their friends are spirit-born
They hear their "still, small voice."

No more we weep in blind despair,
Uncertain of our fate,
We know they've found a world more fair
Than was their earthly state.

We know they're neither dead nor
dormant,
Nor waiting for their doom—
The Christiana hell that once was
cramped
Is now an empty room.

The revelations they have brought
Have changed the old belief,
And horror creeds that once were taught
Have come to final grief.

The grave has now its victory lost
And Death has lost his sting,
For souls, no longer tempest-tost,
The glorious tidings bring.

Then let us raise our standard high

Of "truth against the world,"
And vow, while we its foes defy,
It never shall be furled!

For freedom, truth, and righteousness
Let each do all he can,
And trusting God the whole to bless—
Bless each his fellow-man.

Then strike your harps, ye angel choirs,
And join each earthy throng,
To chant the theme that now inspires
Our hearts with joyous song.

Let heaven and earth their glory display
For truth that makes all free,
And makes its glorious "Dawning Day"
BOTH WORLDS' GRAND JUBILEE!

DR. DEAN CLARKE.

A GALA TIME

At the Forty-Seventh Anniversary.

On Sunday, March 31st, exercises commemorative of the Forty-seventh Anniversary of modern Spiritualism were held by the First Spiritualist Society of the South Side, at Unity Hall, No. 77 Thirty-first street. Beautiful flowers in profusion, tastefully arranged by loving hands, graced the walls and vestibule of the hall. Although the weather was disagreeable without, it did not in the least dampen the ardor and pleasure of the large and appreciative audiences present, and gathered to listen to the grand exercises.

In the morning at 11 o'clock there was held a reception and conference meeting, which was made an occasion for social good feeling and congratulation by the many members and others assembled.

The afternoon services at 3:30 found a large throng filling every part of the house. The exercises opened by an invocation by Mrs. Ada Foye who has so ably and successfully conducted the meetings of our society for the past six months. She was followed by Mrs. Edith E. R. Nickless, of California, who gave the anniversary address. This noted speaker, as usual, handled her theme, "The Birth of Spiritualism," in a most eloquent manner, and received the well-merited applause of the audience. Following her came a short programme, a duet by the Langie Sisters, recitation by Miss Florence Lamburn, a member of this society and a rising pupil in the art of expression. Next in order came the altar service, when Mrs. E. R. Nickless, in a very impressive and feeling manner, conferred the rite of ordination on Mrs. Ada Foye, who will for the coming year officiate as pastor of this society, an honor formerly bestowed on one of the ablest, sincerest and most gifted mediums that the Spirit-world has selected to transmit their loving messages and communications to friends on this side of life. Mrs. Foye accepted the charge in a few heartfelt remarks, after which she gave one of her grand test seances. Many were the astounding tests she gave of the presence of the spirit, through her wonderful powers of clairvoyance, clairaudience and writing. The evening meeting, at 7:30, was a fitting close of a grand anniversary. Mrs. Foye gave an address to an immense audience, and was followed by Mr. John Starr, platform test medium, whose name is known throughout the world, wherever Spiritualism has an abiding place, as one of its brightest and best representatives. He gave some wonderful tests in his way, which were enthusiastically received and carried conviction to the minds of his hearers. The exercises closed with a musical and literary programme, participated in by Miss Lamburn, the Cox Brothers of Englewood, guitar and mandolin soloists, and the Langie Sisters, vocalists.

Together it was an event which will long be remembered by all its participants.

G. W. EICKELBERGER.

The Anniversary at Baltimore, Md.

TO THE EDITOR:—On the evening of March 28th, the Religio-Philosophical Society of this city celebrated the Forty-seventh Anniversary of modern Spiritualism, in Dushane Post Hall, with a good audience. The hall was nicely decorated with potted plants, etc., and two splendid bouquets adorned the front of the stage.

The programme was an excellent one and called forth praise. After the Silver Chain recitation, the presentation of medals was next in order. Master Edward McClellenn, son of one of our city councilmen, was presented with a solid gold affair, suitably engraved. Next in order came one for Miss Edna Lappe, followed by one for Miss Mary Rockell, and last, but not least, one for little Bessie Schott. The recipients were taken totally by surprise, as they were not aware that they were to be the fortunate ones.

After a selection by Mrs. Wahle, Mrs. Ida P. A. Whitlock, of Boston, our president and speaker, made the anniversary address in her usual style and vigor. Too much cannot be said in the favor of Mrs. Whitlock. She has been with us since February 1, and during that time has certainly worked hard to advance the cause in our city. Sunday, March 31, terminates her engagement for the present. We tried to re-engage her for April, but were unable to, on account of her other engagements. However, we shall have her again for October.

Miss Maggie Gaulle was our next speaker. It is useless for me to praise Miss Maggie. You all know her. After a short address she gave a few convincing tests, all of which were recognized. The mere mention of her name called down a storm of applause.

Mrs. Whitlock, our speaker, favored us with a solo, accompanied on the piano by her daughter, Miss F. Pearl Brynton, who is an accomplished musician.

After a recitation by Miss Gertie Gaus—which took the audience by storm, a repeat being absolutely necessary in order to satisfy the people—Prof. J. K. Hoffman, our cornetist, favored us with a selection, which was duly appreciated. Miss F. Pearl Brynton again favored us with a very different piano selection. Miss Edna Lappe, Miss

SADIE C. SCOVELL.

Anniversary at St. Louis, Mo.

TO THE EDITOR:—Exercises commemorative of the Forty-Seventh Anniversary of Modern Spiritualism were held yesterday in Howard's hall, which was filled to overflowing. Beautiful flowers and potted plants were attractively arranged by loving hands, and an instructive and highly interesting lecture was given by Mr. F. A. Wiggin, together with choice solos and inspiring music by Mr. Maxham and the choir. This morning's Globe-Democrat printed the lecture in its entirety. It is very gratifying to note the change of attitude toward Spiritualism by the secular press. Spiritualism is no longer a theory, but an acknowledged fact. Let every believer take renewed courage, and place our banner, whereon is inscribed Truth and Progress, at the forefront. Our spiritual papers are doing a grand and noble work.

It is the duty of every Spiritualist to assist them, and no one can afford to deny himself of the truths and general information contained in their columns. Many of the prominent dailies which have hitherto striven to hinder our progress are now inclined to give us a fair hearing. Never before has the star of truth dawned on a more auspicious morning. Keep its light shining with undimmed brilliancy till it shall illumine the pathway of all, to the other shore, where progressive spirituality shall advance throughout the endless ages of eternity.

MAX.

Anniversary at Port Huron, Mich.

The Forty-seventh Anniversary of Modern Spiritualism was duly celebrated by the First Spiritualist Society of Port Huron, Mich., on Friday evening, March 23, the society met at their lecture hall, for a social time, including supper and dancing, which was heartily enjoyed by the hundred or more who participated in the festivities.

The hall was hung with the dear old stars and stripes, reminding one that they still guard that boon of all boons, freedom of speech.

For the Sunday exercises, which con-

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That Tired Feeling

Is a certain indication of impure and impoverished blood. If your blood could always be rich and pure, full of the red corpuscles upon which the vitality depends, you would never be weak, or Nervous! Bolls, pimples, scrofula, salt rheum, would never trouble you. But our mode of living, shut in all winter in poorly ventilated homes and shops, depletes the blood and there is loss of appetite, and weakness. Hood's Sarsaparilla is the standard remedy for this condition. It purifies, vitalizes and enriches the blood, overcomes that tired feeling, builds up the nerves and gives perfect health. Read this:

PHILADELPHIA, PA.

Anniversary Exercises There.

TO THE EDITOR:—On Sunday, March 31, the Spiritual Conference Association of this city celebrated the forty-seventh anniversary of modern Spiritualism with a grand entertainment. Old Handel and Hayden had been gaily decorated with flags, palms and cut flowers, in profusion. President Thomas M. Locke, one of the old guard of the movement in this city, fills the chair acceptably, and if we had a few more workers of his stamp in Philadelphia, Spiritualism here would be far in advance of its present chaotic condition.

As far as this society is concerned, we have been pushing nobly to the front. In the last two years, which mark its inception as an organization, it has presented the best class of speakers to the public. The audiences have grown steadily, and an increased interest has manifested itself. The Saturday evening seances by the speakers have been successful, and are the initial step, with us, to settle the vexed question of separating the phenomena from the philosophy.

With the help of the Ladies' Aid Society, whose weekly meetings are well attended, we have been able to meet successfully all problems of a financial nature.

Aquarius evidently holds Spiritualism in favor, so he tied himself to other times with the result that no better day could have been wished for, and in consequence, the hall could hardly hold the people who came.

The exercises opened at 2 o'clock, with a violin solo by Miss Emma Kewieder, followed by a celebration hymn composed by C. Fannie Allen, the speaker of the day; vocal solos by Miss Bell Dixon, who rendered "Non Ee Verso" and Cherberins Ave Marie, in a manner that evoked hearty applause. Master Paul Buny sang, "Don't Drink, My Boy, To-Night," and Miss Nettie Hankinson, a fair young lady of twelve summers, rendered "Rock Me to Sleep, Mother," and the piano and violin duo by Prof. Bacon and Mr. B. F. Halde-man was duly appreciated.

Mrs. Allyn answered questions taken from the audience. Her explanation of fortune-telling from the theological standpoint was a stunner, and showed how the theologian told all about the doings of God, in the past, present and future; and that our mediums in their prophecies had never once reached the heights of divination, or forecasting of events, that has been practiced in the name of the God of Christianity. The questions, all ably answered, were too numerous to mention here, and showed the ability of the speaker in this class of work to a marked degree. She has since gone from our midst, leaving many good impressions, and may she live long to labor and uphold the cause so dear to all of us.

From 5 to 7 o'clock was given to a conference. Mr. Rohan opened with a very forcible address, and explained how we have to fight the evil of obsession and the attacks of evil and Jesuitical spirits, that aim to drag us down and hold us to the plane where they can direct us, and create dissension in our ranks.

He was followed by Prof. Finkleston, Dr. McElroy and others. Ex-President Samuel Wheeler gave a recitation; Mr. B. H. Hill, the staunch worker and friend to all worthy mediums, gave an interesting account of some of his experiences; Prof. Henry O. Skinner, Grand Magea of Pennsylvania, State Temple No. 1, Order of the Magi— which, by the way, is becoming a decided success here—gave the finishing address, and like all of his efforts, it was a clear and lucid explanation of the subject discussed.

The evening service opened with a piano and violin solo; address by Mrs. Renoff Palmer; "Angels' Serenade," for voice, violin and piano, by Mrs. J. V. Youcum, Miss Kewieder, and Prof. Bacon, and other literary and musical numbers, too numerous to mention.

It was near 9 o'clock when Mrs. Allyn gave the last address and wound up the services with a poem and benediction. So far, it is the greatest day we have had; all who came were pleased, and many congratulations attended our efforts.

Mr. Theodore E. Price, of New York, lectures for us in April, and Mrs. Luther comes again in May. For the next season we have engaged Mrs. Helen Stuart-Richings for October and November; Oscar Edgerly for December; Mrs. Colby-Thayer for January and February, and Prof. W. M. Lookwood for March. CHARLES L. G. FROER.

THE ANNIVERSARY.

The Wentworth Association.

The Wentworth Association of Spiritualists in Paulding county, Ohio, held their anniversary meeting Sunday, the 31st of March. We gave it out for an anniversary meeting, not knowing who the speakers would be for the occasion, or whether we should have any or not. The result was that there was a very appreciative audience. We had good music, and F. D. Dunakin, the president of our society, came impressed with the gift of speech and address, whose address was the occasion of our credit to any speaker. Mr. Dunakin was developed as a medium at the circles held in our neighborhood. He is sent for to attend camp-meetings, and is among the best workers for the spiritual cause.

After Mr. Dunakin was through, R. B. Champion, our secretary, said he saw lights around the stand while Mr. Dunakin was speaking. He explained the meaning of the lights, and was listened to with great interest.

We then made some arrangements for our twenty-sixth annual grove-meeting, which will come next August. We then dismissed to meet at four weeks. ALBERT WENTWORTH.

Lawrence, Kansas.

The forty-seventh anniversary of modern Spiritualism was celebrated here Sunday, March 31, by appropriate exercises.

In the morning a conference meeting was held at A. L. U. hall. At 2:30 p. m., Mrs. A. O. L. lectured, subjects being given by the audience.

In the evening Mrs. L. A. Mabey delivered the anniversary address. Subject: "A great light hath shined upon them that sit in darkness, upon those that sit in the shadow of death hath the light shined."—Isaiah, ix., 2. M. WILLIAMS.

MICHIGAN.

Report of the Celebration at Lansing.

The Spiritualists of the Capital City held meetings in commemoration of the Forty-seventh Anniversary, giving a supper and musicale on Saturday evening, March 30, and two services on Sunday, March 31.

The morning address was by Mr. A. J. Champion, and was most profound, the speaker going beyond the anticipations of his warmest admirers. Every word carried conviction of the truth of his argument. He closed with an earnest appeal for the establishment of lyceums and an effort for the distribution of literature, emphasizing the amount of Spiritualistic literature to be had for a small outlay—mentioning, of course, THE PROGRESSIVE THINKER as one of the leading journals.

The evening service was opened by the writer, followed by Dr. J. D. Marvin and Mr. Bush. The addresses were all pronounced good; certain it is that we were so good that if we would all live up to the teachings in the next year we would note great changes before another anniversary, for

"If each to each be all he can,
A very God to man is man."

Since the announcement that the writer desired opportunity of work on the platform, a few have had courage enough to give a beginner a hearing. In December the Lansing society one Sunday in December, February 2d, in Detroit, by the kindness of Mr. and Mrs. Carpenter, before the society over which Mrs. Carpenter is installed as the regular speaker. Was entertained at the pleasant home of Mr. and Mrs. Ancomb, and spoke several times for a new society that they are the promoters of and which is doing a good work that will be heard from later on.

March 15 I attended in Detroit a seance given by Lee Vere Johnson. Noting the adverse reports against the manifestations of this medium, I cannot, in justice, do other than say through my widely-read paper (if you will permit me) that the seance I attended precluded all possibility of fraud, reaching a point where to doubt the actual appearance of spirit forms would be absurd. It was a test seance in this way: The cabinet arranged in the double doors between two parlors; a lamp and a large coat stove, the light in the back parlor, in which about a dozen people were seated, among them Dr. J. D. Kergan, at whose home Prunella Jettette Sherman of the Detroit Tribune attends a seance by courtesy and then holds it up to ridicule. The front parlor was lighted by the slide-light operated on from the cabinet.

There were fully forty people in the front parlor, the names and addresses of all were taken—each being willing to testify in favor of the medium, for the forms appeared in both parlors at the same time, as we ascertained by talking back and forth. Ten appeared in the back parlor, fifteen in the front parlor. Most were recognized. As many as three forms were seen at once. The medium did not enter the cabinet until a materialized guide came and led him in. The cabinet was surrounded by sitters, with no possible way for confederates, notwithstanding all reports to the contrary.

Whatever Lee Vere Johnson may have done in the past, or may do in the future, the work of that seance proved his great power as a medium, and having that power in such abundance, what temptation to resort to tricks?

Previous to this, in Detroit, he had been placed in the strictest test conditions, with fine results, by men not to be imposed upon.

Stopping at Williamston to speak on March 17, I met Mrs. R. Amidon. She had spent ten days in Bay City in the same home with this medium, and found everything to prove honesty, nothing to prove otherwise, receiving tests from the materialized forms, of the most convincing character.

The meeting in Williamston was held in the commodious and pleasant home of Mr. Chester Cabot, and was enjoyed by a goodly number of people. Mrs. Amidon followed the lecture with tests given by the aid of her well-known guide "Sunshine." These meetings are held every two weeks, with helpful results. EFFIE F. JOSSELYN.

The Anniversary at Maquoketa, Iowa.

The Spiritual Society of Maquoketa celebrated the Forty-seventh Anniversary of Spiritualism at the home of Mrs. J. M. Harvey, March 30 and 31. Singing and recitations by the little folks, and a bountiful supper for all present, occupied the time Saturday afternoon and evening. It was a success socially, and was enjoyed by a large number of liberal thinkers.

The meeting Sunday evening was called to order by the president, who announced the object of our coming together. The double parlors were well filled with eager listeners, to hear our speaker, Mrs. J. M. Harvey, under enticement, on the subject, "Progression," by an old pioneer, which was ably delivered and highly appreciated by all. The lecture was followed with a poem by Mrs. J. P. Wright, and remarks by William Sears, J. Glaser, Dr. Munson and others. Mrs. A. H. White gave us an original poem and a few remarks, with benediction, on the Forty-seventh anniversary.

The programme was interspersed with music on the mandolin and guitar by Mr. and Mrs. F. Huntington, whose gentle touch upon their instruments brought forth the sweetest strains of soul-inspiring music.

The society returns sincere thanks to Mrs. Harvey for throwing open her spacious rooms for the occasion. MARCUS LITTELL, Pres.

The Anniversary at Flint, Mich.

The Anniversary of Modern Spiritualism was observed in this city, March 30 and 31. The ladies of the Helping Hand Society gave one of their famous suppers on the 30th, which was largely attended, after which a musical and literary programme was rendered by members of the Young People's Investigating Club.

Professor P. O. Hudson, of Bay City, sang three of his selections. The conclusion of the programme was the mock wedding of Tom Thumb and Lavinia Warren, which was a very pretty sight, as the parties were very little ones.

As a march was played, Miss Allie Draper as minister marched in the hall, followed by Freddie Draper and Etta Mae Wilson, then bride and groom Jennie Davis and Harry Brotherton took their places. After the ceremony the march was again played.

WASHINGTON, D. C.

The First National Association of Spiritualists.

The First National Association of Spiritualists, of Washington, celebrated the Forty-seventh anniversary of modern Spiritualism Sunday, March 31, in the most enthusiastic manner. The beautiful Metzgerott hall, our regular place of meeting, was most artistically decorated. The platform, under the skilled hands of Florist Brother Gude and Brother Steinberg, was made resplendent with beauty. On the front of the platform was placed the bust of Thomas Paine, and around the kindnes of Mrs. Jacques two beautiful split pictures lent beauty to the already handsome platform.

It was an all-day service, commencing at 10 a. m. by the lyceum with appropriate exercises, closing by Sister Gilbert, in a few beautiful words, presenting the organist, Miss Bertha Jullin, a gold watch as a token of their love.

At 11:30 their regular morning services opened by singing, remarks by the president, Milan C. Edson, who spoke of the rise and advance of Spiritualism; and he in turn was followed by that veteran in the cause, Mrs. A. H. Luther, who spoke as only she can keeping the close attention of all. The enthusiasm and applause testified to the acceptability of her most appropriate remarks. With lovely music, under the direction of Brother Altemus, the morning services were such as are not soon to be forgotten.

Two p. m. commenced the afternoon session, which was full of life and good talks by our local talent and others, the following making short addresses, all appropriate and interesting: Mr. F. U. Worley, Mr. Edson, Mrs. Luther, Mr. Woodbury, Miss Simmons, Mrs. Gilbert, Mrs. Melling, Miss Gault and Mrs. Jacques. The afternoon meeting under the management of our musical director, Brother Altemus, was a grand success.

The closing meeting of the day, 7:30 to 10:30 p. m., was replete with grand addresses by President Edson and Mrs. Luther, singing by Miss Madden, Miss Hempton and Mr. Altemus, Miss Jullin presiding at the piano and Brother Burr with his flute, Masters Emil C. Christiani, Jr., and Julius O. Burnham with duets on the violin, and the Misses Burt with duets on the piano. Mrs. Luther made an appeal for funds for the National Association of the United States, which resulted in receiving nearly \$300. Mrs. Luther stated that Brother Theodore J. Mayer would duplicate the total amount of the evening collection, which resulted in receiving \$126.96, which Brother Mayer made \$254.92. The closing exercises were tests by Miss Maggie Gault, of Baltimore, and Homer J. Altemus, of this city, who have no superiors and few equals as test mediums. It was a bright, joyous day. Several telegrams of congratulation were sent and received. GOFF A. HALL.

MILWAUKEE, WIS.

The Anniversary Exercises There.

Spiritualism in the Cream City is on a veritable boom—University Society (which is really the First Society under a new name) celebrated the Forty-seventh Anniversary in fine style, and in spite of the elements which combined against them the meetings were pronounced success. Friday evening was devoted to a good social time and closed with a dance in which many "tripped the light fantastic," and was thoroughly enjoyed by every one present.

Saturday evening there was a conference and test seance participated in by Frank T. Ripley, Prof. A. B. Severance, Will C. Dodge, Emma J. Nutt and Mrs. Carrie Smith.

Sunday morning a cold, drizzling rain set in, which, however, did not prevent the assembling of a good audience. Brother Ripley being severely indisposed, Will C. Dodge was called upon to give the address of the morning, which he did in his usual forcible style, and winning for himself the hearty applause of his hearers. The session closed with readings by Emma J. Nutt.

In the afternoon nearly every seat in the hall was taken. The meeting was opened by Professor Severance, the noted psychometrist and all-around reformer. He gave a very interesting account of experiences in the early days of Spiritualism, and impressed upon the minds of his hearers the importance of paying more attention to the philosophy and the necessity of making our Spiritualism practical. Tests were given by Brother Ripley and Metcalf, which closed a very interesting session.

A bountiful lunch, prepared by the Ladies' Aid Society, was served in the upper hall, and many availed themselves of the opportunity to satisfy the needs of the physical man. A large audience in the evening listened to a lecture by Brother Ripley, which was followed by a test seance by his guides.

The hall was beautifully decorated with flowers, potted plants, mottoes, etc., among which was conspicuously displayed the Sunflower badge.

Services were also held in the evening at Gram's hall, where Brother Dodge gave an address upon the rise and progress of modern Spiritualism. We understand that this closes his engagement at that place, but are pleased to know that he will not take his departure from the city until the opening of Clinton Camp-meeting. Unity Society, thoroughly organized with new and efficient officers, with Brother Biegler as president, and assisted by the Ladies' Aid, has taken hold of the work with the sole purpose and determination of placing Spiritualism before the public in a manner which shall command the respect of the people; and if large and intelligent audiences are a criterion, the success of Unity Society is assured. Much of this is due to the efficient labors of George H. Brooks, their former speaker, who labored faithfully to put the society in its present condition, and of whom we hear nothing but praise. It has been said:

"That a little nonsense now and then
Is relished by the wisest men."

And in this connection I must not fail to mention Brother Waite, as lecturer of the Ladies' Aid. He is the Aristotle of the Unity Society, and his fun and good humor are as catching as the measles. JIM.

When the scalp is atrophied, or shynish, no preparation will restore the hair, in all other cases, Halls Hair Renewer will start a growth.

Sacramento, Cal.

TO THE EDITOR:—We regret to say that we have no working society here, but have had, to be contented with our home circles, until some speaker or medium came along and held public seances. We have now in our midst one of the best mediums, Mrs. Maggie Waite, of San Francisco. She is with us, holding seances every Sunday, and Wednesday evenings, in one of the largest halls in the city, to crowded houses. She is a lady of the presence, very attractive and congenial, so much so that when you once come in contact with her you wish she were holding public seances every night. Last Sunday was the forty-seventh anniversary of modern Spiritualism, and Mrs. Waite celebrated it in fine style: in fact, we never before had such a celebration in our city. In the evening of Mrs. Waite's work, the lady friends—many not being Spiritualists—sent beautiful bouquets of rare flowers to decorate her hall for the occasion. A floral piece reading "Forty-seventh Anniversary," was hung across the hall, while the desks and stands were covered with calla lilies, lilacs, roses and carnations, the walls covered with palms, intermingled with ivy and smilax; in fact, you were walking on flowers; there was such an abundance—It just had the appearance of fairyland. Long before the time for commencing the hall was packed, showing the interest the seances were opening with a solo entitled: "Open those pearly gates of light," written by C. Payson Longley; then an invocation by Mrs. Waite, followed with violin, piano and banjo solos, recitations, songs by the wonderful soprano, Miss McCue, then readings by Dr. Burgess, which were very correct. The Doctor is a fine psychometrist. Another solo, entitled "Only a thin veil between us," was beautifully rendered; then Mrs. Waite commenced her seance, giving some of the most wonderful tests ever given in our city. Judging from her work here, she stands without an equal in her mediumship; her earnest, magnetic manner and the positiveness of her tests give leave no room for doubt. Name relationship, incidents, and descriptions, without one single mistake—the Spiritualists were pleased, the skeptics were dumbfounded by the accuracy of her tests; in fact, she carried the entire audience with her; on all sides you could hear the words: "Wonderful!" "Best we ever heard." Everybody enjoyed it. It is a grand feature of her work. She is not only draws crowds, but makes converts wherever she goes. At the close of the services Mrs. Waite was presented with a handsome basket of flowers.

In closing, I feel like thanking Mr. Longley for the beautiful songs he has composed, which are a feature in Mrs. Waite's seances, and of whom I obtained a copy. I think they ought to be in every Spiritualist's family, in conjunction with THE PROGRESSIVE THINKER. MRS. EMILY BOWERS.

SUMMERLAND, CALIFORNIA.

THE FORTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

Both societies celebrated at their halls respectively the Forty-seventh Anniversary of Modern Spiritualism, and a truly good time it proved. The weather being fine both Saturday and Sunday, a large number of people from near and far took advantage thereof, and came to the feast.

At Liberty hall the celebration opened on Saturday morning and continued through the two days and evenings; and at Liberty hall the good time opened on Sunday morning, continued through the day and evening, concluding the celebration Monday evening with a grand masquerade. Taking it all in all, it was the forty-seventh-year-old spirit child glorified by the presence of loved ones from the higher planes of soul freedom.

The leading attraction to the meetings was the pre-announcement that Mrs. G. Cooley was to be the orator of the day (Sunday) at both halls—Liberty hall in the morning and Liberty hall in the afternoon—which she and her controls carried out to the extent that on every hand it is admitted that Summerland has never been presented with a better pentecostal spiritual feast than the angels served out to the people through her organism on that day.

Mrs. Cooley is a fine platform test medium, and excellent circle medium, and first-class seance and inspirational speaker. She met with and with her tests to be made better and happier; and it would be well for spiritual societies to extend a Macedonian call to her to come over and feed them.

Mrs. Cooley leaves in a few days to fill an engagement at Stockton, this State, through the month of May; and in Oregon, her native State, through the month of June from there she expects to go to the camp in the State of Washington. Her address for some time will be No. 263 Fourth street, Portland, Oregon. M. E. T.

The Anniversary at Paw Paw, Mich.

The Paw Paw Valley Spiritual Association held its first annual meeting at this place on Saturday, March 30, and Sunday, the 31st, we celebrated the forty-seventh anniversary of Spiritualism. Dr. Schermerhorn, of Grand Rapids, and Mrs. B. C. Woodruff, of South Haven, were the speakers. The Doctor gave us a very good lecture Saturday evening, and again Sunday morning, and Mrs. Woodruff Sunday afternoon.

But the feast of good things came Sunday evening. The Doctor, after giving us a very graphic description of his life, and history of the development of his mediumship, then began giving psychometric readings, and continued for over an hour describing spirits present, until it seemed that the two worlds had met, and well we might say there was only a thin veil between us. The Doctor is a wonderful sensitive; it seems to me that he lives more—if such a thing were possible—in the spiritual world than he does in this. He is an honest, earnest worker for the cause of Spiritualism and truth, and is doing a vast amount of good. By his pleasant manner and congenial way, he has won the admiration of the people in this vicinity.

The following are the officers of our society for the ensuing year: B. O. Dell, president; E. C. Towers, vice-president; Nellie Phillips (Raleigh), secretary; Cecilia Nelson; treasurer; J. D. Sherman, Maria O'Dell and MARIA O'DELL, trustees.

In North America there are 970 women in 1,000 men.

SAN JOSE, CALIFORNIA.

Anniversary Exercises There.

The First Spiritual Union of San Jose celebrated the Forty-Seventh Anniversary of Modern Spiritualism in an all-day meeting on March 24th, at their hall on San Fernando and Third streets. From 10 till 11 a. m. lyceum exercises, and address to the children by Brother Stephens.

At 11 the hall was well-filled at the regular meeting of Investigators' Circle, many mediums being present. Subjects talked on by: Brothers Simpson and Dart, and Sisters Bicknell and Bigelow: "Our Anniversary," and "Visiting the Sick." Sister Cowell gave an invocation, and Sister Woodhams, of Santa Clara, uttered some excellent thoughts.

The chairman announced that a luncheon or dinner had been prepared by a committee of ladies and would be served at 12:30 o'clock to all who wished to partake, free, and all were invited to remain the entire day. At 2 o'clock the members of the society retired to the parlors and held their annual election, which resulted as follows: W. L. Stephens, president; E. Pomroy, vice-president; W. D. J. Hambly, secretary; Mrs. M. E. Barker, treasurer; Jos. Murray, R. P. Young, H. A. Crawford, trustees.

Adjourned to the assembly-room, where a fine program, musical and literary, was rendered by youths and adults to most appreciative listeners. Mrs. Downer Stone gave an improvised poem on a subject chosen by the audience; Mrs. Cowell, of Oakland, gave a few tests, after which the meeting adjourned until 8 o'clock p. m.

The evening exercises were opened by an overture; piano, Mrs. Frost; cornet, Wm. McMeekin. This was followed with remarks by Wm. Vinter, past president of the society. An excellent programme was listened to with delight, and the climax was reached when Mrs. Cowell, in a few well-chosen words, presented Brother Wm. Vinter with a beautiful watch-chain in token of her appreciation of the many courtesies extended to her by one who has been at the head of the society ever since it had an existence.

An elegant gold spiritual badge to wear on the chain was presented to him by the lady members, and a very nice muller by the male members of the society, little Ollie Frost making the presentation speech in a charming, childlike manner. Responded to by Brother Vinter. Mrs. Cowell then gave tests until 10:30 o'clock, when the large audience dispersed, seeming to feel satisfied that the anniversary day and doings had been a pronounced success and one long to be remembered.

MRS. H. L. BIGELOW.

Flint, Michigan.

The forty-seventh anniversary of modern Spiritualism was appropriately observed, opening with a grand supper by the Helping Hand Society, on Saturday evening, the 3d, concluding with a musical and literary programme, in which several fine musical selections, poems, etc., were rendered.

The meeting was presided over by Dr. E. H. Denmore, the president of the society, who is an eminent worker and a fine speaker. The musical part of the programme was given by a song by P. O. Hudson, of Bay City, Mich.

On Sunday morning a very interesting conference meeting took place, in which every one said something, and Prof. Hudson sang several songs. In the afternoon Prof. White delivered a fine address. The evening was the climax; the hall was packed to the doors. The meeting was opened by congregational singing, conducted by Prof. Hudson. Dr. Denmore then introduced Miss P. L. Odell, of Lapeer, Mich., who read a well-written article. After the song, "My New Religion," by Prof. Hudson, Dr. E. H. Denmore made here a statement that the Doctor is one of the finest speakers on the rostrum.

Thus ended the forty-seventh celebration of modern Spiritualism at Flint, which will long be remembered.

The Anniversary at Minneapolis, Minn.

We had a grand celebration of the forty-seventh anniversary at our hall, which was crowded to the doors. Addresses were made by Dr. and Mrs. Aspinwall, Prof. F. N. Foster, who also took a spirit picture before the public audience, Mrs. Benjamin, Mrs. Davis, Mrs. Vaughn, Mrs. Westfall and Master Roberts, a young colored lad, 14 years of age, who spoke grandly, and gave some excellent tests, as did also the others mentioned above. The floral decorations were said by many to be the finest they had ever seen, and they were all taken from our own home. We felt very much gratified to hear the kind and pleasant words spoken of them and our work. It was a grand success, and many eyes were opened to the truth, and many hearts made glad to know "there is no death—what seems so is transition." S. N. ASPINWALL.

Denver, Colorado.

TO THE EDITOR:—The John Cummings Spiritual Association celebrated the Forty-seventh Anniversary of modern Spiritualism on the evening of the 29th of March, by giving an exceptionally fine literary and musical entertainment at Plummer's Hall, in this city. The attendance equaled the capacity of the hall, and everything passed off without a jolt or jar.

During the evening the association sprung a surprise on the audience by calling three of its mediums to the platform and ordaining them ministers of the religion of Spiritualism. They were Miss Myrtle E. V. Coldren, Mrs. Julia Steward and Charles W. Steward. These mediums have been under almost continual investigation by the members of the society for more than a year, and in addition to being first-class mediums their moral characters have been found to be without reproach. Our society is growing rapidly. G. L. S.

Lincoln, Nebraska.

On Sunday evening, March 31st, our society celebrated the Forty-Seventh Anniversary of Modern Spiritualism, by short speeches by some of the leading members of the society, and numerous recitations by the children. A neat programme was carried out, and a large and appreciative audience was in attendance. Everything passed off pleasantly and harmoniously. DR. P. S. GEORGE.

DISORDER.

That is the state of your stomach. You know it, you feel it, you show it. The remedy you need is Ripans Tabules. Safe, Sure and Effective.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

ROCHESTER, N. Y.

Forty-Seventh Anniversary There.

THE ANNIVERSARY.

Celebration of the Rochester Rappings, in Cleveland, O.

While the different Spiritualistic societies failed in the attempt to hold a union celebration, as at first proposed, Anniversary day was generally and successfully observed throughout the city by the various societies. The weather was propitious, and the rapid transit of the street railways enabled the friends to fly around to the various places of meeting.

MORNING SESSION.

The only morning meeting was held in Weisgerber's Hall, under the auspices of the Children's Progressive Lyceum. Conductor B. F. Bellows presiding over the conference.

After a fine overture from the lyceum orchestra, under the leadership of Mr. Samuel Russell, Jr., the chairman requested Mr. Thomas Lees to start the ball rolling, which he did by first alluding to the physical absence of Mr. Samuel Russell, Sr., and paying a brief tribute to one of the most earnest and oldest workers in the lyceum, recently passed to the higher life.

Mr. Lees then gave a short history of the origin of Anniversary day, which was established at the fourth national convention of Spiritualists held in this city in 1867, through the mediumship of Mr. James Lawrence, father of the well-known detective of this city. Mr. Lees also spoke of the growth of Spiritualism since that time.

Brief speeches eulogistic of the cause of Spiritualism were made by Mrs. Mary Moss, N. B. Dixon, conductor of the West Side Lyceum; D. S. Critchley, Thomas A. Black, George Ingham, Arthur I. King, Mrs. J. C. Saxton and Mr. Frederick Hayes, president of the Progressive Thinkers' Society. Orchestral and vocal music interspersed the interesting speeches, and a happy reunion followed.

AFTERNOON MEETINGS.

THE PROGRESSIVE THINKERS. The celebration was continued by the Progressive Thinkers in the afternoon at Wieber's Hall, on Pearl street, Mr. Frederick Hayes presiding. Bishop A. Beals, of New York, gave the anniversary address. Mr. Beals is an inspirational speaker, singer and test medium. The address was warmly received by the large audience present, and after a very pretty song of Mr. Beals' own composing, short addresses followed from Thomas A. Black, Mr. and Mrs. W. I. Frink, N. B. Dixon, L. A. Landerville, J. N. Magoon, M. D., and M. F. Sutherland, vice-president of the society.

Mr. Thomas Lees gave his "Spiritualistic Alphabet," bringing in the names of the most prominent speakers and mediums on the spiritual rostrum. Owing to the lateness of the hour after the many speeches, Mr. Beals thought best not to detain the audience long by giving his usual psychometric tests. Though this was a great disappointment to the audience, the meeting was voted a very enjoyable one by all present.

THE PEOPLE'S SPIRITUAL ALLIANCE, of which Mrs. H. S. Lake is pastor, held two meetings, afternoon and evening, in Memorial Hall, Miss May Ames presiding. A pretty feature of the occasion was the offering of potted and cut flowers to the spirits, by many of the assembled friends.

Miss Ames opened the proceedings with an address, which was followed by a most instrumental music. After which Mrs. Lake spoke of the floral offerings, and then gave a very clear exposition of many of the phases of Spiritualism, which she said was a religion, but not more so than the flowers and plants, or the earth itself. Mrs. Lake gave spirit messages to the donors of the floral offerings.

At the evening session Mrs. Lake spoke upon "The Birth, Meaning, and Progress of Spiritualism," touching briefly on the earlier history of the movement, and then addressed herself chiefly to elaborating the cardinal features and teachings held by Spiritualists.

THE EVENING SESSION AT WEISGERBER'S HALL.

was a literary and musicale by the Children's Progressive Lyceum, in which many of the most talented children took part. Prize essays were read by Miss Mabel McCaslin, written by scholars under 15 years. The one entitled "Russia," written by Master Victor Snape—being declared the best, won the prize—a silver Spiritualistic emblem or badge, offered by Mrs. Effie Moss, and presented by Mrs. Hopkins, the guardian to Master Snape.

A banquet and ball under the auspices of the C. P. L., held on Tuesday evening, April 2, closed the successful celebration of the Forty-seventh Anniversary. THOS. LEES.

To daily much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

The Anniversary at South Haven, Michigan.

The Forty-seventh Anniversary of the birth of modern Spiritualism was celebrated by the Progressive Spiritual Association of this place, March 31st, with appropriate exercises: music by the orchestra, speaking, etc., being the order of the day.

The exercises were opened with a speech by S. G. Sheffer, upon the "First Ten Years of Spiritualism," showing the wonderful revolution of thought, the unfoldment and progression of the mental and spiritual forces of the human soul in all branches of scientific research; after which the beautiful poem, "Jubilate," was rendered by the same speaker.

The

OBSESSION A SEQUENCE TO LEGAL MURDER.

BY JOHN K. HALLOWELL.

A THOUGHTFUL ESSAY

For Spiritualists to Consider.

Dedicated to the Cause of Truth.

On the Forty-Seventh Anniversary of Modern Spiritualism.

George H. Painter, in his last words from the gallows, said: "Gentlemen, I see some friends here to-day, some good friends. Oh, God, forgive them! A friend of mine who would come here to see me die—it hurts me. Gentlemen, if you are gentlemen, who could look at an execution—an execution! There are few. The brotherhood of humanity has taught better things."

Most of you have read of the bungling barbarity with which that man was murdered, and shrank with horror at the recital. Hundreds of thousands of mothers felt their souls shrink within them, as the wild thought flashed through their minds, "What if my boy?" and audibly questioned, how can such crimes do any good?

They do not do good. They cannot do good in the very nature of the act. It is a continual object-lesson to every young person who may read the nauseating details as spread before them in what is misnamed a newspaper, showing that the present basis of society is ever revenge.

An ancient law of a peculiar people is often quoted in justification of such acts, because it is found recorded in a book that is erroneously called the "Word of God," and which record is denied as such by the very people to whom such ancient laws were attributed.

When murder is individually committed, it is in anger, in fear, for gain or under the frenzy of insanity, whether it is the murder of a fellowman, or the insane act of the suicide. For each and every one of these acts, we can make some excuse, based upon a knowledge of the individual who commits the crime, giving possible cause either from heredity, mediocrity, organization, or physical environment, or it may be all of these combined. But the law punishes all of these as one.

But what shall be the punishment of an attorney who bends every talent of his brain and will power that he may succeed in having a fellow-man murdered; that he may be looked up to as a monument of success in his profession, by other short-sighted men?

What shall be the punishment of the jury, which, having heard the evidence, condemns a fellow-man to be murdered, instead of leaning to the side of mercy, as they have a legal and moral right to do? What shall be the punishment of the judge, who under a barbaric law causes a fellow-man to be murdered, when that same law allows this judge to rightfully punish and still to escape the crime of murder?

What shall be the punishment of the Governor of a State, who, having a legal right to commute a death sentence, to one of life-imprisonment, refuses to act, and allows his fellow-man to be murdered? Last, but not by any means least, what shall be the punishment of citizens, who, having the right by their votes to have these barbaric laws remedied, fail to do so, and shift the responsibility upon the servants of the law, when it is their duty to see life whenever and whenever they can. Failing in this duty they allow legal murders to continue.

Do you think any one of these shall escape? I tell you not one. Each and every one shall be individually punished in accordance with their degree of guilt. Eternity is a long time. God's justice is absolute. Even the sheriff and his deputies shall not go free, though he and they are the least criminal of them all.

How shall they be punished, do you ask? It is a strange thing that such a question should be asked. A stranger thing that you do not answer your own query within yourselves.

Man is really a trine being, made up of body, spirit and soul. Body, we can all readily define as matter in form. Spirit, we are beginning to learn, is the essence of matter, retaining the animated form. But the soul or conscience, —ah! define that and its possibilities, and I will tell you all about God; or, define God for me, so that I will know, and I will tell you all about the soul.

We, as Spiritualists know for a positive fact, that as individual human beings we contain within us another state of existence, where all the conditions are relatively as natural to us as human beings there as we find them in this life.

But, being freed from the grosser elements that make up the body, our sensations, both mental and spiritual, or the soul part of us in its reasonings of conscience, is far, far more intense; and therein lies, in reality, the basis of punishment.

A STARTLING FACT.

No other man will punish us so severely as we will punish ourselves for any wrong act committed in earth-life, when our conscience is awakened to the enormities of crimes we have committed against our fellow-men.

No other power, I can assure you, will punish so severely as we will punish ourselves, because it is the essence of God within us that condemns.

LEGAL MURDERS.

Just imagine one who has been the Governor of the State, and who has refused to exercise his right of clemency, passing into the conditions of Spirit-life; and as he tries to get near some spirit friend, that friend turns slowly and sorrowfully away. Then the Governor's conscience says to him, in a voice of agony, "It is because you were a murderer!" Imagine the judge, whose condemnation of a prisoner has been followed by the act of execution, passing into Spirit-life; and, as he hastens to meet the dear wife who has gone on before him to the beautiful home other friends have prepared for her in Spirit-life, and where she has lovingly and hopefully awaited

his coming—just imagine that judge coming to her with the stain of murder on his soul. Do you think it can be hidden from her or any one else? No, indeed, it never can be. He cannot hide it from himself, and his conscience proclaims it to all. Under the agony of shame, misery and self-condemnation, he sinks to lower conditions in Spirit-life than those of the loved ones he hoped to be with.

There he will remain in these spiritual and mental degrees of self-degradation until a way is found for him to atone, by the saving of life, and the bettering of the lives of others.

The same shall be the fate, in greater or less degree, of each and every one who has a hand in these legal murders. There is absolutely no escape. God's laws in all these conditions are inexorable; and what God's laws really are, each man's conscience tells him truly, while he is in a mortal state of existence; and that conscience or essence of God is his own prosecuting attorney, jury, judge, and all else that is condemnatory, after he passes from this mortal state of life.

There is no forgiveness, there is no reprieve, there is really no mercy; because you cannot forgive yourself, until, under conditions that seem terrible to contemplate, you have earned the right to forgive yourself.

When that hour comes, as it may and can by works of atonement, then your soul comes forth chastened and purified, and you feel that you have earned a lesson of good to yourself and others.

At this stage you may think all will be well, and so it is; but there is one thing that never can be well; and that is the unmerited suffering you have brought upon your nearest and dearest friends who love you, and who sympathize with you.

In putting a burden on them of all this, you have ostracized yourself from their loving surroundings, and given to them a pain and horror that, while it is in time outgrown, you are never, never the same to them, nor they to you, for memory is ever present in each and every one; and while all things may be forgiven, all things cannot be forgotten.

Such, in brief, is the punishment many in this land are daily bringing upon themselves. Such is the punishment many thousands have brought on themselves in the past, and are now undergoing.

There is no escape; each human being has a soul, each consequently has a conscience, and never in this life, nor any condition that follows it, can you run away from yourselves.

Remember, oh, remember this, never can you run away from yourself!

Whatever your official position in earth-life, never let your soul be stained with the legal murder of a fellow-man. It is the most frightful, the most unforgivable of all crimes, because it is the most cold-blooded.

If the law and society say kill, you are the one to teach society better. You are the one to help hasten the day for all such laws to be expunged from among the statutes of a civilized people. "An eye for an eye, a tooth for a tooth, a life for a life." What barbarism! What crimes!

Can you wonder that I, as a Spiritualist, or that others like me, knowing what we do of spirits and Spirit-life, cry out against and condemn all such laws, no matter where found, no matter what the source, as an infamy and blasphemy upon the Creator of man?

With each man legally murdered, we who are sensitive feel the shivering horror of those in Spirit-life, as they look forward to the self-punishment of the murderers, and voice their cry, "Stay thy hand, it is murder, and as murderers you will be punished!"

PROTESTANT CHRISTIAN CLERGYMEN.

Then there is another class, and in truth they are the most culpable of all, for it is due to their false and hypocritical teachings that these barbarisms have not been remedied long ago. That class is the Protestant Christian clergymen. They profess to teach from a commandment: "Thou shalt not kill," which they assert was a direct command, imprinted in a miraculous manner upon a tablet of stone by their personal God or Jehovah. These commands they pretend to interpret, to live up to as an example for the people. But where is the Protestant Christian clergymen that goes into a court-room during a murder trial, and protests against these cold-blooded, vengeful acts? Not one was ever known to do so.

A DAMNABLE MOCKERY.

On the other hand, they come sneaking in afterwards, when they have a poor prisoner cornered, and try to make him think, by professing to believe in a vicarious atonement, the saving power of a man whom their own record states was murdered in a most cruel manner centuries ago, by a profession of faith (whatever that is) that in another condition of life, to which he is about to be ushered, a murderer murdered, he is forgiven everything; a soul "white as snow" heavenward bound, "washed in the blood of the lamb."

What a damnable mockery! To this the courts open wide the doors of the jail; they feel that their crime is condoned, and the burden removed from them. The clergymen know in his heart that all of this is a lie that he teaches the condemned one; that his profession of forgiveness is a lie, an accused lie. Shall such teachers escape? I tell you no, ten thousand times no!

JERKED TO JESUS.

Some years ago, a leading newspaper in the city of Chicago came out in glaring headlines, describing a legal execution: "Jerked to Jesus" were the words, in bold-faced type. A shock of horror, as though sacrilege had been committed, went throughout the length and breadth of the land; but it was the piece of news of which Chicago Times and Wilbur F. Storey ever did. It set men to thinking. It placed before them in terse words the hideous mockery and force that was being enacted throughout this land at these executions.

My friends, how much longer are these things to continue? It rests with you, the people. And for your supine-

ness, moral and spiritual cowardice, you are daily being punished, and the longer you delay the greater the burden you will have to atone for.

CONDITION OF ONE THUS MURDERED.

Now, how about the condition of one who is thus murdered, in a future state of existence? Men do not change just because they die. That is one of the positive axioms taught by modern Spiritualism. Daily and hourly it is proved to be true. There is not a medium or Spiritualist of any experience in the world but knows that statement is a God-given truth.

Just imagine the condition of the spirit of a man who has himself committed a murder, forced from out of his mortal form by the cold-blooded acts of his fellow-men. They have robbed him of the one thing that God gave to him which they cannot replace, and that is life in the mortal state of existence.

It is true that he first did such a deed, but that fact cannot ever make the second, more cold-blooded act, right or excusable. The murdered murderer has gone through the earthly court trials, before a selected jury of his peers, and listened to all the evidence that is brought forward at great cost to all of the taxpayers. Even if he has openly confessed, or was caught red-handed in the act, all of this farce of a costly trial is gone through with.

This money cost is but a small part of the real burden upon you as citizens.

Pending the trial, the utmost publicity is given, in column after column of our papers, to all the sickening details of the crime; the contradictory statements of medical experts, and other paid witnesses, until gradually the crime of murder is made so familiar to the minds of our school children that it is a matter of gossip and talk among them during their recesses and play hours.

This is and will be a more terrible cost to you than the money, as you will learn one day, after you pass to the conditions of Spirit-life. There is nothing so degrading as making the young familiar with crime.

It is held now by the better class of citizens, that our Bridewells and short-term jails are

CRIMINAL BREEDING-PLACES.

That first offenders are here hardened with older and more depraved offenders. That a hardening process of education goes on in these jails, to such an extent that, instead of contrition, repentance and reform being the result of this confinement, those released come out schooled for greater, more daring and more frightful crimes. This is an accepted and acknowledged fact.

I tell you, the murder-trial columns of the daily papers are the kindergarten lessons to the young, that pave the way for the Bridewell, and an ever-increasing class of murderous criminals. This, too, is part of our punishment as citizens.

From such, and out of the hands of his clerical ghostly adviser, the last mortal he has aught to do with but the sheriff, this criminal is ushered into Spirit-life, psychologized for the time being by cowardly fear, and a false hope arising from false teachings.

I tell you, my friends, there never was a murderer yet but that he was an arrant coward in his heart. I care not what the form of his crime, it was the result of downright cowardice. "A coward, until he is helped to know better, is always hunting for revenge from real or fancied wrongs." Such is the character that we now follow into the conditions of Spirit-life.

RECEPTION IN SPIRIT-LIFE.

Is he met there by bright-winged, white-robed, radiant-faced, joyful seraphims and cherubims? Does a Christ come, and take him by the hand and say, "Welcome, my brother, come to my Father's house, and sit with me on his right hand?" Does a Virgin Mary kneel before him, and bathe his feet with her tears, and wipe them dry with her lovely, flowing tresses? Is he given bright raiment, and furnished with a harp, golden-stringed, and attuned to sing the praises of him who created all things, the Father of all that is good? Does he look back on his martyrdom in earth-life, and lift up his voice in praise and thanksgiving that such was the way, for it brought to him the salvation of an eternal, joyful day? Is he so uplifted by his reception into the Christian heaven, that out of his heart, full to overflowing with gratitude, he asks of his God forgiveness for all of those who persecuted and injured him?

Well, no. I am quite sure that not one of these things occur; on the contrary, he finds all of that a terrible deception. He finds from the very last mortal moment, when he has no chance to know the truth, and change for the better in earth-life, that he has been lied to and willfully deceived.

My friends, how do you and I naturally feel when we have been deceived in the ordinary affairs of mortal life? When we have been lied to, cheated, robbed, and willfully deceived in any way? Do we at once go to the offender and hold out one hand, and say, "My brother, I am glad you did these things to me; they have been a lesson of joy and happiness, for which I thank you. At the very next opportunity, oblige me by repeating the dose."

I do not think we do this; at least I do not, whatever the rest of you may do. On the contrary, I am quite apt to mutter, "Damn you! Just wait until I have a chance to get even with you!" and, coward-like, keep that thought hidden within myself, waiting the chance to strike. It is true all this may wear off in time, and never be acted upon; or I may revenge myself, if chance opens the door for revenge, and be heartily sick and ashamed of the act afterwards; but the first thought is there, even if it is a coward's thought. I acknowledge this frankly. I may be different with each one of you. I am not your judge.

THE OLD OLD STORY.

There is an old story that some of you may have heard, about a man who taught that when you were slapped upon one cheek, it was God-like to pre-

sent the other cheek, with a request for similar treatment. Well, I do not believe in that teaching at all. It is carrying submission quite a long way farther than I have ever found God has done. I feel quite sure that if Dr. Harper would investigate that particular tale, it would turn out to be a myth or an error in translation, the same as some of the others of those old tales that have been related for so long as the truth.

I do not believe the Creator ever intended man to be either a fool or a craven.

Now, if you and I feel this way, as to the little annoyances that come to us in daily life, how is it with this murdered murderer? This spirit of a fellow-man who has been robbed of that which never can have again—no matter what Theosophists and reincarnationists teach—and that is his own material body. He finds he has been cruelly lied to, and willfully deceived beside.

Just put yourselves in his place, mentally. Remember what your nature is, without the provocation that has been given to him, and you can understand that revenge is his first thought upon all of his kind in earth-life. Revenge that is deep and dire. Through the spirit laws of psychology, in the form of obsession, he has it.

His surprise he finds he is still himself, unchanged. To his surprise he finds that he is still within the elements of the conditions of mortal life. To his surprise he has consciousness and memory more intensified than he ever sensed before. As he reviews his own past, the horrors shown him by his own conscience make him for a time an irresponsible, murderous maniac. He is quickly imbued with a knowledge of the spiritual laws of psychology. He finds that somehow he can get near to those in mortal life. That somehow he can influence them to act as times as he feels and acts himself; and with the cowardly cunning of such natures, he watches his opportunity, and commits murder again and again by influencing others to do it.

So this goes on and more murderers are added to that condition of spirit-life; and more murders and horrible crimes are committed by them through their influence upon those in mortal life.

This is the terrible cost, and the burden you as citizens are laying upon yourselves, by your supineness and apathy. Thus it has been throughout the past. So it is now, and directly accounts for the unaccountable crimes that our papers daily record.

The real cure is in your hands, as citizens voters, and only in yours.

This cure we are determined in spirit-life to bring about; if we cannot do it in one way we will in another. What we cannot accomplish upon a basis of justice we may through fear.

Heretofore the direct action of these spirit murderers has been through the depraved and vicious of earth-life in most instances.

There are still higher

LAWS OF SPIRIT PSYCHOLOGY

that can control these murderers, and we will open the doors for them to reach the ones who were the murderous prosecutors.

Remember the fate of every man who prosecuted Giteau and you will have a glimpse of what I mean.

Now that Prendergast has been hanged in this city of Chicago, a worse fate awaits each one of his prosecutors. It is we who know that must bear the burden of giving these warnings. George H. Painter has been hanged. From this on watch the mental conditions and actions of the man who refused to commute the sentence, and you will have an object-lesson that, fearful as it may be, may be of real and lasting good, if from what will occur the steps are taken to expunge the crime of capital punishment from the statutes of the State of Illinois.

STARTLING INCIDENTS.

In this way you may be forced to protect yourselves as human beings in social life, if you will not in any other way. If you want a stronger illustration than I have yet given, and in which you will realize that the higher psychological law, of which I have given a hint, is now actually beginning to be enforced; remember the fate of "Jones the Hangman," of Melbourne, Australia. He held the office ten years and carried out fifteen executions. In the early part of the year 1894, he committed suicide, claiming that "spirits of the victims" had combined to annoy him.

We hold the sheriff or hangman the least guilty of all. So let all others be warned; these legal murders must be stopped.

Still later, in France, Valliant, a member of an anarchistic society, for a dreadful crime is guillotined, and on the 24th of June, 1894, the Italian Santos is obsessed and assassinated Sadie Francois Carnot, president of that republic. Is not this paying a high price for society's wrongs? And the end is not yet.

In the second trial of Prendergast the refusal to find what was a self-evident fact to every thinking citizen, and passed him on to be murdered upon the scaffold. Two days before his execution Steinkamp, one of the jurors, committed suicide, and that is but the commencement of the punishment for those men. Three days after his execution, the keeper and prisoners of the Chicago jail were terrorized because Prendergast's ghost walks the corridors of that building, and is seen by several different ones.

From this hour such shall be the result of all legal murders. The spirits of those executed shall be at the side of those who acted against them, and they shall be helped to be strong enough to be felt. This shall from now on continue until capital punishment is expunged from the statutes of every State in these United States.

Repealing all laws for capital punishment is the only method of correcting this crime against those who are so unfortunate as to commit the first murder. Confine them for life at labor, do anything that will protect society, except murder these criminals.

PART II.

That thoughts are things, is each day coming to be recognized more and more as part of the teachings pertaining to modern Spiritualism. That "men are moved as pawns upon the chess board in the hand of a master," and that "the one who may guide each act," was one of the first lessons taught to me by one of the most advanced spirits whom I have met.

That mankind throughout all of the past, and in the present, are living under and in certain psychological conditions through which they are in-

dividually acted upon by individuals in another and more intense condition of life, is getting to be recognized as such a material fact, that in the last few years, so-called psychic research societies have sprung up among the people of all countries upon the face of the earth, for the investigation of phenomena. Thus far, their great surprise they have merely proved that the phenomenal facts claimed by Spiritualists, during the last half century are true. Now the best minds of these societies are engaged in trying to learn or discover the natural law under which such phenomena occur. Well, as the law exists, they will eventually find it, because man has the right to know.

A PERSONAL EXPERIENCE.

In order that I may present to your minds that which I distinctly wish to, that I may enlist your sympathetic thoughts in a little work in which I hope you will be interested, I must first relate to you a personal experience.

Some years ago I was in one of the larger cities of the State of Missouri, visiting and stopping with a friend, a physician by profession. This doctor, like myself, was a Spiritualist; he, like myself, had had many evidences, personally, of the truth of so-called spirit return. Between the time of this visit, and having seen this friend before, I had deliberately opened the way for the development of the more sensitive parts of my organization. In other words, I was developing as a medium. I had already had some very curious experiences, and about these and the deductions I made therefrom, the doctor and I had many earnest evening talks. Some of my deductions he earnestly and heartily endorsed; others he did not hesitate to ridicule.

Stopping at this physician's house was a young man, who formerly lived in Baltimore. His principal reason for being there was due to the fact that all his other friends had turned their backs upon him, so the doctor was befriending him. He was very much that kind of a man, always ready to help the underdog.

This young man had run through the equivalent of two fortunes, and when he had money was known among his associates as a "good fellow." That was his worst fault.

I noticed that this young man, when present, paid earnest attention to our talks, and I was strongly impressed that he had something to say or to ask, but did not quite know how to get at it. One evening the doctor was away on a sick call or some other business. Then this young man came to me and said:

"Professor, I have been listening to what you and the doctor have been talking about, and I want to ask you something, or to tell you something."

"All right," I said, "go ahead."

"Now, doctor thinks I drink a good deal, but I do not. There are times when I go down town, that to save my soul, to save my life, I cannot get by a saloon. I have to go in, and I order brandy and drink it, but I do not get the taste of it, nor any effect from it. Then, too, every once in a while, I can feel some one or something come up and say just in my ear, 'Come on, let us go back to Baltimore.' We'll go now and take a drink; then we will take the train. Come on, we'll get there some evening. We will be ahead of him. We'll wait for him, and when the time comes we will kill him. Come on. Why, it has been as much as I could do, but I do not. There are times when I go down town, that to save my soul, to save my life, I cannot get by a saloon. I have to go in, and I order brandy and drink it, but I do not get the taste of it, nor any effect from it. 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FORTY-SEVENTH ANNIVERSARY CELEBRATION IN NEW YORK.

THE ANNIVERSARY.

A Splendid Time in New York.

THE FIRST SOCIETY DULY CELEBRATES THE FORTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

The Forty-seventh Anniversary of the advent of modern Spiritualism was celebrated at Carnegie Music Hall on Sunday afternoon, March 31st. The speakers' desk was trimmed with flowers and the platform was decorated with ferns and palms. On the platform were a number of well-known and prominent Spiritualists. The large hall was packed, many standing during the exercises, which lasted from two to six o'clock. Quite a number who came, finding every place occupied, were obliged to go away.

REMARKS BY PRESIDENT NEWTON.

Mr. Henry J. Newton, president of the society, in the chair, opened the exercises by requesting the audience to join in singing "Home of the Soul." After which he made introductory remarks as follows:

"It has many times been said that nature provides a generous way for her offspring; that as we develop, unanticipated wants are continually coming to be known. In the revolution of this planet upon its axis we are compelled to divide eternity into fractions, and we get certain things a certain distance from another thing, and we call these distances time. In this way we have minutes, hours, days and nights, and in the earth's revolution around the sun 365 of these days are required to make a year, and all of our experiences take place in this time, and we grow old. Experience is the developing agency which nature provides, and it is on this line that advance is made. The years come and go, and the centuries, and from that to hundreds of centuries, and there is no such thing as an intelligent mind as one time being the same as another time. It is perpetual and eternal change from lower to higher conditions, and man, through these processes, develops, and he realizes his needs in the ratio of his intellectual development, and when he becomes conscious of some great need, his intellect has developed to a point which will enable him to find in nature's great storehouse. This is a truth recorded in history all along the development of the race.

"Whatever anyone may say, it is a fact all the same, the science assaults all forms of antiquated religion with a resistless force. Science knows no God, no religion. With such a foe fearfully on the offensive, bereft of every weapon of defense, religion was being destroyed. Through all history this conflict has been going on, and something was absolutely necessary to supply the need created, and according to the law introduced, that nature always provides for her offspring, something must be found in her laboratory that would answer this great cry for light to dispel the darkness.

"We, as Spiritualists, claim that Spiritualism is the child of nature that has come in response to this call for light, and for this reason we have gathered to celebrate the Forty-seventh Anniversary of modern Spiritualism, for it was forty-seven years ago to-day that intelligent communication was established between this and the unseen world.

"Following the address Mr. Robert DeLeon Myers sang "Open the Gates."

REMARKS BY MR. WRIGHT.

Mr. J. Clegg Wright spoke in part as follows:

"Spiritualism is the product of the mental energy of the spiritual world. Spiritual beings live in nature. The boundaries of the universe cannot be found. The limitations of science cannot be known. Life and its possibilities are endless. Spiritualism comes in an era peculiar to certain states in the intellectual development of man. When man intellectually is feeble he stands in need of superstition; superstition will be the product of feeble intellectual power and small experience. The civilization of the human race is a product of slow growth, and attending its development there have been systems of superstition. When philosophy failed to solve the problems of existence, faith stepped in, theology was born—a makeshift, filling all the gap until knowledge should come, until the reign of inspirational power. Man becomes only a correct interpreter of the Spirit-world when his natural power has attained a certain sensitive condition, and the development of a certain quality or capacity. Only a few among the inhabitants of the world sustain a useful relationship to the conscious action of powerful spirits. The hero in all ages, the big man in all times, the makers of philosophy and political revolutionists have almost always been the children of inspiration. The great steps in progress have been achieved by the inspiration of the individual. The flux of nations, the rise and fall of empires, the coming and the going of great ideas of liberty and progress, these have been in perfect rhythmic harmony with the powers of an inspiration from the realms of mind and thought. The conservative instinct is the obstructing instinct of the race. Sometimes that conservative instinct has been strong and has shackled and destroyed liberty, the liberty of intellectual progress. If Christianity had never become the dominating religion of the Roman world the magnificent civilization of the Greeks would not have been destroyed. When the image was broken, when the idea was destroyed, that power which has been referred to this afternoon, that power which is found in the uniformity of the action of the phenomena of nature, becomes the captivating power to the mind of man.

Under the magnificent intellectual sentences of Lord Bacon, old metaphysical speculation was rolled back, the demonstration of truth became the ideal for the salvation of the human race. It is easy to start the fires of revolution, but not so easy to extinguish them. From one extreme to another the human intellect, bounded and the states of Europe were too small to contain the

spirit of reorganization, and out of the Roman Catholic religion—the best religion in the world for ignorant people—Romanism in instilling a power into the human mind started in the minds of independent men and women a revolution which ended in patriotism. Patriotism found no room in the homes of Europe, but had to extend itself under the ban of malignant persecution. The foundations of the American spirit of liberty were made in the revolution within, and against the revolution without, physical philosophy and the powers of Rome.

The spirit of New England was Puritanical; it was an extreme development, but it is nearly dead now, and it is well for mankind that it is so. On one side in the revolution came the Quakers; and William Penn of Pennsylvania. Had Pennsylvania escaped, Quakerism would have been buried under a snowdrift of human progress. You can never make a grand intellectual development where the mind is debarr'd from the cultivation of the beautiful. It is in the cultivation of the beautiful, and in the extension of art studies, it is in the multiplication of books of thought; in the enlargement of the human mind from which the great new book directs its rise in knowledge and life. But it is frittered away by the imitators of art. It is bringing the imagination of the artist to work on the divine forms of nature. When the poet natures something from Paradise Lost; when the human heart becomes the subject of the poet's illustration, it is then that liberty has come to stop on the face of the earth, nevermore to die. When the human intellect and imagination can chain the power of nature, kings must pass away, aristocracy shall not rule, and democracy shall be born. The modern Spiritualism, which is the highest expression of the god of liberty, shall reign triumphant. It has no prince, and the child in the log cabin may be illuminated in a higher degree than the child born in the palace.

The prince and the peasant shall rub shoulder to shoulder on a philosophy of equality in that place of nature just out there where the Spirit-world is. When the king dies he becomes an ordinary man. When the Pope of Rome ceases to breathe he is just like an ordinary fellow. Holiness belongs to no man. All men come to the same end, and are the products of the same grade in the mighty universe, so that the epoch has come—the epoch of patriotism has come. It did its work; it destroyed the bigots in the churches. It brought into fashion wheel and the spade; and yet they lifted the world, for it requires these sombre men to do it. These instruments of the epoch passed away, and there came a stranger here, a stranger to the ways of America, and his name was Thomas Paine. He approached the shores of America, and in America his intellect found an opportunity. The air was bad in France. The priests had made it so. There were bad priests in France one hundred and twenty years ago, and he could not breathe there.

The New World, the country of the Indians; this country of George Washington and Benjamin Franklin, this country is destined to be the cradle, not of Christianity, but the cradle of naturalism, to be called in future days Spiritualism. What did it mean when it came forty-seven years ago, when Benjamin Franklin was there trying to make a rap as in the days gone by. He had been trying to bring electricity from the clouds; he was trying to make a rap, and I think I was there, and I say to you: "What did it mean?" It meant that a conscious personality, an intellectuality of a higher grade in the unfoldment could exist and work independent of brains, of cultivation. It developed the fact, namely, that conscious capability is identified with cellular brain states, and that the measure of an organized power will be the measure of its function, and without brain there can be no thought. He dared contradiction. Philosophy had nothing to say, and theology was paralyzed. There can be no sensation without a brain; there can be no perception without a development, and there can be no conscious, sentient, intelligent power. Theology was dead. It was only a question of ages for it to die, to be killed.

"Where there is a question the must be an answer. What is an intelligent rap? An intelligent force without a brain, an intelligent conscious power. It bridges the chasm between the material and the spiritual. Spiritualism is built on the plane of science and on the plane of philosophy. Science is here, men are here, Spiritualism is here, the rap has come, and Moses must go.

I will not detain you but a few minutes longer. The intellectual life of the human race is but in its morning. China must go because she cannot fight. Liberty and intellectual development come by inspiration, and a hard law, but it is the salvation of the world. Happiness will kill you. It is hunger in the child that makes it eat and grow. You grow. Appetite, intellectual appetite, gives vigor to the race.

I like the atmosphere of the intellectual life of America. It lets the Tammany man live for a time, until he shows his incompetency, and the spiritualistic democrat says to Tammany, get out. The difficulties of to-day are your corns, and they are crying to you to get a little more room. How happy this world would be if the bigots were all in heaven! They will get there! We will try to help them get there. A man naturally of small force, a man whose mind cannot see far, had better die. Nature says it will be better, and nature says it is because it is best. There is a time for injustice to die. There is plenty of time to develop character, plenty of time to do good work. The little boy who sells you a Sunday paper will shine in the galaxy, some day, of intellectual life in the Spirit-world with the most brilliant brain that ever lived.

We are going on, the curtains are rising, though prejudices are around us, yet there comes something else into the beautiful constitution of man, and that is love. Love and reason come to bind the wounds. There is something that is coming up in human nature, into the constitution of man, and I will name it,



MARGARETTA FOX.

philanthropy. I will call it disinterested, benevolent justice, something that gives a little more than a pound for a pound, an inch for an inch. Humanity, though selfish, is getting more kindly, so kind now that a woman has appeared, and she is a man now, for she can vote. If she happens to get intoxicated with her new power, we'll be to the head of the household. A new adjustment of things will come after a while; the dust will settle, and you will put the frame into the closet, and we shall get on all right after all.

Liberty grows slowly. Intellectual development spreads its power slowly, like the giant tree of the forest. The scientific man is coming, and he will bring Spiritualism with him, a child of beauty, a child of freedom, and the burdened soul shall live and know the loved ones that have gone before.

ADDRESS BY MRS. MILTON RATHBUN.

When modern Spiritualism, forty-seven years ago, rapped in the humble home of the Fox family to arrest the attention of humanity, no one would have predicted that within a half century that event would be commemorated in this way all over America and in foreign lands. To-day we join with millions in glad rejoicings that we have found and accepted this light, which leads us daily into a greater measure of strength; a sweeter realization of possibilities in unfoldment and accomplishment; a larger sense of our responsibilities, our duties and our privileges; a surer foundation for our hopes and fond anticipations for the life beyond the end of our earthly pilgrimage; a truer standard of principles upon which to follow the space of time of earthly conduct, having exchanged faith for knowledge and hope for certainty, and a finer, nobler conception of truth as it appears to our higher or spiritual being.

Modern Spiritualism, although not fifty years old, can justly claim that its adherents not only outnumber any other following gained in so short a time, but also has in its ranks the brightest minds, the keenest intellects and the richest in spirituality. The reasons why this is so are obvious. In order to be the most common-place, indifferent, apathetic spiritualist (I am sorry to be obliged to say that we have some of this class among us), one must do so in a class of thinking and a little reasoning; must accept something new and startling; must step out of the old rut upon a new highway, and—however they loiter by the roadside, they are at an advantage compared with those who are deaf, dumb and blind in orthodoxy. Then, if we leave out this class of indifferent ones, and look at the earnest, honest, intelligent truthseeker, who knows whereof he speaks, condemning palpable wrong, careful to accept evidence from all quarters, striving in wisdom to separate the wheat from the chaff; charitable, while firm and loyal ready at all times to give patient hearing to the greatest questioner, both sides of this kind Spiritualism has myriads living up to their principles, or striving to do so, despite environments and untoward conditions.

It is well to-day to consider our blessings, opportunities and duties. Have we fully realized that we are at liberty to exercise the functions of our mind in every realm of thought and research? That we can, even in caring for our souls, seek to know all that can be discovered concerning our future in the world of spirits? That we may contentedly ignore or cross that bridge called "the mystery of Godliness," and unravel the mystery we have known and learn that what we measure we mete, it shall come to us again? To be free to think is indeed a great boon. The opportunity to clothe our thoughts, to give expression and to hold aloft the banner of tolerance is not to be lightly estimated. Our blessings and our opportunities being so great and manifold, it follows that our duties and responsibilities are grave, important and urgent. One does not do well to set aside these duties and responsibilities for the material pleasures or cares of the daily home life, business, or in the world at large. The business, or in the world at large, that we must heed to the necessities and demands of home life, society, and so forth, in fact, while in this sphere we must live, and be of it; but we should not do so at the expense of the great weight of responsibility attached to our lives when we have found this enlightening power which Spiritualism imparts to its followers.

Defined by Spiritualism, a well-regulated life means the modes of living which develop the inner nature or spiritual being to the degree that it dominates and guides the physical, making all things subservient, but never ignoring or neglecting the proper demands of the physical for support, recreation and usefulness. How few among us, or in any following, can claim that our lives are well regulated!

Spiritualism has so many times been "exposed," "exploded," or "externally," according to the bugle blasts of its enemies, that it is amusing and gratifying to note their discomfiture when it serenely marches to the front time after time, each time stronger, more radiant with truth, because better understood; more beautiful, because its teachings have found greater acceptance with a deeper meaning; more popular, because the vast number of courageous adherents have given backbone to their weaker, but well-intentioned brothers and sisters who are daring to stand erect and speak the words, "Spiritualism, medium, or seance," in the ordinary tone of conversation, rather than whisper them as formerly was their custom, especially in public conveyances, or in any place within earshot of any other than their auditors.

Spiritualism bids us be free men and women, to think for ourselves, and to work out our own salvation with fear and trembling. We are by its philosophy and teachings deprived of the vicarious atonement, and must save ourselves. We cannot cast off the burden of our responsibility for omissions and commissions in right and wrong doing upon any one in this or in Spirit-life. We must hold ourselves strictly accountable, place our standard high and strive earnestly, strenuously and continuously to reach it. Our ideal must be formulated and based upon principles which will bear the tests of truth, reason and common sense; in other words, we cannot "live in the clouds," but must closely ally all departments of our daily walk in life.

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In looking over the past and considering the present, we have great cause for rejoicing, and no cause for anxiety or fear for the prosperity of this cause which is enshrined in our hearts. The future will bring to us a brighter outlook, and as each anniversary day comes around we shall have grown more spiritual, more liberal, more tolerant, more charitable, more just, more wise, more truthful, more honest, more earnest, more sympathetic, more logical, more reasonable and more purified soul and body, if we but listen to and apply the wise counsels of those who have solved the mystery of death and what follows. This counsel may be given by a loved one, a wife, a husband, a parent, a child, a brother, a sister; or it may be from a guardian spirit, a guide, or some wise one attracted to us to do us good.

The familiar voices that have been heard in eloquence and logic from our various platforms, but are now silenced in earthly sounds, will continue to come to us in greater eloquence, with more touching earnestness, deeper and closer sympathy, if we will but listen to them. Phineas, a Denton, a Brittan, a Wheeler, a Wilson, Mrs. Banks, and many other of our bright lights who have bowed to the mandate "Come up higher." If we listen and obey their advice and directions, if we weigh and accept the good they bring to us, we cannot fail to become spiritually progressive. To us each anniversary day will be the red-letter day of each year, and if we reach the valley of old age, where the shadows lengthen, and the sun's rays fall slant, we shall tread cheerfully the way leading to the glad reunion with those gone on before, and welcome the boatman who will bear us to the farther shore of the river called death.

Then let us resolve to push forward more earnestly, more vigorously, and welcome all opportunities to apply the golden rule. When modern Spiritualism can say one year to-day, I am forty-eight years old, may we have realized to a greater degree the rare inheritance which each may take up for herself or himself, the rare gifts for unfoldment and advancement, the rare and beautiful life which may be lived even on the earth-plane.

Following the address Mr. Huyler gave a piano solo, and Mr. Edgar W. Emerson gave platform tests. Mr. Myers sang "She's My Sweetheart." Then followed an able

ADDRESS BY LUTHER R. MARSH.

This grand old globe will continue to pursue its orbit on March 31 every year bringing the anniversary of the auspicious time when the Spirit-world was able, through physical signs, to attract mortal attention, and hold it long enough to have their significance interpreted.

It was a day of days. Thousands of years had sped away before the world was prepared for the great event. The old was passed in silence. No token came from the world of mystery. Men looked beyond this life into the future, and saw nothing. All was blank. Angelic appearances, portrayed in Sacred Writ, did not, as they should, open the door. Faith was the only hold we had. Our own era had run on for eighteen hundred and forty-eight years, and men were still holding on to the skirts of Faith. No man could say, "I know; only 'I believe.'" Will the mystery of the world ever be solved? Was Faith the only lamp to light our passage over the mythical and mystical river, dark and sudden? Will light shall ever come, where will it strike? Will it be in Armenia, or the Garden of Eden? Will it be in Persia, on the blue gulf, where lived the first creations of the race? Will it be along the lotus-bordered Nile, where civilization was far advanced before the Garden was planted? Perhaps the hills of old Judea—Tabor or Hermon, or the plains of Esdras, Bethlehem-Ephrata—will be the scene! Nay, not so. There is a land beyond the seas, laying either hand upon an ocean, stretching from polar ice to the hot current of the gulf, with "bullioned mountains, and embracing every clime, which has been appointed for the demonstration. Aye, and so, too, our beloved Empire State, in its western extremity, where shall come—not in the earthquake rending, not in the thunders of heaven, but gently—so gently as to be scarcely audible, the first tender tokens of spirit presence. And so it was. There and there was the curtain rolled up that had ever obscured the sight of men. The world was dazed, and would not believe. It would not behold the sight. Incredible was everywhere. Gradually must the eye become accustomed to the divine effulgence, as the rising sun pours its radiance first on the hills, then touches and overspreads the plains, and finally glows throughout and warms the world. Many yet shade their eyes and hide away. By and by all will come into the light.

"Now what shall the natal day be named? Shall we call it 'The Advent Day of Spiritualism?' Shall it be 'The Day of Revelation?' or 'The Modern Easter?' Let some artist in nomenclature devise a christening, at once, beautiful, descriptive and compendious. Who shall say that the world does not

progress? Who deny the convincing evidence furnished by the World's Parliament of Religions at the late Chicago Exposition, and has no fellow in all the past? Convocation of the products of nature and of the material industries of all people, it is true, had been witnessed in recent times in London, in Paris, in New York; in old and populous cities. It was thought such gatherings could only be held where generations and centuries had perfected the arts, and wealth had concentrated its resources. But now the western wilds have been invaded. In a boyhood city on the "unsalted sea" a thousand miles from the Atlantic coast, far, far inland—where, sixty-five years ago, there were only a few families outside the fort—a city has sprung up as by the magic of Aladdin, and thither from all nations, centered all that art could do and all that ingenuity could achieve.

The former assemblages were of material advances only, or mainly. They told what man has done with the unyielding products of nature. They were accomplishments in the domain of physical things. Combinations of power that could propel heavy machinery, or weave the slender metallic thread; that could lift the mighty tripper, speed the swift locomotive or sail the aerial car; gems that sparkle in their tremulous setting; laces that reveal a beauty more exquisite than they; shawls that Persian fingers have wrought upon for years; arts of grace, infinitesimal in delicacy, and masses of ore stupendous in weight and magnitude. The marble talked and the canvas breathed.

Now, all this and more, much more, so much more that the former achievement cannot be mentioned in comparison. We rise to a higher plane. We leave these physical works below. We use them, but ascend above them. We admire, and wonder at what man hath done with the unbending and obstinate materials of nature.

But we see that there is another and a higher world. We call the nations of the earth together, the plane of Spirituality. These former deeds shall die. The wood, however curiously wrought, will decay, or wear away. The iron, fabrics and steel enginery will corrode; the teeth of time, constantly plying through ages on ages, will devour delicate tissues and the most ponderous machinery. But the plane to which we rise is permanence itself. It is the realm of spirit. It is above moth and rust. It cannot be darkened, or dimmed, or worn away. It is life everlasting. It is the dawn of that eternity we hail and welcome. Has it really dawned? Aye, indeed! That is what we are here to commemorate. We have heard the clarion of the chancellors that announce it. We have described the mingling streaks in the East which prophesy that coming life which will know no grave, no malediction, no mourning, no fear, no separation.

Yes, truly, it is so. It is so, indeed. The sky is rifted. Down, through the windows of Heaven there pours celestial light. It increases with every year. At first, some half century ago, it seemed uncertain and glimmering. Many doubted whether it was visible at all. Some—most, indeed—thought it a mere glimmer. Soon the rays increased in number and brightness. Every year, every month, every week, varied the light, till now there is no mortal but may, if he will, lift his eyelids and behold the luminous floods that fill the ether and enlighten the soul. The little cloud, no longer a man's hand, which Lord Brougham saw arising, the West, is already spreading over the continents. His prophecy is rapidly fulfilling.

To commemorate the tangible announcement to mankind of this knowledge; to mingle our thoughts concerning it; to exchange congratulations; and to teach those who, as yet, have not, or will not learn this truth, have we left our homes—scattered as they are—and come together here, in this great city by the salted sea, to testify what we know and to consecrate ourselves anew to the spread of the Gospel of Immortality. Immortality! Well may we pause to think what immortality means; the greatest that human comprehension can take in—the one is to continue his conscious identity, "work without end." Every man wants to be himself; and to be nobody else. No matter how humble his condition, he would not change and become another person. Have you ever known an individual who was willing to exchange his identity for another's? That would be tantamount to annihilation; for the man would cease to exist and become another. Every one is fond of his own proprium. Unless, when the spirit leaves the body it continues its own existence, retaining the same consciousness and the same qualities, it would lose its individuality, its own identity, and be somebody else. It would not be itself. This would be equivalent to a change from one being to another. One soul would go out and another would come in. But, however men might choose, exchange is impossible. The man is ever to be and continue the same man, for good or for evil, for weal or for woe, till time shall be no more, and Eternity pursue its everlasting course.

If one would know what Spiritualism really is—its full significance—let him study—not merely peruse, but ponder, study, sentence by sentence—the "Presentation," in twenty pages, to the World's Parliament of Religions, in October, 1893, as given by the guides of Mrs. Care L. V. Richmond, and which will be found in the volume of the "Work," recently published. I stand by that interpretation. I see only one suggestion which, from my standpoint, I would criticize, and hypothetically, as to be unobjectionable, I consider that summary, or synopsis, as the fullest,

most condensed, comprehensive and accurate exposition of Spiritualism, its nature, philosophy, effect, purposes, accomplishment, end and aim, that has ever been produced. There is no crack in it; it is flawless; it is individual; it is unique. Every word is golden. Without angelic aid it could not have been written. It should be printed by itself, in most attractive form, and spread worldwide, that every one may have it constantly in sight.

POEM TO THE FOX GIRLS.

Mrs. Henry J. Newton read a poem to the Fox girls. Before reading it she said it had been received late the night before through the mediumship of Mrs. R. T. Taylor, with a request that it be read at the anniversary meeting.

After the reading of the poem the president requested the audience to rise and sing "Nearer My God to Thee."

Then followed platform tests, the exercises closing with an exhibition, by Mrs.

Beach, of a picture in water colors, of her mother, which she said was produced through Dr. Henry Rogers in thirty minutes.

Anniversary at West Grove, Ind.

I attempt to make a volunteer report of the celebration of the Forty-seventh Anniversary of the advent of modern Spiritualism, at West Grove hall, Sunday, March 31st, 1895. When I entered the hall I found it most gorgeously decorated with wreaths and vases of flowers, and also a picture of the residence of the Fox family, at Hydesville, N. Y.

The house was called to order by the presiding officer and opened with appropriate songs by the choir, with organ accompaniment, making excellent music. The president made an appropriate address, setting forth the rise and progress of modern Spiritualism, followed by other short speeches, interspersed with songs. The subjects treated were, the evolution or development of nature's forces, called laws—such as electric affinity, attraction of gravitation, attraction of cohesion, chemical affinity and the life-giving principle or spirit, which are held to be inherent in nature; but these forces cannot assert their power without the proper conditions or preparation. For illustration, gravitation cannot assert its force without the presence of matter of sufficient volume and density to receive its force; and all the other forces are subject to their necessary conditions; and that the earth must develop in advance those conditions, and when it has sufficiently developed, through the combined spirit-forces, a life appeared; the higher development at present being man, and when man became sufficiently acquainted with nature's forces and the laws of life, the spiritual forces were ready and waiting for his acceptance; and when the Fox Sisters became sufficiently wise to ask a question, an intelligent answer was the result, and it electrified the world with hope and investigation in an incredibly short time after March 31, 1848.

The subject of how the advent of modern Spiritualism found mankind in dread regarding their present doom, and how the after-life viewed at the present as a glorious boon of happiness for all; and that the extent of that happiness depends on our capacity and will to work and accept that happiness, therefore we can be miserable as long as we refuse to accept the blessings in store for us.

There were selected articles read, and comments on them; also remarks made on matters of local interest not necessary to note.

The ladies furnished us a sumptuous dinner—more than we could eat; but the great social, spiritual feast was the attraction of the occasion.

The afternoon session was conducted in harmony with that of the morning; and, take it altogether, we feel that we had a splendid time, and all enjoyed the occasion, and we were all benefited by our own home efforts.

WILLIAM ALLEN.

MILWAUKEE, WIS.

Anniversary Exercises Held There.

The Unity Spiritualist Society, 216 Grand avenue, celebrated the forty-seventh anniversary of modern Spiritualism, beginning on the evening of the 29th with an entertainment; recitations by children and members of the society; solos and musical selections, which were all rendered in a graceful manner, from 8 to 10 p. m., after which the many guests retired to the dancing-hall and enjoyed the light fantastic under the care of Prof. Shaw, until 12 o'clock. The orchestra was under the direction of Prof. Alb. Shaw. Ice cream and cake was served in the cafe by the Ladies Aid Society.

Saturday was given to conference meetings and test seances. Sunday, March 31, the hall was crowded all day; three services were held, with addresses by Frank T. Ripley, Will C. Hodge and Prof. A. B. Severance; each service followed with a test seance, by a number of mediums of this city.

During the services the secretary received a telegram from Secretary Woodbury, N. Y., greeting from the National Spiritualists' Association, which was read and received with great applause from the many well-wishers for the success of the National Spiritualists' Association.

The lecture-hall was beautifully decorated with mottoes and sunflowers, and the rostrum was filled with palms, calla lilies, and other flowers, whose fragrance filled the air, and with the sweet music, under the direction of Prof. Lowe, seemed to give an inspiration to the place, and bring the audience into harmonic blending with the Angel-world.

Mr. Ripley's tests were excellent. A number of Spiritualists from surrounding cities spent a happy day with us. The future looks bright for this society, which is now entering the fourth month of its existence. We would be pleased to hear from some of the prominent teachers of the philosophy, and mediums who have an open month for the next winter season, stating terms and particulars. Address Dr. C. F. Ray, secretary, 415 Chestnut street.

The Anniversary at Moravia, N. Y. Sunday morning found me taking an early train for the purpose of helping the good friends at Moravia celebrate the Forty-seventh Anniversary. At an early hour in the day they began to congregate at Mr. Schoonmaker's.

The flow of soul and woman's art to tempt the appetite of mortal, seemed to me almost exhausted. The friends invisible gave abundant proof of their presence and enjoyment, and late in the evening, when farewells were said, we parted with hope and invitation to meet at the same place next year. S. A. WALTER.

Auburn, New York.

Saturday afternoon and evening the friends met at the home of Mr. James Van Valkenburg, to celebrate the Forty-seventh Anniversary of our cause.

After regaling themselves at the well-spread board for the physical man, the spiritual feast was partaken of, which was dispensed by and through those present. Invocation by the guides of the writer of this; singing by Mrs. Hester Reynolds and R. N. Hudson; address by your informant's guides; experiences were given in which Mr. Reynolds and others took a prominent part. S. A. WALTER.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.—Penn.

SPIRITUALISM.

Forty-Seventh Anniversary Celebrated in Boston.

ADDRESSES BY DR. H. B. STORER AND MOSES HULL—THE HISTORY OF CONVERSIONS AND REMARKABLE GROWTH OF SPIRITUALISM RELATED.

The hall-room of Odd Fellows' hall was crowded to its utmost seating and standing capacity, yesterday morning, afternoon and evening. The occasion was the celebration by the Boston Spiritual Temple of the forty-seventh anniversary of the founding of modern Spiritualism.

Mrs. M. T. Longley, M. D., made the invocation, and pronounced the benediction at the morning ceremonies. The audience was welcomed by President Wm. H. Banks. The leading numbers on the morning programme were a talk by Dr. H. B. Storer, the venerable president of the Censor Bay Grove Association and of the Veteran Spiritualist Association, and an address by Moses Hull, president of the Chicago Spiritualists' Temple.

Dr. Storer was introduced by the president, and related the history of his conversion to Spiritualism as follows: "The calendar indicates that we have made forty-seven stops on the spiritual highway, but the calendar does not indicate the progress made in public opinion since the dawn of modern Spiritualism. I have been a Spiritualist for forty-five years, and the joy and blessings of my life I attribute to this source.

BEGAN BY DENYING.

"I began, as ignorance usually begins, by denying the manifestations. My friend, an editor of a country journal, had been down to Elkhon Phelps, and published the wonderful manifestations said to have happened there. I sent out word to him that I would not attempt to build up my journal on the basis of sensational stories. He came in to see me, and I saw that he was thoroughly convinced of the seances. At his invitation I went down to Stratford and called upon Dr. Phelps. The family had all left the house that day, for needed rest. 'Yesterday morning,' said Dr. Phelps, 'I heard something in the front room. I went and looked. There the piano was being pushed from where it usually stood to where it now rests, and a piece of music came up and rested on the stand.'

"I looked at the doctor. He had been a Congregational minister, and was the picture of a reverend and reliable man. 'My house has been full of brother ministers and lawyers belonging to the family. They have been confounded, and no evidence of anything but spirit work has been discovered.' I asked him if any medium could be found to give some more evidence. He mentioned Miss Brook, a girl of 13, at Bridgeport. I went down there at once, and was invited to join the circle at her home in the evening. The circle began to ask silent questions, and though the raps came, we were all ignorant, except the questioner, as to the responses. By-and-by it came my turn. I asked if there was any spirit that would communicate with me. At once the table was covered with raps.

WIFE SPELLED HER NAME.

"My first wife spelled out her maiden name, and how long she had been in the spirit—less than two years. And then came a message spelling her baby's name. Facts followed facts, then my future mediumship was predicted, which after two years came true, and has been with me ever since."

Mr. Hull spoke at length on the origin and history of Spiritualism, and its status in the present day. He detailed at length the effect of Spiritualism on all other religions, and quoted Roman Catholic authorities as saying that the manifestations of the little Fox sisters were responsible for the conversion of 9,000,000 people to spiritualistic beliefs. He also told of the progress made by the thirty-six camp-meeting sessions held during the past season.

The speaker of the afternoon was Professor A. E. Tisdale, the blind orator of the Washington branch. He spoke forty-five minutes, with intense rapidity, telling how Spiritualism really dated back to the days of Grecian gods. He arraigned in bitter invective all sciences, philosophies and religions, from the birth of Christ down to date. He said they had fallen, and were bound to fall, and when all religions, and the Bible, had disappeared, Spiritualism would then step in, to solve the personal equation, and preserve the doctrine of individualism.

SIGNIFICANCE IN FORTY-SEVEN.

Mrs. M. T. Longley spoke of the significance of the number 47. She said forty-seven years is a large piece out of the life of a human being, but it is only that he or she begins to realize the stern purposes and realities of life.

She went on to draw pathetic instances of the great consolation to be found in Spiritualism, especially as revealed in the evidence brought through mediums, from table rappings to spirit forms, all of which, she maintained, was scientific evidence of immortality and actual life in the great beyond.

"Living in the hopes raised by these expectations, human beings learn to conduct themselves rationally and beautifully in daily life." Reviewing the work of Spiritualists in the last forty-seven years, she prophesied, before the completion of the half century, the erection and maintenance of hospitals and

homes conducted for and by Spiritualists.

The greatest success of the afternoon was achieved by Mrs. M. S. Pepper, who was set down on the programme for demonstrations. She is one of that class of test mediums who profess to be continually in the presence of the spirits of those who have passed on. She is considered one of the best in her line. She speaks a jargon, supposedly English, with a mixture of negro and Indian dialect. The messages she "reached out" applied, apparently, in each case most aptly. She is very bright and quick in her sallies, and is never at a loss for a reply to an unbeliever. She kept the audience in roars of laughter, but unfortunately, more than once some were moved to tears by the messages she delivered to them from their "braves" and "squaws."

In the evening Mr. Hull talked on the mission of spirit in the world.—Boston Post.

ANNIVERSARY POEM.

Contributed by Dr. T. Wilkins

Forty-seven years ago a new light pierced the gloom
Of midnight ages past, and sealed old
Superstition's doom;

Forty-seven years of strife and persecuting probes,
And truth has crushed the error of the
So-called holy robes.

The little babe of Hydesville has come
To middle age,
And has made a mighty record upon our
History's page.

The world that once was shrouded in
Darkness and in gloom—
That once could see no entrance to a life
Beyond the tomb—
That once was ruled by muscle, and a
God that had no love—
Has been lighted, by the angels of peace
From homes above.

'Tis the forty-seventh birthday of this
Child of truth and right
That the world is gladly hailing—this
Gleam of spirit-light.
Ring out your loud hosannas to the loved
One gone before,
For the knowledge of the soul-land and
The widely-opened door.

'Twas born not in a manger—
This growing little stranger—
But in innocence of childhood found its
Way
To the world in darkness clad—
To the world in gloom—
O'er a trine God of spirit and of clay.

'Tis now a truth in science,
And in that we place reliance
For solution of the problems of the earth;
We search the briny deep,
And the starry heaven's sweep,
To catch each tiny planet at its birth.

We span the earth with steel,
And we place it all on wheels;
From the clouds we take our brightest
Lighting power;
We send our thoughts by wire,
And never, never tire
Of improving and advancing every hour.

We found a life immortal;
We found the shining portal,
And the doorway to the great eternal
Land.

Our science has discovered
That spirits always hovered,
Though unseen, around the earth on
Every hand.

Our science has come blessing
A life that was distressing,
With a never-ceasing fear—the wrath
Of God—
A fear that we'd be jammed
Into hades and be damned;
Our science gives the fear a killing prod.

It tells us God is spirit,
And the people need not fear it,
As all are parts in person of the whole;
It robs us of the stinging
That death was always bringing,
And gives eternal progress to each soul.

It gives the sobbing mother
The hope that not another
Religion ever gave a mourning one;
It says—instead of burning—
That her child will be returning—
Instead of gloom and sorrow—light and sun.

It fills the clouds above us
With the ones who used to love us,
And have passed beyond the prison-
House of clay;
The science that imbues us
With a spirit that will use us
To bring upon the earth a brighter day.

Then let us hail the power
That will make the monarchs cower
And cause the earth to tremble—poles to
pole.

Oh, let us sound the praises
To the Spirit-world for phases,
For returning to the earth the living
soul.

Oh, let us band together,
Beyond the limit-tether
That so closely links the two great
worlds in one.

Let us ever mind the tapping
Of the spirits that come rapping
To tell us a new era has begun.

'Tis an era of devotion,
And will set the world in motion,
And will shatter false religions of the
earth:

All hail, those little martyrs—
Those reformation-starters—
Who have given our philosophy its birth.

They have brought to science clear
New wisdom from the sphere
Where wisdom is eternally unrolled;
Oh, let us mingle cheers
For those plucky pioneers,
Who first started our religion to unfold.

Let us pull and push together,
Through mild and stormy weather,
To make our lives most useful, good and
true:

Let us all united stand,
Ever working hand in hand
In love that God will but be pleased
to view.

Let's wait not till to-morrow
To wipe away a sorrow,
But now be up and doing what we can
To lighten others' trouble—
'E'en tho' our troubles double—
To lift the load from off our fellow-man.

Be brothers and be sisters, a family
good and grand;
Be noble men and women, to bless this
glorious land.

Can we not grow from selfishness, out of
sordid clay's confine?
Bloom out in nature's garden, a flower
more divine?

Oh, let us make some mother or some
father grudge smile,
Whose grief seems loth to smother, or
to lessen for a while.

Have we anything reforming in the
ideas that we give,
We first should learn to heed them in
the life we claim to live.

Does our religion teach us of an im-
mortal sphere,
And leave as unimportant just how to
live down here?

Our science now informs us that all are
of one whole,
And a motive or an action of wrong
postpones the soul;

That law intended each to grow, ex-
pand, unfold and bloom,
Infused a life within each germ and
gave expanding-room.

Though one by one the veterans pass
beyond the mystic wall—
Teachers, workers, leave the earth—the
cause can never fail.

Those grand old men, and women, too—
those hardy pioneers,
Who worked so long with us on earth,
still aid us with their cheers.
Their forms are gone back to the clay;
we miss them at our side;
But as their silent voices cheer, we
know they have not died.

We know the cause they so much loved
is right, and they are still
Our leaders in the battle there, and
fighting with a will.

Most glorious cause! All hail to thee,
upon this natal day!
All hail to each old veteran now tri-
umphant o'er the clay!

THE ANNIVERSARY

Of Spiritualism as Observed by
Port Huron Believers.

SOCIETY HALL FILLED WITH INTER-
ESTED LISTENERS TO MRS. ROBIN-
SON'S ADDRESS ON THEIR RELIGION.

The anniversary exercises of the Spirit-
ualist Society, Port Huron, Mich., on
Sunday, at Society hall, drew out large
audiences both morning and evening.
At the lecture in the morning the pro-
gramme included recitations by the
young people of the society, interspersed
with both vocal and instrumental music.
Mrs. Robinson, pastor of the society,
also gave a brief address under inspira-
tion.

Mr. Jas. H. White called the evening
meeting to order and made a brief
mention of the facts of the early discov-
ery of Spiritualistic manifestations by
the Fox girls, at Hydesville, New York,
in 1848.

Mr. Robinson read a poem as an in-
troduction to the address of the even-
ing, and at the close of the reading of-
fered a touching prayer for the coming
of the right and a righteousness of truth.

Under her customary control, Mrs.
Robinson said: "What a wonderful peo-
ple we are! We are proving the great
truth of evolution, in both small and
great things. Spiritualism is one of the
greatest manifestations the world has
ever known. The number who have
become its followers demonstrate this
fact. Spiritualism either is truth or is a
stupendous fraud. The human race has
been given from time to time all the
manifestations within its comprehension."

"Spiritualism is not to be judged by the
fact that the poor are among its fol-
lowers. The father of the Fox girls was a
carpenter. The father of Jesus was a
carpenter. But Christ said 'a little child shall
lead them.' The children heard rappings
and were led to ask what they meant.
'Is it a spirit?' was the question, and the
answer was and always is 'Yes.' Science
cannot do away with these testimonies.

"Good fortune came later to these girls
and it was found that they could not bear
prosperity as well as they did adversity.
They acknowledged that a part of the
rappings were made by their cracking
joints. But they answered questions be-
yond the comprehension of these chil-
dren. An honest and intelligent answer
of even a toe joint is to be courted.
Their work was ascribed to the devil.
Spiritualism was born to live. We shall
no longer walk alone, but the day is
with us when angels both in this world
and in another know of every tear which
falls, which is better for us than a prom-
ise of a harp and a crown. We want
the touch of loving fingers in preference
to these, 'Home, Sweet Home,' is better
than 'Holy, Holy.' Spiritualism is a re-
ligion of to-day. It offers more than a
hope of a future life. Under the old re-
ligions no echo came back from the
thrones of death. Men want to know of
the home over which they have, and not
a city with golden gates. Spiritualism
brought light, brighter and better, and
our loved ones came back to tell us that
there shall be compensation for every
tear which falls. We need more of
blessing and less of cursing. Spiritual-
ism gives a hand to lift up men instead
of casting them down; to take them up
from an evil environment which they
build around them. Every man is a part
of God, and some day every soul shall
know only right and truth. The shadow-
ers are here and not in that land to
which our loved ones are gone. The
tribulations of this life are necessary,
and we can even now be thankful for the
tears which have been shed. The other
land is a compensating smile for all our
tears. It takes deep sorrow to bring the
grandest and best that is in us to the
surface. There is then joy when a tor-
mented spirit is set free by death. Trials
are our discipline, and we shall be glad
in the other world that they came to us
to teach us. We must draw from all
these facts the lesson that we must live
better lives. We do not need prepara-
tion for death, but for life. The locality
of heaven is not of consequence—it is
what we are. We ask 'How are you?'
not 'Where are you?' and there is a great
deal in it. This should be the burden
of our questions when we meet our loved
ones in spirit communion. The answer
comes not to tell of tombs, but of love
not of mystery, but with the offer to lead
us. A mother can sing in heaven if
her child is in a place of torment. Her
effort will be to bring her child back to
goodness and right—and she makes no
effort without hope—some day she shall
lead home her child. We have no right
to make those near to us morbid, but we
must help them instead. Spiritualism
came to teach us these things. There is
a less number of materialists in the
world to-day than forty-seven years ago.
The truth will be proven by all investi-
gations and the shaft of malice will not
reach us. We know no sect, no creed,
but do know that God is love, and that
we must use the gifts that are brought to
us. The religion of Spiritualism
gathers in every weak child of our race,
without 'ism,' without creed. Spiritual-

ism has indeed grown to be respectable,
and has bravely withstood investigation.
It always courts honest and vigorous in-
vestigation. The man converted to the
religion of Spiritualism is converted for
time and eternity. As Spiritualists we
must walk close to the line of right and
truth, casting out all the hypocrisy and
evil of life and keeping ourselves pure
and honest. Only in this way can we
bring ourselves to a position where we
shall be above reproach."

A touching mention of what Spiritual-
ism teaches regarding death closed the
remarks of the speaker. Two verses of
the hymn "Nearer My God to Thee"
were sung and Mrs. Robinson gave a
number of messages from spirits which
she believed to be present. Jas. Has-
lett, Mrs. Brown, A. V. Whiting, Har-
vey, Mr. Alpin, Mrs. Williams, "Auntie"
Clark, Mr. Harrington, Mrs. Mabel,
Mrs. Gaylord, Mr. Saph and a number
of children were among the names
given.

The hall was beautifully decorated
with flags, plants and flowers. The au-
dience of the evening packed the hall.

THE MAIDENS OF THE DAWNING
LIGHT.

Oh, rustic little maidens for the truth!
Whose earthly eyes so oft were dimmed
with tears,
While your cheeks—the blush and
blooming youth
Was yet unsoiled by unborn strug-
gling years.

Long years of suffering, years of holy
joys,
Years of defeats and years of victories;
Years of sweet singing and of brawling
noise,
Despair—but ever angel messages.

The memory of your mortal lives comes
back;
Poor little girls! Why was the world
so rough?

Of balm you brought there ever was a
lack
Of heavenly tidings never half enough!
Yet when to you the gentle "rappings"
came,

Telling of a story of immortal life,
The hungry world went crazy-mad to
blame,
Accuse, defile, hunt, mob, make ven-
omed strife.

Humble and poor as Christ was—kindly,
It seems so strange the thistle, hatred,
grow
To whip your tender backs, with great
ado,
Because you build better than you
knew.

But that is over. You have disappeared
From conflicts and from suffering, and
to-day
From God's high country, ye, your
friends, appeared.

By common aims, feel that you look
this way.
Welcome, oh, heavenly sisters! See the
light
Your youthful fingers kindled! How
it spreads,
Lighting up places where were sin and
night,
Whitening souls and shaping princely
beads.

Lo! far it spreads! Beyond the rolling
seas
Vast congregations celebrate the day
Your questionings unlocked death's
mysteries.

And hailed the angels, who had come
your way.
EMMA ROOD TUTTLE.

RECOLLECTIONS ON THE FORTY-
SEVENTH ANNIVERSARY.

As the day is softly fading
Into evening's twilight hour,
And the moaning wind's deep pleading
Fills my heart with silent power,
On the backward trail I wander
O'er the journey of the soul,
And I sadly muse and ponder
On my life's days fleeting fast.

And the dear ones come and greet me,
Faces lit with warmth and love,
Told, by the solemn mystery—
Death, now I know—above
Seem so fresh and warm-hearted—
As memory's tears will rise
As the days when last we parted,
And my heart was full of sighs.

Past the golden gates of sunset,
Now the future lies before me,
Those in childhood's days I met,
Past the milestone track of years.
Friend with friend are the greetings
On familiar are the meetings
That my vision brings to me,
And my heart is no more dreary
As the winds moan and blow,
For the vision leaves me ecstasy,
And a voice soft and low
Whispers from the Land of Light:
"Through the golden gates ajar,
Friends are waiting to invite
You across the mystic bar."
BISHOP A. BEAL.

THE JOYFUL DAY.

The day of joy and peace appears—
The light and hope of all the years;
'Tis like a day of jubilee
That comes to make us mortals free—
That lifts us from the mists of doubt
And spreads the glory-beds about—
A light that shines on every face
To bless with joy the human race.

We long had dwelt in darkness drear,
And groaned beneath loads of doubt and
fear,
But now rejoice in love and peace
To bless this day that gave release;
This joyful day, so fair and bright,
Divides the darkness from the light,
While all mankind has learned to know
The treasures that it doth bestow.

And down the course of coming time
Its music floats in sweetest rhyme—
Its dawning fills the golden skies,
And anthems in its honor rise.

O. W. BARNARD.

FRANK N. FOSTER,
THE WELL-KNOWN
SPIRIT PHOTOGRAPHER.

45 S. ELIZABETH ST., CHICAGO
Sittings daily from 10 a. m. to 4 p. m. Call early as
his day will be short.

ROBIN LENORE, MEDIUM,
Will diagnose disease and three questions answered
free. Also, a leading symptom—and one dollar for
remedies by return mail. P. O. Box 48, Los Angeles,
California.

Anniversary at Milwaukee, Wis.

TO THE EDITOR:—We have had a
glorious anniversary. The celebration
opened on Friday evening with a grand
banquet. On Saturday evening there were
conference, and lectures and tests by
Mrs. Emma Nutt and Mrs. Smith.
Sunday morning at 10:30 services com-
menced with singing, followed by a
poem and invocation by Frank T. Ripley;
singing, solo soprano, by Mrs. Least;
address, solo soprano, by Mrs. Least;
address, by Will C. Hodges; tests, by Mrs.
Nutt; benediction, by Frank T. Ripley.
Afternoon at 2:30—Singing; invocation,
by Frank T. Ripley; tenor solo, Prof.
Lowery; address, Prof. Severance;
hymn, congregation; tests, Frank T.
Ripley; benediction, Frank T. Ripley.
Evening at 7:45—Solo, Prof. Lowery;
poem, invocation, Frank T. Ripley;
solo, Madam Dupuy; anniversary ad-
dress, guides of Frank T. Ripley; test
seances, Frank T. Ripley; hymn, choir;
benediction, Frank T. Ripley. Our hall
was crowded with eager listeners all
day on the 31st. The floral decorations
were great—roses, lilies, palms, plants,
flags. All came together to make it a
great day. Brother Frank T. Ripley
fairly outdid himself; the address of the
day was grand, and his tests were won-
derful. All hail anniversary day.

COR.

PORTLAND, OREGON.

The Anniversary Exercises There.

The First Spiritual Society of Port-
land, Oregon, celebrated the Forty-
seventh Anniversary by an all-day
meeting, beginning at 11 a. m. with con-
ference, where all the old pioneers bore
witness to the power, truth and blessed-
ness of Spiritualism. Mrs. C. A. Dean
read a poem received expressly for the
occasion from the Spirit-world, through
her own mediumship.

Dinner was served at 2 p. m., after
which the Band of Mercy entered from
the parlors. After repeating the pledge,
and speaking words of wisdom, the pro-
gramme was carried out, consisting of
recitations, songs, and a memorial ser-
vice conducted by Colonel Reed.

At 7:30 the evening service began,
which consisted of recitations, songs,
and an address by Henry Addis.
All seemed happy and glad, but sorry
to part.

MAUD THOMPSON.

SPECIAL ADVERTISEMENTS.

Spring is Here.

And spring is the season when, more
emphatically than at any other, we
should build for the future. The reason
why people need to take Hood's Sarsa-
parilla in the spring is based on sci-
entific principles. The blood has become
charged with impurities and has lost the
brightness and vitality which in a healthy
condition it possesses. Therefore, when
the warmer weather comes there is a
condition best described as "That Tired
Feeling." If nothing is done to remove
the cause of this feeling, the conse-
quences may be serious. The blood must
be purified and enriched and then
strength and elasticity will return.
Hood's Sarsaparilla is the best spring
medicine because it is the best blood
purifier. It removes the impurities, ac-
celerates the circulation, and by putting
the blood in a healthy condition, it cre-
ates an appetite and gives nerve mental
and bodily strength.

AN ELIXIR OF LIFE.

W. A. Slocum Offers to Send Two Bot-
tles Free of His Remedy to Cure
Consumption.

Nothing could be more fair, more
beneficial, or more joy in its
results than the offer of T. A. Slocum, M. C.,
of 183 Pearl street, New York. Per-
fectly confident that he has an absolute
remedy for the cure of consumption and
all pulmonary complaints, he offers
through this paper to send two bottles
free to any reader who is suffering from
lung trouble or consumption, and will
send their express or post-office address.

The invitation is certainly worthy of
the consideration of the afflicted, who,
for years, have been taking nauseous
medicines without effect; who have os-
tracised themselves from home and
friends to live in more salubrious climes,
where the atmosphere is more congenial
to weakened lungs, and who have fought
against death with all the weapons and
strength in their hands. There will be
no mistake in sending for these bottles;
the mistake will be in passing the invita-
tion by.

Mineral Water.

Wyoming valley, Pa., is celebrated in
history on account of the Indian Mas-
sacre; but the discovery made of a min-
eral water has done more to aid the sick
and distressed and keep the fame before
the public than anything else, except,
perhaps, its mineral wealth in the shape
of anthracite coal, of which it produces
from one-half to two-thirds the markets
consume.

Any persons who need health will be
more interested in the now famous
spring "WATER OF LIFE" which is a
sure remedy for all forms of Kidney,
Stomach, Liver, Bladder and other
troubles. Send for free pamphlet to
34 South Main street, Wilkes-Barre,
Pa., and be cured.

J. R. PERRY, Manager.

Wanted.

A live Spiritualist in every county to
manage office and control territory for
the famous Australian Electro-Pill rem-
edies. Send stamp for terms and sample,
naming THE PROGRESSIVE THINKER.
Address Dr. E. J. Worst, Ashland, Ohio.

Mothers will find "Mrs. Winslow's Soothing
Syrup" the best to use for children while
teething. An old and well tried remedy.

APPLY AT ONCE

For a copy of the ASTRAL GUIDE
PAPER, and of vital importance to
all Spiritualists and Occultists,
especially those of a sensitive nature.
It contains a lecture on Astro-Mag-
netic Treatment by Prof. Oliver
H. Richmond, and will inform you
where to procure Superior Spiritistic
Remedies for all curable diseases.
Guide sent upon receipt of stamp
for postage.

L. J. SHAFER, Chemist,
31 Calhoun Ave., Grand Rapids, Mich.
(Formerly Chicago)

Whit-lens its respect with the good
man loses in company with malice.
Sheridan.

"Everything that looks to the future
elevates human nature."—L. E. Landon.

A word spoken in season, at the right
moment is the matters of ages.—Cady.

DRS. PEEBLES & WATKINS

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DR. C. E. WATKINS is the only one who can diagnose
disease by

INDEPENDENT SLATE-WRITING.

He is endorsed by the entire Spiritual press. Close
to 50 per cent, of chronic cases cured in the past year,
a record that has never been equaled.

DR. J. M. PEEBLES

is without doubt the best educated physician living
to-day. It will be strange, indeed, if these two eminent
physicians fail after one or two sittings. Only send out
All cases diagnosed free of charge. Only send out
leading symptoms, age, name in full and two-cent
stamp. Banner of Light says Dr. C. E. Watkins has
no peer in curing chronic cases. Address all letters to

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San Diego, California. (3771)

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quickly and cheaply, write for a free pamphlet on
"WATER OF LIFE." It will cure all forms of stomach, liver
and kidney disease, cleanse the bladder, is good for
pleurisy, rheumatism, neuralgia, and chronic dis-
eases generally, and one of the best remedies for the
eyes, etc. J. R. PERRY, 31 South Main street, Wilkes
Barre, Pa.

S. Z. BARNY, CLAIRVOYANT. SEND 10 CENTS
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powers. Also treats by magnetism. All
patients receive advice and treatment. Office hours
from 10 a. m. to 10 p. m.

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Of your mental and soul force, and book of instructions
to insure success for \$1. Send date of birth.



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, APRIL 27, 1895.

NO. 283

PHENOMENA AT SEA.

A PHANTOM SHIP.

Mrs. Fairchild's Visit to Australia.

Wonderful Spirit Manifestations in Mid-ocean.

I had the pleasure to meet and be introduced to this wonderful, and far-famed medium for form materializations, on board the steamship Mariposa, on her way to fill an engagement at the Antipodes, accompanied by her son, Mr. L. S. Fairchild, as manager. They had taken their berth as saloon passengers, and passed through the Golden Gate on the 3d of February, 1893, and had done a week's sailing before I was introduced to them at Honolulu.

I had been spending a little time exploring this "Paradise of the Pacific," admiring its tropical productions. Those sugar plantations were evidences of the thrift and enterprise of the American settlers. It was charming to see its lovely flowers and taste its delicious fruits, and witness the evidences of prosperity among the people. One is also constantly reminded of the fact that Honolulu is an American city. The arrival and departure of the steamers owned by J. D. Spreckels, of San Francisco, who has large sugar plantations on the islands, is always regarded as an event of great interest to the residents of the port. They do not only load the ship with their beautiful tropical flowers and fruits, but gather together their band of native instrumentalists, who discourse sweet music from their position on the wharf. The passengers on these boats are always sent away to sea with glad hearts and smiling faces, and their friends decorate all over with flowers.

My friend who introduced me to Mrs. Helen Fairchild and her son, informed me that if I had any taste for the occult I should very much enjoy their company; and I have very good reason to be glad I met them, and I hope I may be able to interest your readers as much in my description of what I witnessed, as I was in what I saw and heard, both during the voyage to Sydney and after their arrival in Australia, where I was permitted to realize some most wonderful manifestations of spirit power.

On leaving Honolulu we had to look forward to about fifteen days' sailing before reaching any landing-place, as Samoa was the next port of call for the Mariposa. I was glad, therefore, to be able, during this fortnight's passage over the smooth Pacific Ocean, to be as much as possible in the society of Mrs. Fairchild and her son, with whom I could freely converse on such subjects as greatly interested me.

Although the various seabirds that always accompany a ship out at sea may interest you for a day or two, you soon weary of watching the graceful albatross as he incessantly flaps around your ship, showing you how she has solved the problem of aerial navigation. You admire the smooth and glassy surface of the water, the rising and setting of the sun, and the moon and stars as they deck the heavens at night, and after leaving Honolulu the Southern Cross comes into sight. Yet there is nothing to be compared to congenial acquaintances on shipboard life, the sameness of which soon becomes oppressive. The funny people, the sick people, and even the presence of bores, are not unwelcome; but to be fortunate enough to strike a truly congenial companion is really a Godsend.

The progress of Spiritualism in America, its philosophy, and more especially its phenomena, are subjects of unfeigned interest to me, and as we neared the Samoan Islands there were constantly coming into sight those mystic islands of the Pacific which have many of them not yet been explored by white men, some of which have only recently come into sight, and others which have been well known have completely disappeared.

The sun did not only burn with his tropical heat, but the water of the sea near Samoa seemed as though it was kept constantly hot by volcanic fires down below.

At last Apia was in sight, and all eyes were strained to witness the palm-lined shores of this beautiful island. Anchor was dropped a mile or so outside that coral reef which once proved such a dangerous barrier to seven or eight war vessels, the wreckage of which still line the shores of the bay at Apia.

The ship was soon surrounded by natives offering for sale fruits which grow plentifully and in some cases spontaneously on the island—coconuts, bananas, oranges—and many articles in the form of ornaments, such as polished stones, matting, large-brimmed hats for tropical wear, carved clubs, and many other things, the handiwork of the natives.

Some of their boats were used solely for the conveyance of such passengers as desired to go ashore, for which they charged a quarter of an English shilling. When driving a distance into the interior of the island I was charmed with the natural highways along which we passed, being one long grass-plat, soft and springy, about one chain wide, lined on each side by beautiful flowering

shrubs, whose intensity of coloring and delicious perfumes were charming to the senses. Soon the native huts came into sight, where the picaninies were very numerous and nearly all unclad, and their parents, with very little on, squatted about on fiber mats, the only flooring they used. These huts were merely grass roofs, supported on poles, between which matting was hung, strung up in the day, and let down, forming walls, at night, when the family stretched themselves out on the floors to sleep.

Inquiring of our driver about the residence of Mr. R. L. Stevenson, it was pointed out, a little higher up the mountain. "See, here they are coming this way; you will have them as fellow-passengers, as the whole family are going to Sydney on board the Mariposa." Their rig had just reached us when we turned the horses' heads around to return, and we had the pleasure of being introduced to the author of that mystical and extraordinary book, "Dr. Jekyll and Mr. Hyde." Mrs. Stevenson, Mrs. Isabel Strong, her daughter, and Mr. Lloyd Osbourne, son and daughter of Mrs. Stevenson.

We were very glad to have thus added to our list of passengers this well-known family of mystics, and felt that with such an accumulation of occult power in addition to that we had, something extraordinary might be expected to occur—and such it proved, as the following experiences between Samoa and Sydney will show.

Once more on board to encounter days and nights of sailing—sailing—when both seemed merged into one, and we sat on deck listening to the marvelous tales of the experience of Mr. and Mrs. Stevenson, and the relation of their exploits in the islands of the Pacific Ocean, and what they have witnessed of the manifestations of spirit power among the natives.

While thus pleasantly engaged a drizzling rain set in, and we had to seek shelter below in the saloon, where conversation was continued, and so fascinating were the stories told by the Stevenson family that I felt I would rather hear them talk than read their books. One of the company, showing a ring on his finger, said: "Look at that stone; it is never the color you see it now, except when it is giving me warning of something extraordinary or disastrous about to occur, and it has been in our family for years, and invariably changes color on such occasions."

We had all been so interested in the conversation that we had not observed the change coming on in the sea and the motion of the steamer. During the time we had been below the sky had darkened and the wind had risen to a tempest, and the waves were dashing against the ship's sides, threatening her destruction. The officers were rushing about ordering all port-holes closed, all state-rooms locked; and by 10 o'clock all lights were extinguished, and all that remained in the saloon were a few frightened passengers huddled together. We were now leaving the motley tropical regions and approaching that rocky and dangerous coast of New Zealand which commands a stretch of a thousand miles, where so many noble vessels have disappeared.

A fearful night was passed by all on board, but in the morning the storm abated, the sun shone out most gloriously, and soon the deck of the steamer was a busy scene, sailors repairing damages and passengers discussing last night's storm.

A PHANTOM SHIP.

All at once the captain and chief officer were observed with their glasses pointing to some object out on the wide ocean. "A boat," said one, "containing wrecked passengers in last night's tempest." A rush was made for the state-rooms, and all the opera-glasses, field-glasses and marine telescopes were pointing to the mysterious object afloat. It was a boat, but the fifteen or sixteen people it contained did not look like shipwrecked passengers.

As it came nearer and nearer the ship one called out: "Captain, what can that thing be?" He looked with blank amazement and did not answer. The chief officer was then interrogated. He shook his head mysteriously. Mrs. Fairchild, her son and the Stevenson party were looking most intently yet calmly on the approaching boat, silently taking in every object. The flag floating at the stern was plainly to be seen, and was known to be Egyptian. The occupants of the boats were draped in white, flowing robes, with long, wide sleeves, and these peculiar dresses were being blown about by the fresh sea breezes.

"A phantom ship!" in their excitement, said the sailors. "A miracle," said one of the knowing ones; "Look at their turbaned heads and tall and splendid forms; they are not like ordinary people."

All was excitement on board, and when it had approached so near the ship that it was thought the problem of the nature of this mysterious visitor must be solved, it completely disappeared!

Consternation was depicted on the faces of many on board; the crew and some of the officers seemed to fear that this apparition portended danger, and they might never reach port. Not so the occult group—they were quite calm, and even joyous; and observing that Mr. Stevenson was eagerly questioning Mrs. Fairchild and her son, apparently about

the phenomena we had just witnessed, I listened, being myself very anxious to hear from them some explanation.

Mrs. Stevenson said: "Will you excuse me, Mrs. Fairchild, if I ask you, did I not see you and your son waving your handkerchiefs, saluting those on board the mysterious boat, to which they responded with their long, wide sleeves, just before it vanished?"

"That is quite true, Mrs. Stevenson, and as I know you have lived much in India, and are also no stranger to American Spiritualism, I need have no fear in speaking freely to you and our friends here on spirit materialization."

"The reason why we saluted those forms on that boat was because they were some of them our friends, and we recognized them."

"Then you do not consider the whole thing a phantasmagoria?"

"In one sense, yes; but seen in the light brought to us by modern materialization of persons and things whose nature is spiritual, no. If you can see and touch your friends when they come to you materialized, see them walk and hear them talk, and they then vanish, do you consider them phantoms? No, you would say this was a phantom, but a genuine materialization. These are our spirit friends and guides who are traveling with us, and have taken this way of letting us know we have no need to fear, as they are near us and will protect us as far as is in their power, in time of danger, such as last night's storm."

"Your spirit friends are, no doubt, some of them about you here now, needing only the power to make themselves visible."

When we reached Auckland we saw along the coast many evidences of the destructive power of the tempest through which we had safely passed. After staying a few days at this New Zealand port, we proceeded on our way to Sydney.

We had four or five days of very pleasant sailing before we sighted the rocks of Sydney harbor.

All was now excitement—the clearing of the deck, and the hauling up of passengers' luggage, when all at once the lookout man sighted a boat, and a rush was made for glasses, when it was soon discovered that it was none other than the "strange apparition" seen before, when nearing the coast of New Zealand.

The boat contained the same strange occupants, with the Egyptian flag floating at the stern.

All were determined to have a good sight of it this time, as it was seen to be making for the ship. It was also seen that a trim yacht was following in the wake of this strange little boat, which vanished as before, and the yacht came right on until it reached the Mariposa, which was signaled to lay to, and when it reached the side a gentleman climbed on deck, and the name of Mrs. Fairchild was heard, and much hand-shaking commenced, as this yacht contained a number of Australians who had heard of her fame and had come out to meet her and welcome her to Sydney, Denver, Col. AUSTRAL.

THE OLD BLUE LAWS.

An exchange states that the Connecticut legislature has just repealed the last of the blue laws. These famous laws were enacted by the people of the "Jominion of New Haven," and became known as the blue laws because they were printed on blue paper. They were as follows:

The governor and magistrates convened in general assembly are the supreme power, under God, of the independent dominion. From the determination of the assembly no appeal shall be made.

No one shall be a freeman or have a vote unless he is converted and be a member of one of the churches allowed in the dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only king.

No dissenter from the essential worship of this dominion shall be allowed to give a vote for electing of magistrates or any officer.

No food or lodging shall be offered to a heretic.

No one shall cross a river on the Sabbath but authorized clergymen.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No one shall kiss his or her children on the Sabbath or feasting days.

The Sabbath shall begin at sunset Saturday.

Whoever wears clothes trimmed with gold, silver or bone lace above one shilling per yard, shall be presented by the grand jurors, and the selectmen shall tax the owner \$300.

Whoever brings cards or dice into the dominion shall pay a fine of \$5.

No one shall eat mince pies, dance, play cards, or play any instrument except the drum, trumpet or jews-harp.

No gospel minister shall join people in marriage. The magistrate may join them, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

A man who strikes his wife shall be fined \$10.

A woman who strikes her husband shall be punished as the law directs.

No man shall court a maid in person or by letter without obtaining the consent of her parents; \$5 penalty for the first offense; \$15 for the second, and the third, imprisonment during the pleasure of the court.

A crowd always thinks with its sympathy, never with its reason.—W. R. Alger.

UNMENTIONABLE CRIME

Oscar Wilde Has Fallen from His High Pedestal.

Spiritualism the Solvent to Cleanse "High Life."

TO THE EDITOR:—The shocking disclosures in the libel suit of Oscar Wilde, the professional representative of so-called estheticism, against the Marquis of Queensbury, have led to a sudden abandonment of the case and the arrest of Wilde upon charges which are too indecent for publication or comment. The plaintiff in the libel suit, now defendant in an unspeakable suit, who but a short time since was the admiration of society and the object of silly adulation, however the case may turn, has already been ostracized by society. His name is stricken off from the literary rolls and play posters. He has been disgraced for life. If he is convicted he will serve out his punishment and then will be relegated to well-merited obscurity.

While it is not in order to discuss the offense of Wilde, it is proper to search for the causes of it. First, and perhaps foremost, he plunged into indecency because he belonged to a caste, in society which is idle, useless, unproductive, and therefore profligate. He lived in luxury, and what happens to nations, once they become idle and luxurious, happens very often to the individual. He and his set were idlers. While not at the top of the social ladder, a certain flippant and audacious literary style in his books and an undeserved and unwarranted popularity on the stage gave him access to all classes of English society and kept him constantly surrounded by worthless idlers, who flattered him and ran after him, much as it was the custom to do when he made his tour of silliness through this country. That keen and cynical German observer, Max Nordau, in his recent book, "Degeneracy," aptly remarked of Wilde in substance that a man who wrote such stuff as he did could not help but feel the immorality in his own person. Given a person with such proclivities, surround him with male and female flatterers, and let him lead a life of absolute idleness so far as any useful work is concerned, the temptations will be too strong for such a weak, degenerate nature to resist. There is little doubt that his offense is a common one in the set with which he associated. More than once revelations of this kind have been made in the records of English aristocratic society, but the offenders have usually fled in time and concealed themselves rather than face the shame as Wilde has done and affect to make light of it.

The condemnation of Oscar Wilde is also a condemnation not only of some of his own writing, but of the whole mass of erotic literature, with which the market is flooded. Never has there been a time when so many male and female profligates were busy with their pens writing obscenity of that most suggestive kind. There are books like that of Smollett and Fielding, and plays like those of Congreve and even of Aphra Behn, which are simply mirrors of their time and in which there is some compensation for uncleanness in the genius of the writers. There is another class in modern days, at the head of which stands Walt Whitman, with whom impropriety takes on such a robust, outspoken shape that it has no element of danger. The modern erotic school, however, is represented by writers who have neither genius nor talent, neither wit nor humor. They are silly, rapid, and turgid. They have a flippant way of dealing with all questions. They write of vice suggestively and for a purpose. They are unclear through and through and their purpose is to defile others. The tendency of these books is to defile those who read them, and unfortunately the class which reads them is made up of the young and thoughtless, who on the very threshold form low and vicious ideas of life. Oscar Wilde himself has been an offender in this regard, and the name of the others is legion.

Every news-stand swarms with their productions. The photographer's studio furnishes illustrations of them. The stage lends itself to reproductions of their characters, and even art itself has been tainted by them. Such books encourage personal vice. Apparently they are written for that purpose. Nordau is not far from wrong when he characterizes the age as one of degeneracy. Estheticism needs to be deodorized.

The above from the Chicago Tribune illustrates in a marked degree the depravity that prevails in high life. It shows conclusively that profound learning or a high degree of modern culture may be accompanied with too disgraceful a mental condition. That Wilde has a secret following in England in his debauched habits is generally believed, showing that rottenness prevails in gilded palaces and among leaders of society. A sporting man who is an accurate reader of human nature, and a psychometrist, read Wilde's true character when he was lecturing in this country several years ago, and, in unmistakable language pronounced the very crime he was addicted to. Spiritualism may be the solvent that will eventually purify the Augean stable of corruption in high life. JES TICE.

A Shameful Libel.

Says an orthodox exchange: "God made the world in six days, and rested; then he made man, and rested again; then he made woman, since which time neither God nor man has rested."

HYPNOTISM.

As Viewed by a Gifted Practitioner.

NUMBER ONE.

Hypnotism is that power of mind which enables the will to direct its magnetic forces. A study of hypnotism, therefore, demands a knowledge of magnetism.

Magnetism is that force which pervades all nature. It is in every star, planet, asteroid, comet, the sun, the earth and the moon. It is in every animal, bird and fish. It is in every rock, soil, fluid, and planet. It is in every thing visible and invisible, natural and artificial.

Accordingly as it is manifested in the heavenly bodies, in the earth or in man, it is called celestial, terrestrial or animal magnetism. But it is all one and the same force.

The existence of this celestial and terrestrial force is fully proven by the evidence gathered through long years of patient observation by the directors of the United States Magnetic Observatory. A perusal of its printed records reveals what is known of the magnetism of the stars, the only influence which reaches man from them.

The records of this observatory show that immediately surrounding this physical, visible world is a magnetic, invisible world, with its north and south poles, tides, currents, etc., all governed by natural law, fixed and unchangeable.

The existence of magnetic forces in inanimate nature is well known. Lightning, and the aurora borealis are familiar instances. The mariner's compass, lodestones, horseshoe magnets, telegraph lines, lights and cars are known to everybody. Rub two pieces of white cube sugar together in the dark and see the magnetic lights.

Animal magnetism is witnessed in the torpedo ray, and the electric eel. Rub a cat's back in the dark, during dry weather, and see the sparks fly and hear them crackle. Observe at the very edge of a set of investigation of natural phenomena that conditions have to be met. In this case simple as it is, darkness and dryness are the necessary conditions to produce certain magnetic phenomena.

That magnetism exists in the human body may be proven by a number of very simple experiments.

Make two little pith balls out of the inside of a corn-cob, or an elder-stick will do. Tie the balls on either end of a silk thread. Silk is a non-conductor of the magnetic forces, commonly called electricity. This last word is derived from the Greek word elektron, meaning amber, a fossil resin in which the magnetic force was first observed when the amber was rubbed. Now hang the balls from a chandelier or any object, and magnetize them. An easy way to do this is to draw quickly a number of times a rubber comb through the dry hair of the head and then put the comb to the balls, which will immediately be forcibly impelled to the comb, and at once be repelled by it.

The balls are now magnetized. Then slowly extend the middle finger of the right hand to one of the magnetized balls, and it will instantly be moved by the invisible magnetic force to and touch the finger, and being then demagnetized, will be as quickly repelled.

Another experiment is to tear up a number of very small pieces of paper. The comb magnetized as before will impel the pieces to it and repel them from it.

Magnetism is the force by which the mind, spirit or soul of man moves the body, and begets and maintains its very animal and mental existence. This involves the proofs of two propositions: First, that magnetism produces and preserves life on the material plane; second, that it produces the same effects on the mental plane. The material and mental are the only two known phases of human existence.

No facts are better established than that when magnetic currents are properly applied to the motor nerves of a dead frog, its muscles will move, and that a dead cat will thus be made to mew. Magnetism is, therefore, the force which moves the muscles. The nerves are the telegraph lines for the transmission of the magnetic currents to and from the brain. No muscle nor organ of the body moves or acts without direct magnetization from the brain.

All nerves have their beginning end in the brain. Here they cluster in centers. The brain is like a center-board in the central telephone office. The nerve-centers are the keys of the board. The mind—the man—touches a certain key, a current of magnetism is thrown down along a particular nerve, the attaching muscle is magnetized and moves.

The muscle itself in relation to the brain is an inanimate object. That magnetism will move inanimate objects is easily proven. Let half a dozen persons sit around a small pine-topped table. Darken the room, that the minds of the sitters may not be diverted by the sights of objects that would otherwise attract attention from the purposes of the experiment, and also that the vibrations of light—a phase of magnetism itself—may not neutralize the vibrations of animal magnetism. The sitters should open their magnetic currents by placing their feet flat on the floor, and their hands palms down on the table, not allowing thumbs to touch.

The sitters should unite, as one person, will their magnetism to flow into the table. Some, if not all, will sensibly feel the magnetic currents. When the different currents of the sitters become

harmonious, and act as one current, the table will begin to rock to and fro with the currents. The table should never be either impelled nor repelled by any muscular action; let the magnetic forces do the work. A number of very interesting experiments can be made with the table.

Just as the table is moved by magnetism, so is every muscle and organ of the body. The table, muscle or organ is magnetized and moves. Demagnetize them and they are quiet.

The magnetizer is the mind. What is the mind? Man's nature is dual or two-fold, and dual only. It consists of body and mind.

"The body is changeable, fleeting, perishable, temporary. It grows and decays. It is composed of some eighteen different elements, not one of which is dust. At its final dissolution it is resolved into these primal elements, of which many of the identical particles are soon absorbed by and become parts of other human bodies.

The mind is often called soul, spirit, or ego. All terms are primarily arbitrary. By the mind is meant that part of man which remembers, reflects, reasons, wills, loves, hates, etc. It is invisible, and as a phenomenon is never manifested apart from organized matter. In natural character it is unchangeable, staying, imperishable and eternal. It can grow, but not decay. It is composed of no known elements. It is never dissolved. On all these propositions the skeptic has the affirmative.

Brain is the organ of the mind. The muscles and organs of the body receive their moving magnetism from the brain, which is itself a dynamo, or a machine for the manufacture of magnetism. And yet, correctly speaking, magnetism is not manufactured or made; it is latent, dormant, sleeping, or quietly at rest in all nature.

Certain conditions call it forth. The moistened voltaic pile or the revolving dynamo make it manifest. The friction of the comb, or the sugar cubes, or the hand on the cat's back, produce its phenomena. In other words, action, whether physical or psychical, always arouses magnetism. This is a great secret, and a potent hint to every student of nature. Action is always, and ever, life, because it awakes the magnetic forces. Idleness, non-activity, is death, because it leaves the magnetic forces latent.

That is why the do-somethings are the life of the world.

Let those who read this article make the experiments herein suggested, never forgetting to observe the proper conditions, and they will be persuaded of the truth of the propositions set forth.

Having then taken their first lesson in hypnotism, they will be prepared for the second. B. A. C. STEPHENS.

[TO BE CONTINUED.]

National Spiritualists' Association.

RESOLUTIONS OF BOARD OF TRUSTEES.

WHEREAS, Our esteemed president, H. D. Barrett, has, in the faithful performance of his onerous duties, broken down in health and strength; and whereas he has made financial sacrifices in the performance of his duties, serving us faithfully for practically no compensation whatever for the first term of his office and a very moderate salary raised by private subscription, independent of the treasury of the Association during the current term; and whereas he has been called upon to do this work under trying circumstances of antagonism, misrepresentation and criticism, when conditions required our cordial support and also the best of health and strength; therefore be it

Resolved, That we tender him our sincere approval, thanks and confidence, and recommend that he take a vacation from active work and attend to the matter of recuperation and recovery of health and strength before again resuming the duties of his office.

CORA L. V. RICHMOND, THEO. J. MAYER, B. B. HILL, MILAN EDDON, L. V. MOUTON, F. B. WOODBURY, Secy.

What a Volume.

"The whole story is an orthodox lie," said Col. Ingersoll, replying to the representation of some priest in his pulpit, that the Colonel was on board the Serbia, when it met with its disaster at sea, and fell upon his knees praying to God for mercy. The Colonel said he had not been on the ocean for twelve years, and, of course, could not have been on the unfortunate steamer.

If a full volume was written correcting the innumerable falsehoods set afloat by agents of the church to prejudice the world against liberal thought, it would be almost as magnificent as that which John said would be required to contain all the doings of Jesus. But then, they lie for the glory of God, so their shameful fabrications must be tolerated.

Everyday Lies.

The secular press delights in showing up the pious methods of the truly good in telling witticisms. Take this for a specimen:

Bridget—The new neighbors' next door wants to cut their grass, and they say, would ye be so kind as to lend them your sickle?

Puritanical mistress—Lend my sickle to cut grass on the Sabbath! Tell them, Bridget, we haven't any.

Only a lie in the interest of Sunday, but, unfortunately, they are everyday occurrences.

A SPIRIT PICTURE.

The Remarkable Result Obtained Through A. Campbell.

TO THE EDITOR:—Will you kindly give a little space in your valuable paper for a brief account of a sitting and the results with the spirit artist A. Campbell, then located at No. 73 Thirty-first street, your city. I had previously made an engagement with Mr. Campbell for a sitting, before leaving Rochester, Mich., the date being set for Friday, January 11th, present year. After a few minutes' pleasant chat, I was invited into a large adjoining room well lighted, and asked to be seated at a large center-table, on which were placed a music-box, a few school slates and porcelain, and a small dish containing oil paints. The porcelain were 7x10 inches in size. I was then asked to take a porcelain, and a pair of the slates, and to thoroughly clean and dry the same.

It might be well right here to state that those sitting with Mr. Campbell for spirit manifestations are privileged to take their own slates and porcelain, and fasten them together with screws or in any manner, before taking them in his presence, and like results will follow.

After placing the porcelain between the slates, I placed strong rubber bands each way around them, keeping them in my hands all the time, Mr. Campbell sitting on the opposite side of the table. Then, winding the music-box, and handing me the small dish of paints, requesting me to place it on the slates, he says: "I never make any promises. We may get no good results. I many times succeed, sometimes fail; all depending on conditions."

After thus sitting for perhaps twenty minutes he remarked: "If we are to get any results this time, we must have it now."

I then opened the slates, and to my great disappointment found, in this instance at least, the spirits had utterly failed. Mr. Campbell seemed disappointed also, and said:

"That is too bad, for you have come so far. I assured him that I came not for that purpose alone, yet I felt very much disappointed that we got no results, and as I was to leave the city that evening, I asked if it would not be possible to give me another sitting that afternoon. He said the time was all taken, but if I would come in at 1:15 p. m., he would give me a few minutes."

Promptly at the hour I was back there again, and after preparing the porcelain and slates, just as before, I took my seat. This time Mr. Campbell all the time paced the floor on the opposite side of the room. I held the slates in my hands about three minutes, then placed them upon my head, and held them there perhaps five minutes, when I was pleased beyond measure, for on the porcelain, in oil colors, fresh as the morning dew, was a panel picture: A lake, woodland, mountain, a summer scene of surpassing beauty and loveliness; the mountain's shadow reflecting in the placid waters; a lone eagle soaring aloft, and over the top and down either side of the delicate margin of the picture drooped a wreath of flowers, leaves, roses, and buds, and all done in the very highest style of the art. Nor was this all; for covering the inside of one slate was a message written in red crayon, giving words of advice and cheer, and referring to the painting and to my father's progression in Spirit-life, he having just four months previously passed over, at the advanced age of 91 years. On the other slate was my name, and, in colored crayon, a bunch of lilies-of-the-valley, around which there was written a beautiful message of affection, and love, signed by a very dear friend, whose spirit took its flight many years ago, over into that beautiful summer-land so beautifully portrayed. Now, considering the circumstances, and the little time in which this work was accomplished, I think it, indeed, a wonderful manifestation of spirit power; and if Spiritualism and all its phenomena be the work of the Devil, as often proclaimed from the orthodox pulpit, I would say, give the Devil his due, and keep him employed, and the world will get some truth, in much less than eighteen hundred years. C. O. COURTRIGHT.

Slander Is Slander.

Rev. J. C. Campbell, of the Methodist church, Los Angeles, Cal., during public service used the following language in one of his prayers:

"O Lord, vouchsafe Thy saving grace to the librarian of the Los Angeles city library and cleanse her of all sin, and make her a woman worthy of her office."

The librarian, Miss T. L. Kelso, brought a civil action against the dominion for defamation of character. The case has just come up before Judge Clark on demurrer, the defendant claiming his statement was privileged, hence not actionable. The Judge overruled the demurrer, deciding that defraction of private character under pretense of worship is slander, and the guilty party, though a preacher, may be mulcted in damages therefore like other folks. May not other preachers be profited by studying this case?

Hanging and wiring go by destiny.—Shakespeare.

We should quietly hear both sides.—Goethe.

AN ODDIOUS MEASURE.

The Sunday Bill Before the Massachusetts Legislature.

Letter from Mrs. M. E. Cadwallader.

Being requested to prepare an account of my experiences in relation to the bill to regulate the observance of the Lord's day, now pending before the Massachusetts Legislature, I submit the following:

On Friday, March 22, having some business at the State House relative to a hearing before a Legislative committee, I visited that place. At the conclusion of the hearing, I visited the House of Representatives. The courteous attendant procured me a seat in the Ladies' Gallery, from which place I could view the proceedings. In the course of business the clerk of the House read a bill to regulate the observance of the "Lord's Day." It had already passed the Senate, and was up for second reading of the House.

The bill has for its object the prevention of anything whatever on the "Lord's Day," except as provided for in said bill. Primarily, it is intended to do away with all entertainments except a concert of sacred music, which is excepted, and those having in charge the giving of licenses are prohibited from giving a license for anything whatever to which admission is obtained upon the payment of a fee upon the "Lord's day."

The discussion that followed was extremely interesting, though there seemed to be scarcely any opposition manifested, except on the part of one member, who contended that many people in the community did not attend church on Sunday, and that it was not right to prevent them from attending other places, if they wanted to. He was followed by another member, who thought it the duty of the Legislature to pass the bill, because, he said, the majority of people in the commonwealth of Massachusetts do not know what they want; but they are not ready to accept of entertainments and exhibitions upon the Lord's day, therefore the Legislature should see that this bill was passed.

At the close of the session I obtained a copy of the bill, and repaired to the office of the Banner of Light for consultation. After reading it over carefully, Mr. Day, the editor, suggested my consulting with others, in order to see if in any possible way it could be construed to apply to the seances held on Sunday, and to which an admission was charged.

My readers will ask, perhaps: What has a bill to prevent exhibitions and entertainments on Sunday got to do with seances held by Spiritualists?

To which I reply: Have you forgotten that only a few weeks ago Mr. Keeler was fined \$15 for holding an exhibition without a license? Did he not do it by advice of counsel, who said that as long as the statute read as it did, he was liable? The amount of it is that the law interprets the word seance very differently from what Spiritualists do.

In view of the decision in the Keeler case, I appealed to several of the members of the Legislature for their views on the matter.

In every instance I was informed that in view of the above decision, the bill would apply to the seances held by Spiritualists where an admission fee was charged, though they did not think that was the intent of the framers of the bill. However, it will put within the province of any one who chooses to enter a complaint a chance to do so, and put a medium to much inconvenience, unless the bill is amended.

With this information, I again applied to the Banner of Light. After much consultation it was decided to attach an amendment to the said bill, with the feeling that if there was no intention to interfere with the seances of Spiritualists, the fact might as well be stated.

The following amendment was then drawn up, with the intention of presenting it to the House for consideration:

"Provided, however, that nothing in this bill shall be construed to interfere with the holding of seances, circles, or other religious services."

Being advised to see the chairman of the committee having the bill in charge, I did so, with the result of being referred to the counsel of those in whose interests the bill was first presented.

Before so doing, it occurred to me to see what the prospects of obtaining a license for giving a seance on Sunday were, and if it was necessary, I accordingly called at the City Hall for that purpose. Mr. Hilliard, the clerk, informed me that he had no power to grant a license for any such purpose.

"Is it necessary?" I asked.

"I cannot say," he replied.

"If you have no power to grant a license for the holding of a seance, how is it that Mr. Keeler was arrested for holding a seance without one?" I asked.

Mr. Hilliard said that he was not there to interpret the law, and that as far as Mr. Keeler's case was concerned, he knew very little about it. "If you wish a license for an exhibition, I can grant you one; and if you say that the seance of Mr. Keeler was held to be a show or exhibition by the law, it looks to me as if the bill you speak about will interfere seriously with your seances, if you charge an admission fee. Why do you not give all seances free, if you hold them to be religious services?"

I informed him that in my opinion a seance was a religious service, and the attending of them was mainly the way that Spiritualists had of manifesting their belief in Spiritualism. Spiritualists approach the seance-room with a feeling of reverence not exceeded by any religionist. It is where they can hear from those who have passed on to the higher life. No matter what outsiders may say, a seance is a distinctive part of the religion of Spiritualism, and must be held as a part of their services.

My interview with him only convinced me that it is a pretty state of affairs when they will neither grant a license for a seance, nor promise security in case you hold a seance without one.

In conversation with several members of the Legislature, I found an evident desire to not interfere with the rights of Spiritualists, and hoped that the matter could finally be adjusted, as some of them offered to put in the amendment referred to, saying that they did not think that any one had looked upon the matter in that light.

To my surprise, on visiting the counsel for the society which had been instrumental in presenting the bill, I was informed that in no case could he consent to such a proceeding—that it

would be a violation of his duty to his clients if he did. "I am representing," he said, "the Watch and Ward Society of the City of Boston, and you must be aware that its members have no sympathy with Spiritualistic seances whatever, and though their intention, as set forth in said bill, is to do away with all entertainments of a secular nature on the Lord's day, and they have no thought of interfering with your seances, still I am sure they will never consent to your amendment. If you can get any member to introduce it, and then convince the Senate and House that it ought to pass, all right, but you will never do so. There are other amendments on that bill, which ought never to have been presented. The bill will pass as originally put in, or not at all."

I asked his opinion of the Keeler case, and suggested that it was only in view of that decision that we felt his intervention. I am not here to interpret the law for the Spiritualists, but, he said, "although I can in no wise agree to your amendment, I am quite sure that if the Spiritualists will carry the case up to the higher court they will find themselves upheld in the free exercise of their religious observances. In fact, it has already been decided that Spiritualism is a religion, by the courts, in the case of 'Feit vs. Middlesex Railway Company.'"

"A lady who had been injured while returning from a seance for physical manifestations sued the railway company for damages. The Sunday law held that no one must travel on Sunday, except for necessity or charity. The defense held that it was not a case exempted by law, and attempted to hold her up to derision for being a Spiritualist, describing a seance such as she attended to be an entertainment. The plaintiff claimed that it was a part of her religion to attend seances, and she had attended it as a religious observance. The decision was against the railway company."

"That did not prevent Mr. Keeler from being arrested," I remarked. "He was told that if he had held his seance under the auspices of some religious society, it would have exempted him from being arrested, but that as an individual, he had no right to take an admission fee."

The lawyer then asked me, if we called it a religious observance, why we took a fee at seances? to which I responded that when the time came that the Spiritualists were able to pay salaries to their mediums, as the Christians did to their ministers, all seances would be free.

"A minister in a Christian church is paid a salary. It is true that it is not made up from fees at the door, because the congregation subscribes a sufficient amount, which, with the collections, is used to defray all expenses. If it is necessary to make special collections, it is done. A minister of the Christian church is never expected to work for nothing. The only way our mediums have of receiving any salary, is by taking fees at the door. Then, again, it serves at the present time to keep away numbers of those who, if they could come in without paying any admission fee, would do so, and in some cases make disturbance. I will say, however, that in all my experience I have never known a medium to refuse admission to those who were unable to pay, solely on that account. We have at the First Spiritual Temple free seances every Sunday night."

The lawyer then responded: "In my opinion, what you lack is organization. If all your mediums will unite as a religious society, having for its object the holding of seances, then any member of that society can hold seances at any place under its auspices, even if they do take an admission fee. I am willing to do all I can for you, because I feel that you are earnest, except in any way consent to your proposed amendment."

In view of the above, what is the duty of Spiritualists? This lawyer has pointed out the way by which they can be assured of their rights, but it must come through co-operative effort. The time to organize is now. Stand for your rights. The Christians of Boston have organized for work, and unless something is done, will succeed in shutting up every seance-room, and will deem it their duty to do so. Since obtaining the above information from the courteous counsel on the other side, I have been told that it will be impossible to get any member of the House to present the amendment, on the ground that it would not do, and would cause trouble and litigation.

It is impossible, in the space of one article, to give more than a brief outline of the work done in this direction. In the interviews held with the members of the Legislature, it was made plain to me how little as Spiritualists can hope for, unless we present a formidable front. It is for the preventing of just such laws as the one about to be enacted, that the National Association was organized. There should be in every State a vigilance committee whose duty it should be to see that proper remonstrance is made against the passage of such laws. This means organization. The National Association should be supported by every true-hearted Spiritualist. With such support, we would be able to demand our rights, and get them.

In closing, I wish to extend my sincere thanks to all who have assisted me in my arduous labors of the past week. Especially do I thank the editors of the Banner of Light, who did everything in their power to assist me. By having the benefit of their co-operation, I was enabled to do much which otherwise I would have thought impossible. I am conscious of trying to do the best for all, and therefore have appreciated the commendation of the Spiritualistic press to its extent.

The above is only a brief outline of the work of the past few weeks, and this letter closes the review of my work in this vicinity. The Spiritualists of Massachusetts are compelled to be married by a minister of the Christian gospel, or a justice of the peace; they cannot employ the physician they desire, on account of the Medical Law; and are now in a fair way of being prevented from holding seances on Sunday evening, unless the amendment suggested by the Banner of Light is passed by the Legislature.

TALKED OF HYPNOTISM.

Large Audience Entertained by the Rev. Cora L. V. Richmond, of Chicago.

A cultivated audience greeted the Rev. Cora L. V. Richmond at the Athenaeum, on the occasion of her lecture on "Psychic Research and Hypnotism." Mrs. Richmond is the pastor of the First Spiritual Society of Chicago, and preaches in Hooley's theater. Mrs. Richmond said that theosophy, clairvoyance, Christian Science and hypnotism were all indications that occult influences are more and more at work in the world. For ten years, she said, hypnotism has been a recognized branch of the medical knowledge. The plan practiced in some States of confining the use of hypnotism to physicians of some accredited medical school was as unfair as depriving invalids of sunshine except on a physician's prescription. She said, "I am devoted to scientific research. 'All knowledge,' said Mrs. Richmond, 'is in the universe, and the spirit is constantly at work to invent some means of making it known. Every great discoverer says that his impressions precede his invention. To an occultist the impressions are manifest; Humboldt could gain a million thoughts from an insect's wing, while others who are not alert see in it but a sting.' She maintained that hypnotism is a scientific name for healing, and that Christian Science have their origin in the same spirit. Mrs. Richmond said that to a psychometrist one past has made its impression and the future is made known.—The Sentinel, Milwaukee, Wis.

Vicksburg, Mich.

The annual camp-meeting of Vicksburg, Mich., will open August 9, and close September 1, 1895. The following speakers are already engaged: E. W. Sprague, Jamestown, N. Y.; Oscar A. Edgerly, Newburyport, Mass.; J. Frank Baxter, Boston, Mass.; and Mrs. Helen Stuart Richings, Boston, Mass.; Mrs. E. C. Woodruff of South Haven, Mich. The efficient chairman of last season will serve again in the same capacity this year. This camp, situated on the two main railroads—Grand Rapids & Indiana, and the Grand Trunk—is accessible from all points. It is a fine location, with good accommodations. The array of talent is as fine as can be found at any camp. J. Frank Baxter is unsurpassed as a test medium; Mr. Sprague is a fine test medium, and Mrs. Sprague who will accompany her husband, is a fine clairvoyant and healing medium. All our speakers follow their lectures by tests or readings. Mr. James Riley, the materializing medium, has always spent some time at our camp, and we hope this year to see his fine face again. Mr. Joseph King, of Pipestone, Mich., materializing medium, has signified his intention to be with us. Mr. and Mrs. George Parker, of Mendon, Mich., will be on the grounds during the season; also Mr. Parker, automatic writer and rapping medium, and Mrs. Parker, phenomenal and trumpet medium. No pains have been spared to secure the best talent attainable, and every effort will be made to make it the most interesting and instructive meeting ever held on the grounds. For information, address JEANNETTE FRASER, Vicksburg, Mich.

MORNING GLORIES.

I sowed the seed of a morning glory
In my garden of flowers, in spring.
That the vine might climb to the upper story,
I trailed, from the seed in the ground,
A string;
The string I tied to my bed in the room,
Enticing the glories, with velvet bloom,
To come in my window some bright spring morn.
And greet me with beauties of heaven born.

I looked from my window every morn
At the vine and flowers creeping along
Like the light in the sky when day is born;
Like hopes of the heart that to faith belong,
Hopefully twining; spirally winding,
Onward and upward climbed the green vine—
Here a glory, there a glory, finding
Its life resplendent, creeping up the line.

Late was the morn, the sun shining bright,
When I opened my eyes from deep slumber.
Sweet was the pleasure and pure the delight.
A glory effulgent, one of a number
That grew on the vine, crept into my room,
So softly, in all its joy and splendor,
And fell on my cheek in sweetness and bloom,
With leaves of purple and petals tender.

Years ago a sower went forth to sow
The seed of God's love in the human heart,
Deep in its selfish depths of woe,
Where passions of evil play their part.
The seed came down from the heavens above,
And grew in the heart so beautifully twining,
Here a glory, and there a glory, of love—
Ever summits of truth it was climbing.

Onward and upward, ever unfolding,
Ever some life for good it was moulding.
Sweet were the flowers that grew on the vine,
Blooming with beauty transcendent, divine.
Its buds were life's hopes, as upward they rise,
Spirally winding toward the blue skies.
Onward and upward forever shall climb,
Life's "glories of love" to summits sublime.

"Glories immortal" fair flowers of love,
Twining and climbing hope's ever-green vine.
Shall creep at last into heaven above,
Sweet with life's fragrance and incense divine.
Angels with joy will inhale their perfume,
And welcome each one in its sweetness and bloom.

For "Morning Glories of Life," I presume
In the hearts of angels will always find room.
LEANDER THOMPSON,
68 West 93d street, New York City.

Life has no blessing like a prudent friend.—Euripides.

Love looks not with the eyes, but with the mind.—Shakespeare.

THE COMING GRAND TO-MORROW.

What will we find to do in the coming grand to-morrow?
What will our occupation be when earth-life fades away?
What do we have and thought, to assuage the tide of sorrow
That through the years in other spheres beats life's boundless day?
Out in the realms invisible there's work for men of mind,
So long as man is 'neath the ban of Superstition's day.
To stay the tide of fever thought, their need will ever find,
To do our best and never rest, to free man from its sway.

Whom shall we love as now, in that day of coming glory?
Who will our soul-friends be, as dawn this higher light?
Whom will we love as now, in that day of coming glory?
Who will we love as now, in that day of coming glory?
With solemn vow will kiss the brow,
In friendship's soulful plight?
For in the spheres of noble life man leaves his selfish creed,
His sensual self and greedy pelf give way to deeds best done,
Where love is not a thing for use—to consecrate to needs.
But a golden chain to bind again the hearts that beat as one.

What song or measure sing on that coming day of gladness?
What will its inspiration be on that celestial morn?
What chord of music blend, and what cadences of sadness?
May we not fear life's anxious spheres, when our new life is born?
I know we'll sing the song of continuous progression:
No 'fears' fears or Christian tears when bursts its golden ray;
We'll join with friends the grand acclaim of "truth's intercession."
And sing its song both loud and long, as breaks the coming day.
PROF. W. M. LOCKWOOD.

A BRIDAL TRIBUTE.

Oh, fair maid, oh, loved maid, awake from your sleeping!
Arise and adorn you in bridal array!
Alas, 'mong the hills where your playmates wait weeping,
A-sail is the barque that shall bear you away.
E'en now we can see her, with sails that are shining
Resplendent in light from love's bright burning sun;
Arise and be glad, with no thoughts of repining
For days that with swift-flying feet are now run.

Fond maid, do you see? I have brought you these flowers,
Culled early this morn, in the garden of life,
Where fall with the sunbeams the oft-chilling showers,
A garland to cherish in the years you are wife.

There's woven among the bright blossoms of beauty
The lilies' white bloom and the roses of love,
The long, twining tendrils, from vines of stern duty
That grow 'mong the shadows, where moans the ring-dove.

Dear maid, you'll have need of this sweet, woven garland
And wreath that with fairest of flowers is wound—
The blossoms that bloomed in the now distant far-land
Of childhood's past years, and with duty's vines bound.

Please bear them away, in your barque down the river,
Which flows, all too swiftly, through meadows of years—
Through fields fair in bloom, and where bird notes a quiver
Will sound in your sailing to quiet all fears.

Though now you can see how Love's sunlight is gleaming
To sparkle the ripples down wedlock's fair stream,
In shadows, some day, that loved light may lie dreaming,
And dark be the waves where the bright beauties beam;

So, when through the shadows your barque may be sailing,
Remember the wreath that I've woven this morn;
It'll brighten your heart, if its strength shall be failing,
With thoughts of the past where grew flower and thorn.

Now haste, nor be sad for the dark clouds of duty,
For when down fair wedlock's you stream you're adieu,
You'll see, like these vines, the dark shades will lend beauty
That ever will follow the wake of your boat.

Stay you at the stem, at the stern stand the stronger;
And smile at the clouds as they fall from the shore,
And then, if the shadows grow longer, and longer,
Remember the beauty the past cloud-lets bore.

Kent. O. MRS. HIRAM J. FOX.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"The Watska Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watska, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

He scatters enjoyment who enjoys much.—Lavater.

Passed to Spirit-Life.

It will be with surprise and sorrow to the many friends of Mrs. Mary E. Eakens Fairweather, of Kansas City, Mo., to learn that she passed to Spirit-Life Monday morning, March 23, 1895, about three o'clock. She was a noble worker in the cause of Spiritualism, and it is a consolation to the loved ones left behind to know that she is not dead, but only gone on before, where she will with renewed energy and force work for the good of Spiritualism. Funeral services were conducted at the Spiritualist hall by Mr. Brooks.

MRS. B. M. SAKTON.

Marshall Dana Pearson passed to Spirit-Life March 9, 1895, at Bethel, Vt. He was reading a letter, apparently in good health, and in less than three minutes he was dead. The curious part of it is that the letter was from a friend in another State, asking him to come as soon as he got the letter, and he would have gone had he lived. The question is, did he go in spirit? He was an earnest worker for Spiritualism for forty years. He was somewhat over seventy years old. Although it took him from his friends without warning, we know it was the way he wanted to go. He was a medium of the highest order, and saved many lives by magnetic treatment.

FRED F. HACKETT.

Joseph Merrill passed on to higher life March 28, at Victoria, B. C., aged 63 years. He was a true Spiritualist for a number of years. Mr. O. C. Hastings, ex-president of our society, conducted the funeral. Mr. Merrill was a good and loving father to three daughters and one son, whose mother passed over when they were quite young. It was a sad parting, but a happy meeting for him on the other side.

A. H. MAYNARD.

Mrs. Cornelia O. Carpenter, of 408 East Water street, Milwaukee, Wis., passed to Spirit-Life Sunday morning, April 7, aged 82 years. She was a firm Spiritualist and especially desired funeral services in accord with the philosophy which was her delight while in the physical form. Services were held in Thomas' undertaking rooms, on Milwaukee st., the writer officiating, after which the worn-out body was tenderly laid to rest in Forest Home.

WILL C. HODGE.

Passed over to the other side of Life's beautiful river, from Summerland, Cal., March 20, 1895, Carrie Nance, wife of Charles Van Horn, aged 25 years 3 months and 7 days.

The funeral services were held at the home of the deceased, by Brother David Davis, Sister Mead and the writer, on the 22d of March in the presence of a large company of sympathetic friends and neighbors. After the services at the home the body was taken to the Santa Barbara cemetery, where the writer rendered in brief the concluding ceremony, giving back to the physical elements the material drapery, and to its clime the immortal jewel—our sister spirit. Heaven comfort and cheer the sorrowing family.

M. E. T.

The death of Lyman H. Cole, at his home near Avada, Colo., after a prosperous and active life of 62 years, makes another broken link in the chain of Denver's early residents and active promoters. Mr. Cole was born in 1832 in Jefferson county, New York, and at the age of 20 years removed to Quincy, Mich., where he engaged for a few years in buying and shipping stock, but in 1862 he removed to Colorado and became a permanent resident of Denver. He was for several years after 1865 engaged in real estate contracting, and the United States Pacific system, and graded the road complete from this city to Cheyenne. Later his energies were turned to cattle raising. A few months ago he removed from Denver to his ranch, a few miles west of the city, where he resided until his death. He was a firm Spiritualist, and devoted to the cause, at all times ready to assist it with his influence and money.

Passed to Spirit-Life on Thursday, April 3, 1895, Mrs. Clara P. Ritter, of Washington, D. C., a devoted Spiritualist and earnest worker in the cause of truth. Our sister believed in deeds rather than words, and truly lived up to this idea in every act of her life. She was the friend of the poor, needy and oppressed and was loved by all who knew her.

The following resolutions were unanimously adopted by the Children's Progressive Lyceum of this city:

WHEREAS, Since the last meeting of this Lyceum, we have to record the passing from the mortal form of one of its most energetic and faithful officers, Mrs. Clara P. Ritter, who since its inception has always been foremost in every movement tending to its welfare; therefore

Resolved, That in the transition of our beloved sister, friend and co-worker, the Lyceum recognizes its loss, and desires to express the great sorrow and regret felt by its members, and sincerely tenders to her husband, our friend and brother, its heartfelt sympathy;

Resolved, That these resolutions be entered upon the minutes of this Lyceum, and a copy of the same be sent to the husband of our arisen sister and co-worker in the cause of truth, and also to the Banner of Light, Light of Truth and THE PROGRESSIVE THINKER for publication.

W. E. CLENDANIEL.

Bro. John Lowe, Sr., a veteran Spiritualist, passed over to the Summerland, peacefully, at his residence in Massillon, Ohio, on the 2d of April, 1895. He was born in Fallowfield, England, in 1818, and for fifty years has been a resident of Massillon. The daily Massillon Independent says: "For thirty-five years Mr. Lowe was a student and believer in modern Spiritualism, and his own sincere, honorable and gentle life precluded the possibility that in his belief he had any doubt of the truth of his convictions. He became a Spiritualist when to be one

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Rich Red Blood

In the body of an adult person there are about 15 pounds of blood.
The blood has as its most important elements, small round corpuscles, red and white, in proportion of about 800 red to 1 white one.

If the number of red corpuscles becomes diminished and the white ones increased the blood is impure, thin, lacking in the nutrition necessary to sustain the health and nerve strength of the body.

Then That Tired Feeling, Nervousness, Scrofula, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scrofula and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonials in the next column from a beloved clergyman. Then take

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Revolution. Post 8vo., 216 pages. Paper, 30 cents; cloth, 50 cents.

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The astronomical and astrological origins of all religions. A poem by Dr. J. M. Macdonald. Price 50 cents.

STANDING UP FOR JESUS.
Or what the editor of the *Freeholder's* Magazine thinks of him. Price 6 cents; twenty-five copies for 50 cents.

.00 | M. Reeslee, M. D. An encyclopedia of interesting
and instructive facts. Price 95.00.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R. A. Q. (1) What effect does one member of a circle have on another when opposed to his or her development?

(2) Does antagonism outside the circle have any influence?

(3) Do spirits controlling a medium frequently quote from literature which the medium has previously read?

A. (1) Opposition in the circle has more effect than without, and may readily antagonize all other influences. A member known to be opposed should not only be discarded from the circle but from the room.

It should be understood, however, that honest skepticism, united with a desire to know the truth, is not itself to be considered antagonistic. The conditions which are essential to perfect control are too subtle to allow of being thwarted by causes which can be removed.

(3) It is easier for a spirit to impress a thought or idea already familiar to the medium, but in perfect control this availability would have little influence. If the spirit desired to quote, it would depend on its own knowledge, and not that of the medium.

H. G., New York: Q. Kindly inform me, through THE PROGRESSIVE THINKER, whether David was king at the time he wrote the 137th Psalm.

A. H. G. provides, apparently, under the belief that David wrote the Psalms, according to popular credence. So far from his writing this particular Psalm, there is not the least evidence that he ever wrote one of them. The Psalms are a collection of nearly all, if not quite all, the lyric poetry of the Israelites, down to a certain period.

Critics have wasted a great deal of time in assigning the age and authorship of the fragments of which the book is composed. The wonderful scholarship of the Germans has been conspicuous in this field, and the various conclusions are most ingenious and conflicting. All agree that a great many hands contributed, and revisions, additions and changes were numerous. In no case are more than sixty Psalms referred to David, while two are supposed to be the work of Solomon, and one to be by Moses!

David may have "sung Psalms" as he danced before the Ark, but to prove that he wrote a single Psalm is quite impossible. Nor is there the least positive clue furnished whereby the authorship of a single Psalm may be determined. They are the product of nearly a thousand years.

Amos W. Warner, Holton: Q. What caused the Dark Ages?

A. The intellectual apathy and spiritual death which held the reign of superstition and ignorance for 1,000 years was the direct effect of the Christian religion. Other causes contributed, but all were secondary, or rather auxiliary. With the advent of the Christian faith, the knowledge and arts of the ancient world were held in abhorrence, and the most priceless poems and histories were obliterated that the parchment might be written over with the inane mummery of driving monks and ignorant saints. For a thousand years the church held the human mind in abject slavery, and there seemed no hope that it could break the fetters against which it had ceased to resist.

F. C. H., Sackville, N. B.: Q. I have been interested in Spiritualism for a little over a year, and have read everything relating to the subject. I attended the meetings in Boston and visited the most noted mediums there, and now I must say that I don't believe—I know that spirits return. I have been a rank Methodist, and Sunday-school superintendent. Now I have touched on my head and face and raps in my room. These raps come in groups of three or four together. Once I was made unconscious. But I do not seem to advance. I have framed a code to converse by the raps, but have not succeeded. What do you recommend?

A. With such remarkable indications of mediumship, F. C. H. will do well to organize a circle, according to the rules already given, and he will find that the impediments to his receptivity will be quickly removed.

A. M. C., Long Island: Q. Do we attract our spirit friends by thinking of them? Are we harmed or benefited by them?

A. To think of our spirit friends is the most potent means of bringing them to us. Often when we think of them it is because they are near us. Their presence brings benefit, for they are our guardians and guides so far as they are able to influence us.

B. E. Cole: Q. Does not the word materialization signify that it is composed of veritable etheric material, i. e., the materialized hand is the same as the human hand before death, composed of the component parts existing in the surrounding atmosphere and medium and, perhaps, sitters.

The point is, is not the hand a veritable hand, an earthly hand?

A. There are two methods of materialization, or more clearly there is materialization and etherization. In the latter there is, in appearance only, like a shadow; such were the manifestations always made in the presence of D. D. Home, and often with Henry Slade when he was at his best.

A. The real materialization is so blended with impersonation by the medium that the student of the phenomena as well as the casual investigator is met with great perplexities.

If a medium, like Farmer Riley, would consent to a series of experimental tests, not arbitrary but in line with the essential conditions of the manifestations, he would confer an inestimable service on Spiritualism and science.

L. A. Z., Dayton: Q. Is there conscious entrancement?

A. When the subject is in a trance

he is supposed to be unconscious, and this is true to physical impressions, but he retains his consciousness of what transpires connected with his spiritual state, and may or may not remember such occurrences when he resumes control of the physical body.

In the true trance state there is always intense consciousness for the sensitiveness of the spirit is the condition of entrancement, but memory does not always retain the impressions reflected to the brain by the spirit, and it does not when the body resumes its functions, the occurrences of the trance state become as a blank.

C. A. L.: I am living with those whom I wish to interest in Spiritualism, but I have not succeeded, although they are far from orthodox, and are not opposed. Shall I go on urging the subject on their attention, or be silent?

A. When the season comes, the earth is prepared for the reception of seed, and the farmer who has patiently waited during the winter months, knowing how useless would be his labor were he to go into the field in the spring and sow the grain on the dry field, scatters the seed with full faith that it will yield a bounteous return. The mind, like the earth, has its seasons of bleakness and of genial receptivity. It is useless to plant the seeds of thought until the proper time, which will as surely come as spring follows winter. The mind that is filled with material wants and desires, is often turned to spiritual things by the loss of a dear friend, or the shattering of earthly expectations; or when the slant rays of the sun on life's western slope remind of the night of this life, the thoughts of the beyond come uppermost, and there is a desire to know of the sphere over the grave.

Ben Lewis: Q. I would like to know if the Great Spirit had not the control of writing the Bible, and is not the Bible a work that Spiritualists should follow as well as other believers? Should we not strictly avoid bad language in our circles?

A. The Great Spirit had no more to do with writing the Bible than with the Vedas, or other so-called sacred books. As for Spiritualists following the Bible, the idea is somewhat ambiguous. To follow the Bible probably means to conform to its teachings and follow the example of its leading characters. In a few instances this might be beneficial, but in the majority of cases strictly following such examples would land a man in jail. Should we take David or Solomon as examples we should soon be arrested as assassins and bigamists; or Lot, and get fined for drunkenness; or Moses, and have to defend our character against the charges of murder or robbery? Not a Bible character arises in my thoughts I would desire to recommend to a child to follow.

As for the use of bad language at circles, it should not be used there, nor at all. Bad language is the articulation of passion and the expression of the animal in man, and should be repressed with the mental faculties from which it springs.

G. H., Minneapolis: Q. (1) We have often received messages from two or more spirits living—let us say—in the fourth sphere. They claim to live side by side. When asked what this sphere is like, No. 1 will say that he lives in a handsome mansion, surrounded by trees, grass and flowers, etc., nearly corresponding to the earth. No. 2 says he has none of these, but that it is only a condition. What is understood by spiritual conditions? Is it the state of conscience in which the spirit finds himself? What is your view of the spheres? Is there a certain place, or is it a condition?

(2) When a small harmonious circle sits for investigation and development, with the earnest desire to receive only what is right and true, yet often receives misleading and incorrect communications instead, what is the cause of this?

A. (1) The conflict of testimony in regard to the Spirit-world appears to arise more from the impossibility of conveying by words a correct conception of that world, than from all other causes. One spirit attempts to describe by means of circles and spheres, or the symbolism of earthly scenes; another, confounded by the difficulties, says that it is only mental states.

Conditions is a very broad and indefinite term, covering, as it does, everything which goes to the help of communication with spirits. As applied to spirits, it means the mental state.

The spheres, as the term is often used, are arbitrary divisions, quite artificial, yet there are spheres in the literal sense, surrounding the earth like zones. (2) Many causes may lead to such results, as many elements determine what the result of attempted communication shall be. The character of the communicating spirit; its knowledge of the methods of communicating; the availability of the circle, and the character and sensitiveness of the medium. Hence every communication must be judged on its own merit, and any lingering belief in the infallibility of spirits be thrown aside.

Too often the circle seeks for information beyond the capacity of the communicating spirit, or from a more or less pronounced belief in the unlimited knowledge of spiritual beings.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

The German Empire has 10,830,000 women over the age of 16.

Women are naturally more prone to insanity than are men.

Holland, though small in size, has 1,070,000 women, young and old.

No woman has ever written an epic poem that became known to the world.

There are said to be over a hundred female pulpit orators in this country.

Portugal has 1,080,000 women more than 17 years old.

Prodigality is the vice of a weak nature, as avarice is of a strong one.—H. Taylor.

Fear nothing so much as sin and your moral heroism is complete.—C. Simmons.

A. When the subject is in a trance

THE HUMANITARIAN.

The Mission of Mrs. Ballington Booth.

THE SALVATION ARMY AND ITS HUMANITARIAN WORK.

TO THE EDITOR:—The new movement of the soldiers of the Salvation Army, having for its object the rescue of fallen women in this city, should arouse public interest. The movement will have an eloquent advocate in the person of Mrs. Ballington Booth, wife of the commander of the forces in the United States, who Thursday evening at Central Music Hall and Friday at the Prince of Wales, will explain the scheme to the public and set forth the needs of the army. As the proceeds of these lectures will be applied to the furthering of the scheme, it is to be hoped there will be a large attendance on each occasion.

The object of the army is to establish a rescue-home. Already it has organized such homes in Boston, New York, Cleveland, and San Francisco, and they are doing good work among this unfortunate class of women. It is proposed to start here a home capable of accommodating about twenty women, who will be under the charge of Maj. Brown, who has had large experience working in the slums, and particularly among the fallen women. She is a woman of great earnestness and courage. She thoroughly appreciates and understands the nature of her work and its difficulties, and how she approaches it may be told in her own words.

"It is Mrs. Booth's peculiar work, and the General is in hearty accord." We have through the blessed agency of Jesus accomplished more than I can tell you about. Somehow the women of the class we hope to reach do not fear us, do not repel us, do not distrust us. We ask no questions, we pry into no secrets, we do not pry into their hearts, we do not pry into their minds, we do not pry into their souls. We do not ask them to join our ranks, wear our uniform, or engage in our work; we simply help and encourage them to get closer to God, who is our Field Marshal and whose batteries will thunder in the heavens long after our feeble guns are silenced.

The whole system of the Salvation Army is contained in the above extract. It is because the poor, the weak, the criminals, and the fallen do not fear, repel or distrust the soldiers of this unique army that they have so much success among them. However earnest or well-disposed, other philanthropic workers may be they have the advantage of the Salvation Army in this particular field of charitable and merciful effort. It is peculiarly equipped for its work and therefore it should meet with hearty encouragement. What it expects is a comparatively modest sum and there is every reason to believe that with this sum on hand, which will provide comfortable shelter, Maj. Brown and her lieutenants will soon have it filled. The appeal of Mrs. Booth should meet with hearty and generous recognition. Her scheme is not only eminently humane, but eminently practical.

The above from the Chicago Tribune of January 20 illustrates the important fact that the Salvation Army is engaged in a humanitarian work, and in that one respect is in advance of Spiritualists. That Spiritualists generally must eventually unite in humanitarian work or take a back seat in the great work of reform, is self-evident. A hard-shell Baptist in belief who is a thorough humanitarian and philanthropist at heart, is certainly in advance of that wealthy Spiritualist who devotes no attention to lifting the degraded to a higher plane. Belief in this or that creed counts but little by the side of genuine humanitarian work.

B. N. LENOX.

SEA-BREEZES.

From Onset Bay Camp-Meeting.

A visit to this beautiful camp-ground and sea-shore resort reveals the fact that the winter residents have been engaged in carrying on the good work during the cold season. Meetings have been held and the Children's Lyceum has held its weekly sessions also. The community is looking forward to a prosperous summer camp this season. A slight change only has been made in the board of directors, the venerable Dr. Stearns still occupying the president's chair. The Doctor is greatly beloved by the Onset residents.

As an active element in planning for Onset's welfare, we have J. Q. U. A. Whittemore, an intelligent, far-seeing gentleman who aims only to make our camp foremost in the march toward perfection. Mr. Whittemore has been identified with Onset for years, and his family of beautiful daughters have grown up with the place. His sweet-faced wife, an invalid for years, is missed in our community. A gentle, refined woman is she, bearing with patience the burden of her illness. We miss her, for she is like none of the spirit intelligences. Eva, who has in the past rendered sweetest music through Mrs. Whittemore's organ. Let us pray that this gentle lady may be relieved from her bondage and take her place again with us.

The outlook is grand for the coming season, and many speakers of note have been engaged for our rostrum. Besides our lecturers, we have many mediums for the phenomena, such as Mrs. Bliss, Mrs. Fay, who has invested largely in Onset property; Mrs. Ross, Mrs. Beste, a pleasant, hospitable little lady, who presents a fine example in materialization, the forms coming out into the lamp-light, strong and natural. The materialized voices are a wonderful feature of her seances.

Onset is a Mecca for sick humanity. If one is ailing, no matter the disease, let him come to Onset, where we have healing mediums of all descriptions. There have been some remarkable cures made in our community.

Chard Basti, the noted occultist of India, will be with us this summer, teaching the native theosophy, and describing the wonders performed in his country by adepts or fakirs. Midam Diabaz, a puzzled theosophist, has come here to give his phenomena. James Brownlee, a student in her class, exhibits to this day an Indian nugget of iron which was precipitated from the ceiling to his bed, as he lay there one morning. Precipitated oil pictures were the madam's forte. During the time of her stay at Onset she performed many wonders. Following her came Henry Foulke, who possesses the precipitated collection of

letters and pictures which caused such a sensation here a short time ago.

Onset covers so many acres, and is so beautifully situated by the sea, that thousands come here during the summer. Ten thousand come by steam-cars and steam-ships on a fair Sunday, from Boston and New Bedford. These are not all Spiritualists; among them is the student in the occult, the deliver into mysticism, and the curiosity-seeker. The fact-seeker will find what he wants at Onset, for, in my opinion, at no other resort are such diverse teachings given, or subjects portrayed. We have to give a broad selection, to cater to many landing here. Then there are hundreds who come nothing for the camp-meeting, but to enjoy the sea-breezes.

I would say to all those in the West contemplating a visit to the Eastern camps this summer, come to Onset Bay and inhale the sweets of pine and cedar, the salty brine of old ocean, which will renovate and fill you with new energy. Our lecturers will be of the highest; our hotels the best; and our welcome and hospitality as warm as the sunshine. Come to Onset Bay, if you want to be filled to overflowing with the spiritual pabulum necessary for your welfare.

EVA A. CASSELL.

Letter from Washington, D. C.

We had a delightful time at the association headquarters last evening. It occurred to Mrs. Woodbury and myself that as all the members of the board were in the city to attend the quarterly meeting of the same, it would be a pleasant thing to tender them a reception, as well as Mrs. M. E. Cadwallader, of Philadelphia, who had just returned from a trip in the interests of the National Spiritualists' Association.

It being the night upon which the regular meeting of the Ladies' Aid is held at our home, we turned it into an impromptu reception. Owing to the short time we had to arrange for it, it was not possible to notify all whom we would have liked to invite, though we had about fifty guests.

President H. D. Barrett, Mrs. M. E. Cadwallader and Hon. L. V. Moulton stood at the folding doors and were presented to those assembled by Mrs. Woodbury. After all had extended greetings to them, President Barrett was called upon for remarks; but, owing to his not being well, only said a few words of greeting, and after paying an eloquent tribute to Mr. and Mrs. Moulton, who had so kindly cared for him during his recent illness, he asked to be excused.

Mr. Moulton thanked the friends for their cordial greeting, saying that such occasions as this were what encouraged the workers to persevere under their many difficulties. He spoke of Mr. Barrett and of his earnest work; also paid a loving tribute to Mrs. Moulton, saying she had done so much to assist him in his labors for the Spirit-world.

Mrs. M. E. Cadwallader expressed herself gratified at the kindly greetings that had been extended to her from the friends, and gave a brief account of her work in Massachusetts, from whence she had returned. It always had been a pleasure to work for the National Spiritualists' Association, and she would work until that association was supported as it should be, and as it deserved.

Mr. J. Mayer, our genial treasurer, spoke feelingly of the work of the National Spiritualists' Association. He felt that the Spirit-world was in sympathy with the organization, and was assured of its success. Mr. M. C. Edson spoke of the interest he had taken in the work of the missionaries of the association, and said that it would be years before the people would fully appreciate their self-sacrificing labors. He was followed by Mr. B. B. Hill, of Philadelphia, who expressed his interest in the National Spiritualists' Association, and bespoke the support of all for that body. Mr. Hill said that now, when the rights of Spiritualists were asserted from all quarters, it behooved all earnest souls to help those who were working to protect the interest of those who are used as mediums between the two worlds.

Other interesting addresses were made by Homer Altman, one of our prominent mediums; Miss Maggie Gaule, the well-known medium of Baltimore; Mrs. Stephens, the conductor of the children's lyceum; Mrs. L. Lee, president of the Ladies' Aid; Mrs. Edson, secretary of the same society; Mrs. Jacques, Mrs. Mellinger, Mr. Steinberg and Hon. W. H. Armstrong.

About 10:30 Mrs. Cora L. V. Richmond, accompanied by Miss Adeline Johnson, the noted artist, arrived, and being in attendance at another reception, Mrs. Richmond made some pleasant remarks and said that the officers and workers of the National Spiritualists' Association might well feel encouraged by such a demonstration as the result of the Sunday meeting and this reception. The interest shown in the association, by the members of a large number of Spiritualist societies throughout the country, at the recent anniversary, is a sure sign that the rank and file of the people who are to be the backbone of this movement are wide awake to the necessity of organization.

Refreshments were then served, and a most pleasant social chat the company dispersed, all expressing pleasure at the evening entertainment.

It felt to me to introduce the speakers' and act as presiding officer on this most pleasant occasion. We are proud of our workers and are glad to have the opportunity of showing how we appreciate their earnest work.

FRANCIS B. WOODBURY.

"Mediumship and Its Development, and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychical phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

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In Great Britain there are 1047 women to 1,000 men.

BARNACLES.

On the Ship of Spiritualism.

In looking over the pages of your valuable paper, THE PROGRESSIVE THINKER, I am sometimes sorry to see the spirit of intolerance and illiberality shown by some writers towards those who do not exactly agree with their particular views, and I have also noticed since I first commenced my investigations about three years ago, that the same spirit is manifested among mediums and Spiritualists nearly everywhere.

I am sorry to find that our progress is very much retarded by this spirit, and I think it is a "barnacle" which we must all work to get rid of. We must scrape it off from the sides of our vessel or it will sadly delay her passage. Of all people in the world, we who call ourselves Spiritualists ought to be the most charitable in our judgment of the actions and beliefs of others; we ought to be the most liberal, allowing each other the utmost freedom of thought, speech and action (provided such action does not trespass on the rights of others).

Instead of this we find it is exactly the reverse. Many who claim to be Liberals and Spiritualists are in reality the most illiberal and uncharitable of people, and almost as dogmatically as any of the followers of orthodoxy.

Many societies, after starting out with favorable prospects, and working for a time for the common good of humanity, have been hopelessly wrecked and scattered by the spirit of intolerance that assumes to dictate what other people should think, say or do.

As progressive thinkers we are not only called upon by higher intelligences to investigate the phenomena of spirit manifestations, but it is also our duty to apply their teachings to our every-day life.

Another barnacle is the spirit of jealousy and personal animosity shown by some of our speakers and mediums towards other workers. This is doing more harm to our cause by far than the fakes and frauds which we have to contend with. So-called exposures are simply the result of spitefulness. Some mediums have such "jealous dispositions" that they cannot bear to see one getting better manifestations than themselves. We need to exterminate this spirit of jealousy as well as to eliminate the fakes and frauds. Envy and jealousy will wreck any cause, and the reason our societies do not hold together better is because this spirit is allowed to enter and cause eruptions. In either the National Association or in any of the small local societies, after a set of officers have been elected they should receive the united support of all members until the term is expired, at which time any changes can be made which may be deemed necessary.

Mediums and workers in public capacity have generally a hard enough "row to hoe" from the opposition which they must meet from outside influences, without having to contend with opposing influences from their own ranks. But it is a sad fact that a man's worst foes are those of his own household.

Another great barnacle which seems to impede the progress of our noble vessel is that of selfishness or indifference in bringing the truths of our philosophy before the notice of the general public. So many are satisfied to sit in their own homes and get personal messages and tests, but do not seem to want to promulgate the teachings of our beautiful philosophy.

We must endeavor to eradicate this spirit of indifference, and become more enthusiastic.

We must turn our attention more to the teachings of the higher influences, and seek to benefit the human family by investigating the many interesting subjects which are calculated to meet the needs of those who are oppressed mentally or bodily by institutions which are founded on the traditions of orthodoxy.

We should examine all these institutions and see how far they accord with the natural laws which govern the universe. Such questions as the effect of planetary influences on human life, the effects of pre-natal conditions, the laws of adaptation and association with their bearings on life here and hereafter, the equality of the sexes, the disputes between capital and labor, and many other important subjects are kept entirely too much in the background by the large majority of Spiritualists. Let us, then, all work for a time when we will be more liberal, more charitable, and more practical in applying the teachings of the higher influences to the needs of a suffering humanity.

W. E. BONNEY.

The National Spiritualists' Association.

TO THE EDITOR:—The following resolutions were presented to the board of trustees of the National Spiritualists' Association at their last meeting, by Mrs. Cora L. V. Richmond, and unanimously adopted:

WHEREAS, The recent enactments of the legislatures of several States, and the unjust interpretation and enforcement of statutes already in existence, have been such as to strike a blow directly at our religious and personal liberties, in the persons of our mediums, especially our healers and our mediums for phenomenal phases of Spiritualism, therefore,

Resolved, That this board enters its protest against all such legislation, as being clearly unconstitutional, both in letter and spirit, and the result of prejudice, ignorance and cupidity, in intending to limit the spirit of modern investigation and true freedom of worship.

Resolved, That the Spiritualists everywhere, through their societies, and individually, are earnestly requested to unite against this hydra-headed monster of church and medical bigotry, that under the guise of law is rapidly encroaching upon our freedom of worship and true progress, and especially

Resolved, That all mediums are urged to unite with local organizations that are associated in the National Association, and to solicit and give contributions to the funds of the National Association, set apart for the defense of mediums. That they, the mediums, being the most interested, shall thus enter and help forward the work for mutual protection.

FRANCIS B. WOODBURY, Sec.

Educate men without religion and you make them but clever devils.—Welling.

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CURRENT THOUGHT.

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

SELECTIONS.

From the World's Thinkers, Seers and Prophets.

MODERN AND CURRENT THOUGHT FROM THOSE WHO KNOW AND FEEL THE INSPIRATION OF THE GREAT WHITE TRUTH.

BY J. C. COX, DAYTON, OHIO.

WHAT IS TRUTH?

If there is one question paramount to all others, it is the one which heads these lines, and it is the one which all would like to have correctly answered. Turn which way we may, take up whatever subject we will, and the inquiry: What is truth? stares us squarely in the face. Infinite wisdom alone can solve the problem.

In religious matters, we have a thousand varying sects. Who shall say which is absolutely right? Each has learned authority in its favor; each draws its arguments from a common source; and yet the discrepancy. Not a single issue between all these conflicting sects is settled. We are met at the very threshold of inquiry with a controversy as to the existence of a supreme, intelligible power.

Advance all along the lines of thought as far as we may, and we are confronted with conflicting views, and each inquirer wants to know, What is truth? No one is capable of answering the question to his own satisfaction, so the inquiry must go on, and as the investigator wants to be tolerated, we propose that all the world unite on a platform of universal toleration, and leave all persons free to think, to speak, to write, to print, his best thoughts; that he shall not abuse nor impugn the motives of another for entertaining a conflicting thought.—PROGRESSIVE THINKER.

WHAT IS TRUTH?

The above question has been asked many times since the days of Jesus and Pilate, and is quite as pertinent today as then.

Jesus was dumb when asked, "What is truth?" All human knowledge is relative, and in order to conform to truth it must deal in the relationship that man sustains to each other, and man must have the perception of truth as his guide to such a relationship. This perception must come through a revelation. Hence knowledge is of no use to the soul except in the opening of the mind to a perception of the true relationship of things.

Truth is absolute and from all eternity in sublime majesty ever the same. It compels every one who obtains even a relative glimpse of its omniscience to adjust every thought in conformity with it. It is manifested in all life, in all intelligence. It is the great I am. To make truth our own, we must overcome all belief that is in conflict with it. This we must do through every condition of life has to be conquered and every environment overcome. The efforts of the human race to overcome error constitute its history; and all along the centuries it has expressed just as much truth as it could recognize. The progressive line of unfoldment from the Eden of primitive content to the Eden of understanding has, as far back as the memory of the race can reach, penetrated an almost unbroken jungle of doubts.

The recognition of truth is the appropriation of truth. No two persons can build on the same foundations. Every soul is the centre of the universe from its own standpoint. To know the truth is to have the attention of the mind turned to the light of the understanding. Hence truth is evolved of every error and prevails throughout every error. In this way truth is expressed in many varying ways and through as many varying conditions.

The influx of new thought ever finds in the whole mental and physical structure of the individual a lack of affinity, and it is this lack of affinity that necessitates the breaking up of the old conditions that new conditions may prevail favorable to the accession of new truth.

The understanding enables man to cooperate intelligently with the law of truth. Error is the relative; and proof of absolute truth. But truth can never be manifested in any person to a marked degree until it builds organs for its manifestation. Intuition decides upon the evidence of the senses in accordance with the exact truth. It is the very soul of truth speaking in and through man. It has nothing to do with reason. It is higher than the highest human reason. Truth is not new; it is not a creed, and it does not aim to abolish any system of religion except on the line of exact growth through human development. It is not the interpretation of any sacred book, or the advocate of any code of doctrine, or science, or of faith. Truth lifts man into its more varied atmosphere on its own line and by its own methods of development. To know ab-

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reaching and long enduring."—Confucius.

"Poets are all who love, who feel great truths. And tell them; and the truth of truths is love."

"All truth is a revelation." "Some one has said, 'True education is religion. Religion is nothing more than a knowledge of duty, and the inclination and ability to perform it.' One of the radical errors of Christianity is its separating morality from religion. The religion of the future will be love, truth, and justice."—E. W. Gould.

Dr. Carus, in the November Forum, gives a fair statement of the proceedings of the Parliament, but says:

"The religion of the future, as the opinions presented indicate, will be that religion which can rid itself of all narrowness, of all demand for blind subordination, of the sectarian spirit, and of the Phariseism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are polished vices." He closes by saying:

"There is but one religion, the religion of truth. There but one piety, the love of truth. There is but one morality, it is the earnest desire of leading a life of truth, and the religion of the future can only be a religion of truth."

"Truth, right, brotherhood—these are coming to the front as greater words than any that are stated in church creeds, and as representing a stronger power than any sectarian walls."

"Let us see what this idea of obedience to truth means. What is it to surrender one's self to truth? Surrendering one's self to truth does not mean lying down on truth, and expecting truth, like a stream, to carry us along. Surrendering to truth means to be an active servant of truth."—Henry L. Southwick.

The first characteristic of nineteenth century religion is that it must satisfy reason. It must answer to-day's questions, and not merely those of four hundred or four thousand years ago. It must be in respect to beliefs in rapport with the modern mind. It must keep pace with the progress of thought; be afraid of no discovery of science; face the intellect of the future, and not that of the past. It must ally superstitions, not foster them. It must generate truth rather than tradition. It must accept truth as its proper food. The love of truth must be its guiding enthusiasm, the pursuit of truth its crossing of all joy, the living of truth its supreme pleasure. On no other terms can religion meet the conditions of existence in this modern era; it must first of all respect the liberty of the human mind; it must be free.—B. F. Underwood.

The philosophy of Spiritualism is the philosophy of life.

Spiritualism does prove the continued existence and deducible immortality of individual soul by bases, deductions and proofs as undeniable as the principles of mathematics.

In its final definition it is the philosophy of philosophies as it is the religion of religions, and (if need be) the science of sciences.

It includes the primal and final statements of matter, the primal and final terms of mind, the primal and final principles of spirit in the eternal entity, the soul and all that relates to states and conditions, degrees and stages of expression, all that relates to being, and includes every portion and factor in its statement of the whole.

Its authority is truth wherever found. Its sacred books the inspiration of every age.

Its oracles and priests those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love.

Its ceremonies the service of a nobler life.

Its communion is with kindred spirits, and its fellowship with all.

It is the open door; the present light, the demonstration, philosophy and religion of the immortal soul.

Calm-browed and unafraid, this mild-eyed, open-visioned presence views the heretofore and hereafter, the present and the future; with equal interest and courage born of perfect truth.

Truth is respectable, although burned at the stake or doomed to incarceration in a felon's cell; error is not respectable, although robed in the richest and most splendid of adornments. So valuable is truth, so precious her fair name, that no time-sanctioned error, no falsehood, masked in whatsoever pleasing guise, can for one instant take her place. Be true to this eternal light, this knowledge of immortal life—this name of Spiritualism given you by the angel-world. Above all, be true to the name of Spiritualism, that to-day is the living light of the world.

Spiritualists claim no definite number, and numbers are unimportant in a statement of truth, for if its principles and its manifestations be perceived by but one, all the world must follow.

The whole world, touched, awakened, thrilled is aroused from the lethargy of material propositions and dogmas, assertions, from charnel-houses of the senses, the tombs of death and despair, from sepulchres wherein their hope and faith and highest love were well nigh buried, and turns toward this new dawn, saying, "Is not this the light that lighteth every man that cometh into the world?"—Cora L. V. Richmond.

"And this is the judgment that the light has come into the world, and men have loved the darkness rather than the light."

"But he that doeth the truth cometh to the light."—Jesus.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unstained from the world."—James.

"Do unto another what you would have him do to you, and do not to another what you would not have him do unto you. Thou only needest this law alone, it is the foundation and principle of all the rest."—Confucius, 500 years B. C.

Pittacus and Thales, over 600 years B. C., taught and lived the same religion.

"Therefore all things whatsoever ye would men should do to you, do even so unto them, for this is all the law and prophets."—Jesus.

"Love one another, for love is the fulfilling of the law of truth."—Buddha, 600 years B. C.

"A new commandment? I give unto you, Love ye one another."—Jesus.

"The world is my country." (Seneca, 64 A. D.) "To do good is my religion."—Thomas Paine.

"Infidelity does not consist in believing or disbelieving; it consists in pre-

tending to believe what one does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to what he does not believe, he has prepared himself for the commission of every crime."—Thomas Paine.

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Phenomena with a Purpose.

The West to the East, greetings! Echo replies, the East to the West, greetings! And so let the words of peace and good will pass and re-pass encouraging the weary workers who, so faithfully toiling, are putting living stones into the temple of Spiritualism, a temple whose towering pinnacles are tipped and burnished with the golden sunshine of heaven.

It will interest the Spiritualists of the "States"—as Californians term everything east of the Rocky Mountains—to know how Dr. C. E. Watkins was received when reaching the Pacific Coast, and how he succeeded in his heavenly-proved mission. It is no exaggeration to say that his well-earned fame as a late-writing medium, in the presence of Rev. Jos. Cook, the professors in several colleges, and hundreds of scientists and jurists, and as a diagnostician and remarkable healer, preceding him, he was received with very great enthusiasm, and this enthusiasm has increased rather than abated since his arrival. The mails bring us thirty, forty and sometimes sixty letters a day asking for diagnoses or medical advice.

Magnetic healers, so far as I know, are doing exceedingly well in this sunset land of the West; and, without any exaggeration of expression, I have to say that, with all my fifty years' study of psychic phenomena (for I began the study of mesmerism and psychology before the Rochester manifestations) in this and foreign lands, I have never seen such perfect diagnoses given of chronic diseases, and especially is this so when Doctor Watkins is the more deeply controlled by the invisible Doctor Harvey—discoverer of the circulation of the blood—assisted by other invisible medical spirits, who, by the way, not only specify and describe the special ailments, but often, they lay bare the hidden causes of lesions unknown to the patient, lurking in the system, and describe them too, if so desired, in medical, pathological and technical terms, showing a thorough knowledge of anatomy, therapeutics and the materia medica of both this and the Spirit-world.

Some of Dr. Harvey's spirit-prescribed remedies—remedies utterly unknown to earthly physicians—are producing cures almost miraculous. Old as I am in the knowledge of spiritual phenomena and the occult in this and Oriental countries, I am often astonished at the revelations of diseases and their remote causes outlined and accurately described by the psychic powers of these visible and invisible intelligences.

Physicians of earth generally become spirit physicians, their loves and tendencies following them; and so earth artists become spirit artists, their great, honest, earnest spirit is an active life, a social life, a constructive life and a progressive life. J. M. PEEBLES, M. D.

San Diego, Cal.

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WOMAN



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, MAY 4, 1895.

NO. 284

A PLEA FOR WOMAN.

WOMAN! WOMAN!

Judged from the Lower Standpoint of Christianity.

And from the Highest Spiritual Apex.

An Address Delivered BY GEO. S. GREEN, M. D., To the Thousands of Readers of The Progressive Thinker.

Read the following, from a Brooklyn clergyman, a gentleman reader of The Progressive Thinker, and then pass it to your mothers, your sisters, your wives, your daughters, and your sweethearts, so they may read their doom. Woman seems to be an "afterthought" with this man.

WOMEN AND HEAVEN.

The Rev. Mr. Matley, of the Concord Baptist Church of Christ, Brooklyn, is reported as saying: "Did you ever read in the Bible of a woman being in heaven? I don't believe there is a woman there now, or ever shall be. They will go back into their original state, whence they were taken by the Creator. When Christ said that there were no marriages in heaven, but that all should be as the angels, I believe he meant that there were no such creatures as women in that world of blessedness and song. Women are made for the glory of man, and man for the glory of God."

This is rather a remarkable statement, and if true, would add considerably to the natural reluctance on the part of man to leave this mundane sphere. A heaven without women, rather than a heaven with women, is a heaven that is not a missionary among the Mohammedans.

SEX IN HEAVEN—AN ARRAY OF SCRIPTURE TO CONFUTE REV. MR. MATLEY.

To the Editor of the Press: "Sir—In your issue of Wednesday, July 18, you say that Rev. Mr. Matley, of the Concord Baptist Church of Christ, of Brooklyn, is reported as saying: 'Did you ever read in the Bible of a woman being in heaven?' It cannot be possible that any minister of any Protestant church can be either so inexcusably ignorant or so foolishly prejudiced as to lend himself to such a statement. Without even looking at the Bible, I would ask what he has done with Rev. xii, 1: 'And there appeared a great woman in heaven, a woman clothed with the sun, etc.' To what life, if not the kind that Jesus said, 'I give unto them,' that is, 'eternal life,' does the apostle refer when in his epistle, 1 Peter, iii, 7, he says: 'Being heirs together of the grace of life?' As these 'graces' are declared to be, 'That which is not corruptible, a meek and quiet spirit, which is in the sight of God of great price,' 1 Peter, iii, 4, why can any sane man suppose God could put to such a contemptible use as to 'send it back into the original state, whence it was taken,' such a priceless jewel?"

"I am not sure but a puzzling question is settled, however, by this philosophy of foolishness. It may reveal to us how some men will get into heaven."

"W. RILEY HELMS."

Dolgener, N. Y.

ANOTHER VIEW OF THE SAME.

To the Editor of the Press:

"Sir—If the Rev. Mr. Matley is familiar with the Bible, he will not only believe there are no women in heaven, but if he accepts the authority of Jesus Christ, must say, 'no man hath ascended up to heaven but he that came down from heaven, even the son of man, which is in heaven.'—John iii, 13. 'There is neither male nor female in Christ Jesus,' and when heaven (which is yet a promised land, to be entered after Christ comes to receive his saints) is ready, neither male nor female will enter, but those who become as little children. 'There is a natural body, and there is a spiritual body,' but the Bible doesn't say there is sex in the spiritual."

"474 Lenox avenue. B. M. G."

Then, a few days after, I read the following:

"Woman is not fit to practise medicine; she is not fit for the elaboration of the arts and the enlargement of the sciences, nor is she fit for politics. To prevent misconception, we hasten to add that these are the words of Dr. Abeken, of St. Louis, and not ours."—Medical Record, New York.

Well-a-day! Rip Van Winkle must be awake again, with some of the way-back ideas of yesteryear concerning women. And now, where can the poor creatures go? Denied the privileges of 'that land of blessedness and song,' not fit for earth, the next thing we expect to see in the papers is that she is 'not wanted' in school, especially if there are any clergymen there of the above sentiments.

A bad state of affairs, indeed! It is too utterly ridiculous for anything, and we are led to exclaim, 'what fools we mortals be,' to take notice, even of such brain 'rot,' but as brain 'rot' sometimes endangers the sanitary conditions of the moral universe, a few bottles,

more or less, of—metaphoric—carbolic acid in the crystal form, applied to the above-quoted article, may not come amiss.

I am not acquainted with the above-named clergyman; never saw him, and do not know that he wrote a word of the above; but as his reported sayings come floating my way on the great newspaper ocean, I am inclined to say something in defense of those whom I have all reason—and the strongest proofs—to believe as beings "over there," and those who are left yet on earth as surely on the way.

Not such men won't stop the great wheels of reform one single second; the mills of the gods will grind on, all the same. I don't know but the clergyman above alluded to may be strictly honest in his assertions, and that he is, for I sought I know, one of the most attentive cavaliers that a lady ever had to attend her in royal courts. Still, the world today doesn't and won't absorb such health-enriching stuff. It dates too far back—saying to the day and times of Numbers xxxi. It savors too much of a woman being yoked up with a

BEAST IN THE FIELD,

and a man for a driver.

I suppose the reverend gentleman takes the Bible for his authority on that question. Well, if he does, he is welcome to all the definite knowledge he finds there in the matter. The world today doesn't take much stock in such "thin" fabrics—and no wool at that—as he offers the public.

The world knows very well how the Old Testament treated women in past ages, and I am not surprised that the mean-heartedness of her "lords and masters" denied her in those times a seat beside themselves in the everlasting kingdoms of the Father. Much of the laws and doings of that book are a black disgrace to civilized humanity. Yes, revise it over and over, and keep it at. That such ideas might exist in the wayback darkness and blind ignorance of the Middle Ages, is not to be wondered at, but that a minister of the gospel of Christ, should rise up and waste his time on such nonsense in this day of culture and educational refinement is beyond my comprehension. His statements are broad, sweeping, specific, to the point, and they made me all the more indignant, for a few days before,

SWEET, BRIGHT SCHOOL-GIRLS.

I attended the graduating exercises of our high school, and listened to a number of sweet, bright, schoolgirl graduates as they came on the stage with their original productions, before an immense audience, and those productions—some of them—would not disgrace the pages of any of our best magazines.

I remembered their fine, cultured voices, their gestures and superb manner, and how they held the audience spellbound. One incident in particular in connection with those graduating exercises I will relate, to show the intense interest parents take in the successful accomplishments of their children. This village has residing within its corporate limits a large element of French Canadians. They are as a class a hard-working and industrious people, but the older ones in their early day did not have the excellent school advantages that their children are having. Among the young girl graduates above referred to was a young lady from one of these families. Her subject (original) was: "The Ivy Still Clings to the Mouldering Wall."

"This same young lady is to teach the primary department of our school the coming year. As the audience were coming out of Opera Hall after the exercises, a Canadian who was present remarked: 'My girl will be there, too, in a few years.' Now, supposing that the person to whom those remarks were addressed was that man's pastor, or minister, or priest, as the case may be, and he had replied to him: 'Sir, only in this life can you hope to enjoy the accomplishments your daughter may win; only in this life will they stimulate your pride for after this life that daughter will never again be as you know her here. She will go back to her original state, and as 'woman,' with all the sweet memories of the past, you will not remember her in the New Jerusalem.' It is a 'man heaven' that you are going to. Woman was simply an 'afterthought,' for earth convenience, and not wanted above."

THE ORIGINAL STATE.

What could have been the matter with a man giving such a reply to a parent who was looking forward to the time when his own bright-eyed, flaxen-haired girl would occupy a like position in the graduating class? Might not such a person at some time have taken on the germ of the Taenia Solium, and growing, it had caused that "excessive hunger" hate for woman, reaching a point denying her a home identity hereafter? Accepting their services and their sacrifices here, but the "original state" is good enough for her after death. Whatever that "original state" may mean, the world will "kick" when it reads such stuff as the above article contains, for it plainly conveys the idea in so many words: "No such creatures there."

Such men ought to learn Florence Huntley's book.

"THE DREAM CHILD."

by heart, of which that grand friend of humanity and gifted writer, Ella Wheeler Wilcox, says:

"Man demands a broader and higher

belief, and the demand brings the supply. Man also demands to see for himself, rather than to have truths doled out to him second-hand. And that demand, too, brings its response; and the spiritual insight is granted."

Books like "The Dream Child" will spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge. To every man and child I would say, read "The Dream Child." Perhaps the following beautiful lines from our own beloved poet,

JOHN G. WHITTIER,

now in Spirit-land, will furnish an explanation as to why he never married, choosing, rather, to wait for a higher and purer union than earth could give. "I'm sorry that I spelled the word: I hate to go above you, Because—the brown eyes lower fell—'Because, you see, I love you.'"

Long years ago a winter sun: Shone over at its setting, Lit up its western window-panes, And low eave's icy fretting.

Still memory to a gray-haired man That sweet child-face is showing, Dear girl! the grasses on her grave Have forty years been growing.

He lives to learn, in life's rough school, How few who pass above him, Lament their triumph and his loss, Like her—because they love him.

It matters not if such preachers do get their authority from the Bible. That proves nothing with regard to the sexes in heaven, when compared to a law that is higher than all books, and which claims every human intelligence, male and female, under the loving watch-care of the father and mother element in creation. Here is a divine principle, or principles, which were when books were not; these ante-date all written records.

"From the lower to the higher," is the eternal fiat of nature. Up, up until brain-power or "soul-expansion" shall find out and comprehend the subtle laws of the universe. There are no bars, no limit in nature. The mind has "carte blanche" to all of nature's grand avenues; only keep the soul pure and go up! up! and on, and on! "Soul expansion" is simply mind-climbing, mind-upbuilding, mind-outreaching. And one gathered diamond within the soul's bright galaxy of treasures only lights the way on to another, and still another. Let us now turn to Genesis and read the account of woman's creation. It is very short:

"And the Lord God caused a deep sleep to fall on Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof."

"And the rib which the Lord God had taken from man, made it a woman, and brought her unto the man."

"We will at once drop the mythical side of the story, for as a literal fact, it is a back number."

years ago, but finding woman here, and finding her also making a close resemblance to her brothers in the chase after the higher and most important attainments of this life, I am going to stand by her, and do what within my power lies towards recognizing her right to a seat, not only in Congress, but after "life's fixful fever" is over, to a seat in heaven.

If she can only get a seat in Congress, and do some "house-cleaning" there, she will earn not only a seat in heaven, but a crown so filled with diamonds bright, that those who denied her the privilege of going there would have to approach her with smoked glass goggles on account of the extreme brightness, and I hope be compelled to ask her forgiveness.

No! I do not care to be of that number who say: "Mother, after all of your loving care for me, you have no place in Paradise."

"Sister, heaven is not for you."

"Wife, here we part at earth's stepping-off place; henceforth you shall be a nonentity."

"Daughter, earth's ties have been most precious and dear, but they were only for earth; they were never meant to have an existence in the great beyond, where man goes to glorify his Maker and play on golden harps."

No! no! At the beautiful gateway of life, at earthly ties are sundered, as though they had never existed, and as woman, you read your everlasting doom over the archway. Thus far, then, blocked out. According to this Baptistist divine, "they will go back to their original state whence they were taken by the Creator." Or, in other words, the rib must go back where the Bible says it came from.

A MISSING RIB.

There is not much similarity between Bible anatomy and profane or human anatomy. The up-to-date anatomy is silent about a missing "rib," or a "rib creation." The authors of the up-to-date anatomy know more about the dissecting-room than did those way-back authors, hence they left the "rib story" out. And yet, though practically moribund, the story is still kept on its feet through gymnastic exercise; yet advanced thought is getting sick of moribund ideas.

But what of all the toils of woman? What of all her hopes? All the love-dreams? All the noble sacrifices? All the unselfish devotions? All of the pain she has endured? These must go into the general treasury of man's glory, make-up in the home beyond. "It's all for God's glory."

Only think, years ago, when chloroform was first discovered, and some noble-hearted physician advanced the idea of using the anesthetic in accouchement cases, he met the frowns of this same class who would deny heaven to

women. "Did not God intend her to suffer from the beginning? And is it not a sin to interfere and thereby render her insensible to pain?"

FOSSILIZED LONG-AGOS.

What is the matter with not a few of the preachers of to-day? It is simply nonsensical to note some of their poses before the world in many of their so-called Christian ideas. If, instead of allowing these fossilized long-ages to back into the past, the church would turn upon them and crowd them back into the primary department of some smart village school, and maintain them there for a term of years at practical study, the world in time might find a job for them. As it is they are no good to the incoming century of advanced light and thought. Why, any bright sixteen-year-old Miss who has charge of the infant classes in any of our graded schools to-day, could give such men points and subjects to speak upon as to the noble work women are engaged in to-day.

"What a mother not going to heaven," or "My mother not in heaven," as the case may be. "Go hide your face."

Such men within their innermost natures would prove veritable tyrants, did they not fear the law. It was such material that persecuted Hypatia to an ignominious death; not fearing the "counsel of men," she bravely told the truth and suffered death therefor, and her opposition came from one source—from which was then denominated "the church."

How many of the world's oppressors and persecutors, against the cause of justice, since have been compelled to bite the dust. It is not so many years since the wives and daughters of Christian Europe's aristocracy were flogged publicly in the streets because of some misdemeanor against their "lords and masters," and the clergy upheld it. "Was it not for their good in order to humiliate them, and keep them in place?" Such men are the ones who say: "A woman must not speak in church. You are my slave, and I am your lord and master. When I get through with you, you will go back to your original state, blotted out. You were made for me, and I was made for God, and the coming enjoyments of heaven."

But, says one, "ministers get their ideas from the Bible." So much the more shame for the Bible. The Old Testament, with very few exceptions, always treated women as chattels, as slaves, as things to be used and abused. Read about the 3200 virgins in Numbers xxxi, those pure Midianitish girls who were stolen from their homes: "Father, mother, and brothers, all butchered before us, and by divine command, and we are saved—for what?" Savage generalship.

Let the merciful curtain fall over that field of dishonest, savage generalship and diplomacy, and shut out the horrible sight. Cannibalism would have been a religious ceremony compared to the date those girls were compelled to eat. It is less disgusting even for the darkest African of to-day. Not half so well were the women treated as were the animals.

How different the examples Christ set the world with regard to woman; how kind, loving, tender and solicitous was this brother of humanity toward his mother, and how his last words went out for her welfare, committing her to the care of one he could trust. This was the attitude of the Nazarene toward woman, not forgetting even the Magdalene; Listen to him: "Neither do I condemn thee. Go and sin no more." What a lesson to the almost twentieth century Christians of to-day, and to those whom recent investigations have shown up to have taken "blood money" to line their own pockets.

Shame! Shame! Shame!!! on the man in this age of scientific light and attainment, calling himself a Christian minister, and who, drawing his bread and butter, and the clothes on his back—if he has a church salary—through the sacrificial acts of thousands, yes, millions of these noble, God-inspired ones; these sweet, earnest, earth-saviors whom all true men enshrine within their heart of hearts, and call them mother, wife, sister, daughter, and "sweetheart."

Repeat it: Shame! Shame! Shame!!! on him who with brazen cheek would dare to launch such words that breathe not out on life's sea, from his pulpit or any other position he may chance to occupy.

"No such creatures as women in that world of blessedness and song."

Ye gods, it makes my very blood boil—up, up, goes the temperature—102, 103, 104, yes, metaphorically speaking to 120 degrees, and a whole medicine chest full of anti-febrin would not bring the temperature back to the normal again. The only way out that I can see is to let the thousands of progressive thinkers read the story—those who revere the sacred words: mother, wife, sister and daughter. I have no patience with such teachers. Every moral element within me boils, every Spiritualistic ideal of truth and beauty is veiled, and I almost grope in midnight darkness for the time being. Every beautiful flower, whether as though the slime of recent investigations had touched it. Every song of bird becomes the hoarse, discordant note in the sardonic laugh of a demon. What! tear down the beautiful memory pictures painted upon the canvas of the soul, those that I have been gathering all along life's pathway since mother rocked my baby cradle, and sang to me that first sweet song that I remember, viz.: "Bonnie Doon." Go into your pessimistic thought-castle of gloom, and don't come out again until the clouds break away and you see heaven's gates open.

ing, and you hear the world's "priceless jewel," woman, singing: "When the mists have cleared away."

A SHORT ANECDOTE.

Right here I will relate a short anecdote in connection with this very article. Coming down to my office from dinner a few days since I showed the above article, with regard to women not going to heaven, to a lady who was out in her front yard. She read it, and then went into her husband's shop near by and related the substance of the article to him. A young lad who is a clerk in the shop overheard the lady's conversation. Now this lad is what the westerners would denominate a "hustler." He is always at some kind of an honest job; if not one thing it is another. This same lad has a mother, and it is presumed that he thinks the world of her, for, after work in the evening, he came up to me, as I stood near my office door watching the people pass and repass, and said in a low voice: "Doctor, where did you get that paper containing the article about women not going to heaven?"

I replied that "he would find it at the barber shop just below. Call for the New York Press of to-day."

He procured the paper; I turned to the article for him, and he sat down and read it. Yes, that boy was interested in the statements that Baptist minister had set afloat. "My mother not going to heaven." Fortunately that lad is as bright as a new-born gold dollar, and he doubtless said to himself as he whirled away on his bicycle: "Not much. He's better than that." I think myself there will not be any marriages in heaven copied after some of those of earth, and their damnable results after going through the "divorce mills." To be sure these mills are geared differently in different States, but the black, grinding influence is all the same. If one does not believe it, let him look up statistics.

But what of soul-union, harmony, union, or soul-mating in the beautiful "Land of Leal"? I have not the least doubt but what our dear Elder Brother knew what he was talking about back in those days, as his keen clairvoyant eyes ran along down the ages, and he "foretold" many of the "society" yes, worse than beastly, earthshaking, those mismated marriages, the results of which have cursed the earth over and over again. This being true, we cannot blame him for leaving the record that he did; but Heaven's unions, and their ceremonial services, will be of higher and much purer nature.

How much more inspiring and soul-uplifting is the following, which I clip from a recent Inter Ocean:

RESPECT FOR WOMEN.

When a man habitually speaks slightly of any woman, of women as a class, he betrays himself in attempting to injure woman. It is related that at a public dinner recently, at which no women were present, a man of this ilk was called upon to respond to the toast "Woman." He dwelt almost entirely upon the weakness of the sex, claiming that the best among them were little better than the worst, the difference being in their surroundings. At the conclusion of his speech one of the guests rose and said: "I trust that the gentleman in the application of his remarks refers to his own mother and sisters and not to ours." This answer turned the speaker into a veritable volcano of vengeance. A celebrated author says: "The criterion of a man's character is not his creed, moral, intellectual, or religious; it is the degree of respect that he has for women."

An eminent clergyman pays this noble tribute: "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood, than for almost anything else in the world."

Some golden memories color the book of life with the beauty of God.—New Orleans Picayune.

Since writing the above I quote from the St. Albans Vt., Messenger, the leading newspaper in Franklin county, a few lines from a lengthy article on this same subject.

"It is almost inconceivable in this year of Christian hope and promise one should be found, and a Christian minister at that, who denies to the majority of the believers in Christianity the right of participation in the blessedness of the Christian heaven, and not because they have sinned against all hope of infinite compassion, but because they are women. Yet this is the professed belief of the pastor of the Concord Baptist church of Brooklyn, N. Y., Rev. Mr. Matley."

Then going on to quote the article already given above, this article last referred to went on to say: "He attempted to fortify his opinion by saying the Bible does not tell of a woman being there; that Christ said 'there are no marriages in heaven,' and meant thereby, 'there are no such creatures as women in that land of blessedness and song.' 'Woman,' he says, 'was made for the glory of man, and man for the glory of God.'"

Not such men, thank God, as the Rev. Matley, of Brooklyn, N. Y. Rather he was made to illustrate the infinite meanness of which a man is capable. Yes, dip him over. Give him a newspaper bath until he squeals, and takes it back.

With woman left out, no note in the heavenly choir would be music-producing—all would be discord.

Is there a man so shrunken?

So lowly sunken?

So utterly drunken?

With forgetfulness of wife, sister, daughter, or mother,

That he the dearest earth-ties would smother;

For these ties are of very little worth

If they are to end with earth. I can't believe it; it savors too much of the snake, And you know the "serpent" caused woman to "fall."

Way back when mythology was large and science was small. I hope the above quoted article is all a mistake.

For it's too big a dose for the world to take. GEO. SPAULDING GREEN, M. D., Enosburg Falls, Vt.

SURPRISES IN HEAVEN.

They Will Come Thick and Fast.

AS VIEWED BY THE EDITOR OF THE NEW YORK HERALD.

But many that are first shall be last; and the last shall be first.—Matthew xix, 30.

We shall undoubtedly experience a great many surprises when we get to heaven, some of them pleasant and others painful. Our present notions of the future are as confused as a landscape seen through a glass badly focused. The imagination is apt to run riot with regard to it, while the reason falls into a doze. The heaven depicted by the popular theology is a place very undesirable to go to, because death, we are told, will make such changes in us that we shall lose all of our personal peculiarities, and perhaps our personality itself.

Immortality is a mere figure of speech, signifying nothing, unless we are absolutely and completely ourselves when we get to heaven. The change of environment caused by death may be somewhat sudden, just as a change from the temperate zone to the tropics would be; but as the man who takes the train in the temperate zone is the same man in all essential particulars when he reaches his destination and sees fields of flowers instead of fields of snow, so the soul that treads the strand of eternity is the same soul that embarked from the shores of time, and nothing has happened except the loss of a useless body. His character has in no whit been altered, and never can be, otherwise than by the processes of self-examination and education to which he willingly submits himself.

We shall certainly, however, find many disappointments and many surprises there, for the simple reason that the Lord does things in His own way, rather than in our way. Some of the acquaintances whom we have regarded with indifference or disdain may occupy a higher position than we have thought probable, and perhaps a higher position than we ourselves. On the other hand, some of those upon whose supposed virtues we have looked with a kind of covetousness may be relegated to the lower spheres of celestial bliss.

Heaven is not peculiar by reason of wings and harps, but by reason of character. If it is safe to use our common sense on this subject, we may predict that our destiny will depend not on what we have, but on what we are; not on the amount of work we have done for the Lord, but on the motive with which we did it; not on our scholarship or culture or refinement, but on the way in which we have used our opportunities, or, as the Scripture has it, on the use we have made of our talents. If, therefore, we are able to do a great deal, but actually do very little, we have no right to claim an equal reward with him who is able to do only a little, yet honestly does all he can.

Some people have an environment in this world which renders it easy for them to do right and next to impossible to do any serious wrong. They are not subject to grave temptations, neither, indeed, can be. Like the waters of a river which are kept in place by the bank on either side, they are protected by qualities of character which have been inherited by domestic and social surroundings. On the other hand, there are those whose environment renders it very difficult to do right and almost impossible not to do wrong. They were born with a dulled conscience and in the midst of circumstances which tinge every thought and impulse with immorality and with inherited tendencies very hard to resist.

The latter have socially nothing in common with the former, and the constitution of society is such that the former are apt to despise the latter. But how will it be on the other side? With God instead of man for judge, what must be the result? If the naturally good have done less than can be properly expected of them, and the naturally bad have done more than can be expected, will not the bad man receive a degree of approbation and a richness of reward which will not be accorded to the good man?

If he who sits in his upholstered pew, the well-educated listener, the man who knows what God requires of him, has failed to use his opportunities, he will not stand as high in the future as the poor beggar at the church door whose rags and tatters are a symbol of his morals, but who has made many a vain effort to lift his soul to the level of self-respect.

It is not what we have actually achieved that will decide our place in

heaven, but what the Almighty may reasonably expect us to achieve under the circumstances in which we have lived. Absolute justice requires that our future shall depend on whether we have done much with little or little with much. When we get yonder, therefore, we shall be vastly astonished to find in the higher realms men and women whom we have relegated to a very different place, and on the lower planes men and women who we have supposed would occupy positions near the Throne. And yet even we, who have slender means of judging, can see the justice of all this.

It will seem strange to see a soul from the slums on a loftier elevation than many a so-called Christian.

And stranger still to see some poor pagan who has been loyal to his idols worshipping God with a fervor quite unknown to many who have heard the Word all their days, but given no heed to it.

We cannot see how much goodness there is in bad men, but God can. Neither can we see how much badness there is in good men, but God can. We shall be greatly surprised, therefore, at some of the Lord's decisions, both with regard to other people and also to ourselves.

If we have large powers we must have a large life, otherwise we merit less than he who has small powers, but who has done what he could with them.

It is a great comfort to know that if there are to be surprises in heaven they will all be on the side of exact justice, and that if we deserve a high place He will assuredly give it to us.

PSYCHICAL RESEARCH.

The Society in Detroit, Mich., Investigating Hatfield Pettibone.

The special meeting of the Michigan Society for Psychical Research, held at Prismatic Building on Thursday evening, April 12, was well attended, there being about 115 persons present. Standing room was at a premium, and this taught the committee to honestly confine the meetings to members only.

The meeting was opened by the reading of a paper by Dr. C. W. Burrows, prepared by himself, on "The Analogy of Science to Materialization." The paper proved very interesting, was well received and a vote of thanks tendered the doctor.

After this and apropos to the reading, a seance was given by Hatfield Pettibone. The cabinet having been erected upon the platform, Mr. Pettibone selected his own "battery" or circle to sit in front of him. These consisted of about a dozen ladies and gentlemen, past and present students and party skeptics.

Mr. Pettibone stated that he was honest in this work, adding, "So help me God, He then requested that the circle stand and take their oath that they would honestly investigate and report, as far as conditions would allow. Mr. Pettibone's "guide," through Mr. Pettibone, selected Mr. and Mrs. George Griffin to sit with him, one on either side, and A. G. McMichael to hold their hands outside the curtain which covered them.

The piano was played and hands soon appeared through the apertures, and on the breast of the medium. Slates were passed in and some messages obtained, after which the silver knife and fork were passed into the cabinet, together with a tambourine.

The "drummer boy" began to keep time with the knife and fork, to the piano, and presently Mrs. Arthur, who was sitting near the cabinet, quietly slipped down on her knees and peeped through an opening under Mrs. Griffin's chair, into the cabinet. James Arthur also took a peep, and they whispered that they could see a hand playing the knife and fork. This proved too strong a temptation for Mrs. P. J. Sherman, and she, too, took a peep, so prolonged that Mrs. Pettibone sent word that the peeping was disturbing the seance, although it did not seem so, as the manifestations went on all the same. Mrs. Sherman said she saw an arm and hand apparently waving in space, although near the back of Mr. Pettibone's chair, the hand reaching nearly to the floor, and that the knife and fork seemed to both be in this hand.

"I could see nobody to which I was sure this hand was attached," she said afterward.

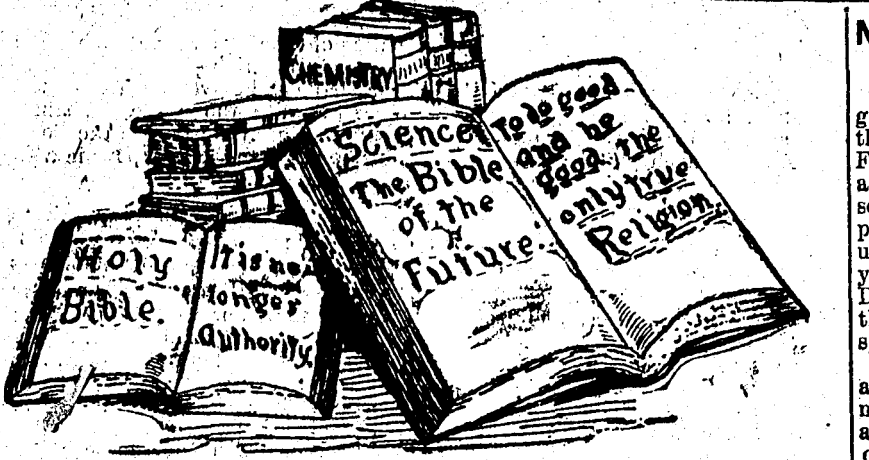
The room was close and the seance short. Those who sat with Mr. Pettibone gave their word that he had been held fast all of the time, and a unanimous vote of thanks was extended to him. Before adjournment some discussion, pro and con, was entered into by a few of the members. One gentleman wanted to know if the society was sure there were no confederates in the cabinet. The answer was "Yes." Mr. Dunn related his experience at a former seance, favorably to the medium; and Edward S. Grece wanted different conditions at future seances.—Detroit News-Tribune.

Ovid finely compares a man of broken fortune to a falling column; the lower it sinks the greater weight it is obliged to sustain.—Goldsmith.

The bodies of women generally contain a smaller proportion of bone than those of men.

Women exhibit marked talent, both in devising and in making up new styles of dress.

There are 8,866,000 grown women in France.



MAN AND THE APE.

Has the Missing Link Been Discovered at Last?

THE PITHECANTHROPUS-ERECTUS FOUND BY DR. DUBOIS IN CENTRAL JAVA—IT HAS THE LOWEST CRANIUM YET SEEN IN A HUMAN BEING—SOME SCIENTIFIC OPINIONS THAT ARE GENERALLY TO THE EFFECT THAT THE REMAINS, THOUGH REMARKABLE, ARE HUMAN.

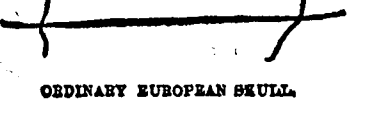
It was related in the New York-Sunday World some weeks ago that Mr. Eugene Dubois, a Dutch army surgeon, believed that he had discovered the missing link between man and the ape. He found in central Java portions of a skeleton which he declared to be above that of the highest ape, and below that of the lowest man. He wrote an interesting pamphlet on the subject, and bestowed on his find the name of Pithecanthropus erectus.

This discovery has excited general interest among scientific men. Prof. O. C. Marsh, of Yale, the eminent geologist, has devoted a magazine article to it. The general opinion of scientific writers now appears to be that the remains are distinctly human, although of an extraordinarily low character. Dr. Harrison Allen, in Science, declares that the molar tooth, skull and femur are human, and not at all simian. A well-known writer in Nature takes the same view.

The fossil remains are three in number, namely, the upper part of a cranium, a right upper wisdom tooth, and a left femur. These are believed to belong to the pleistocene period, and according to Dubois, present characters which justify him in placing the animal to which they belonged in a new family, which stands midway between man and the apes. The specimens were found in Java, on the left bank of the Bengawan river, in the neighborhood of Trinil. Each was exhumed at a different time, but all at the same level, namely: One meter below the dry season level of the river, and from twelve to fifteen meters below the level of the plain through which the stream has cut its way.

The characters assigned to the new family, proposed by Dubois, are the following: "Cranium absolutely and relatively to body-size, much more roomy than in simiade, but less roomy than in hominidae; cranial capacity about two-thirds of the average capacity of the human cranium. The inclination of the cervical surface of the occiput distinctly stronger than in simiade. Dentition after the type of the simiade. Femur similar in its dimensions to that of man, and designed for the upright walk and attitude."

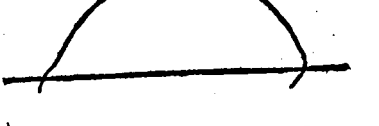
The leading peculiarities of the cranium of the so-called Pithecanthropus are the low, depressed character of the cranial arch, the extreme narrowness of the frontal region, and the striking development of the superciliary ridges. These are all simian features. The accompanying illustration was used by Dr. D. J. Cunningham in a recent lecture before the Royal Dublin Society. It shows that the Dubois



ORDINARY EUROPEAN SKULL.



SKULL OF DUBOIS.



SKULL OF GORILLA.

cranium is inferior to that of any human being yet discovered. But it is yet far above that of the ape. Dr. Cunningham, however, came to the conclusion that the remains were undoubtedly human. These were some of his arguments: "Dubois calculates from a comparison with apes that the fossil specimen had originally a capacity of at least 1,000. The average capacity of the European skull may be said to range from 1,400 to 1,500 (Welcker), and the Neanderthal skull has been computed to have a capacity of 1,200. In this respect, therefore, the Neanderthal skull takes an intermediate place between that of the fossil form and of the European. Further, it should be borne in mind that a capacity of 1,000 is usually regarded (as, indeed, Dubois points out) as being the physiological minimum for the human cranium.

"From these considerations, the fossil cranium described by Dubois is unquestionably to be regarded as human. It is the lowest human cranium which has yet been described. It presents many Neanderthal characters, but stands very nearly as much below the Neander-

thal skull as the latter does below the ordinary European skull.

"It is not necessary to delay over the femur. That it is human in every respect no one could for a moment doubt. Further, it is curious to note that its form and proportions are more those of a modern than of a prehistoric thigh bone.

"The tooth is undoubtedly a very remarkable specimen. Its great size and strong, divergent fangs are characters which at first sight appear to separate it widely from an ordinary human upper wisdom tooth. But we know that in low races such as the Australian and negro, and also in the ancient Neanderthal race, the wisdom tooth has not undergone the same retrograde changes which we observe in the European and other mesognathic or orthognathic people."

THE KINETOPHONE—EDISON EXPERIMENTING ON LIFE-SIZE FIGURES WITH VOCAL ACCOMPANIMENT.

It appears from the New York-Sunday World that the kinetophone is the name devised by Thomas A. Edison for his latest contrivance. It is a combination of the well-known kinetoscope and the phonograph, and it gives sound as well as action. The new machine resembles the kinetoscope closely, with the addition of rubber tubes and ear pieces, by means of which the voices of the subjects shown may be heard.

The matter of combining the two machines was, according to Mr. Edison, very simple, the only obstacle being to get them to work in perfect accord. That is, the kinetoscope and phonograph had to be started at exactly the same time, or the action and sound would not come in together. The machine in its present state is small, and the pictures produced are only the ordinary small ones of the kinetoscope. The problem that Mr. Edison has now set out to solve is the production of life-size figures, and he says he will have the machine in working order in three months.

His idea is to throw the life-size pictures of the kinetoscope upon sheets, by means of the stereopticon, and to produce the sounds through trumpets attached to the phonograph. In experimenting for the production of life-size pictures many obstacles have been encountered. The machine requires a larger film and a more powerful light, and the pictures produced must be flawless. In the small machines slight flaws are not noticeable, but when those pictures are magnified five hundred times, to make them life size, the deviation of a hair's breadth will amount to an inch when shown on the sheet. The slightest waver will spoil the picture.

Mr. Edison is enthusiastic over the kinetophone, and he says he will be able to produce grand opera with it, besides many other things. "In fact," he said to a Sun reporter yesterday, "the field of usefulness of the kinetophone is without limit."

The above illustrates the fact that one important chapter of the great and good Bible of the future is to be gleaned from nature's laboratory. ST. ENCE.

BABE ANGEL SPRING.

There's a flutter of wings low passing by,
That stirs my heart with a secret joy,
And I read on the face of the opulent sky

The story of youth when a happy boy,
This marvelous story I oft have heard
From woodland green and leafy dell,
Till all my being with rapture was stirred—

But even the half I could not tell.
It has whispered to my heart o'er and o'er,
From hill-top and glen and sun-kissed vale,
And borne me away from earth's wintry shore,

On balmy, healing, rose-scented gales.
It has flowed from a winterless realm somewhere,
Fragrant with rose and jessamine bowers,
And lulled to sleep life's sorrows and

Through the winning lips of musical flowers.
And the old sweet tune of childhood-days
Floats back o'er the weary waste of years
Where the rustle of corn in the August haze,

As fresh to my vision appears.
Ah! nevermore can the world restore
My dearly-treasured hopes, now fled;
In some fairer clime and fadeless shore
My longing soul to its own is wed.

BISHOP A. BEALS.

It is an eternal truth in the political, as well as the mystical body, that "where one member suffers all the members suffer with it."—Junius.

There are two freedoms: the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

Faith is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.—T. T. Munger.

The blossom cannot tell what becomes of the odor, and no man can tell what becomes of his examples, that roll away from him, and go beyond his own horizon, on their perilous mission.—H. W. Beecher.

Some men may gain a fortune whence proceeds a stream of liberal and heroic deeds: the swell of pity not to be confined within the scanty limits of the mind, disdains the bank, and throws the golden sands, a rich deposit on the bordering lands.—Cowper.

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Notes from Prof. Severance.

TO THE EDITOR:—There are so many good things in your paper of April 27, that I feel to mention some of them. First, your article on "Spirit Beggars and Low Made," I think is just splendid, so instructive and so important for people, and especially rich Spiritualists to understand. There is enough in what you said to make a dozen good lectures. Dear brother, keep right on writing in that line until all will learn to live the spiritual philosophy.

I admired the article by Bonney, and also the report made by Mathews of the misdoings of ministers of recent date—and then talk of the "moral influence" of the church—bahl!

"We are having quite lively times in Liberalism here in Milwaukee. Our meetings at the Liberal Club are largely attended, and are deeply interesting. I wish to mention our last two meetings. A week ago last Sunday we had Morris M. Bostwick, from Janesville, on the subject of "Woman's Equality with Man," and it was one of the best we have had. Mr. Bostwick is a close student of nature, and seems to thoroughly understand his subjects. I would very readily recommend him as a first-class speaker. He has a great variety of subjects in his repertoire. Last Sunday we had our good brother Will C. Hodge, who gave us a first-class lecture on Spiritualism; and when it is understood, that after the lecture we have discussion on the subject of the lecture, and we have many in the audience who are skeptics, and are ever ready to criticize the speaker, you may well know what an ordeal Brother Hodge had to pass through; but as the lecturer of the evening has the closing remarks, he came off with honor. In fact, he awakened a great interest on the subject of Spiritualism, and they want more. I understand the Unity Society of Spiritualists have engaged him for the month of May here in our city. The Unity Society seems to be in a very flourishing condition. Mrs. Cora L. V. Richmond is faithful in her city with a course of lectures that is interesting the people in her line of thought."

There are other meetings held here in the interest of Spiritualism besides those that I have mentioned. There is a great deal of liberal thought in Milwaukee, and the result is a great amount of personal freedom, and yet one of the most moral cities of its size in the Union, according to the census reports.

PROF. A. B. SEVERANCE.

Milwaukee, Wis.

In Southern California.

The First Spiritual Society issued an invitation to all others in California to join her in properly celebrating the forty-seventh anniversary of the advent of modern Spiritualism in America, March 31st, in their spacious hall, 231 S. Spring street, Los Angeles, and to which there was a generous response.

There was had a long and there was a larger film and a more powerful light, and the pictures produced must be flawless. In the small machines slight flaws are not noticeable, but when those pictures are magnified five hundred times, to make them life size, the deviation of a hair's breadth will amount to an inch when shown on the sheet. The slightest waver will spoil the picture.

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Compliment to a Worthy Medium.

PORTLAND, OREGON, NOTES.

TO THE EDITOR:—At a mass meeting of citizens of Portland, Oregon, the following preamble and resolutions were, by unanimous vote, given to Ben M. Barney, the renowned medium. Mr. Barney was upon the eve of taking his departure from among us, where he has worked so faithfully a couple of years, but we have come to a conclusion to keep him as long as he will stay. Mrs. Barney and daughter were also presented with immense bouquets of flowers. They are worthy helpers to Mr. Barney and their friends are legion. We now think the work will go on with renewed interest.

MR. BEN M. BARNEY—Respected Sir: A committee of your Portland friends, recognizing your worth as a citizen, a gentleman and a medium, appointed one of their number to draw up the following preamble and resolutions, setting forth the esteem in which you are held by us, and the people generally.

WHEREAS, You came among us two years ago a stranger, since which time your sterling qualities of manhood have endeared you to us, and we look upon you more as a brother than merely as an acquaintance; you have, owing to your wonderful mediumistic power, created more interest in the great philosophy of immortality than any other instrument who has yet visited us, and thousands of our people to-day are blessing you for removing from their souls the cobwebs of superstition; to your untiring efforts we are indebted for the First Spiritual Church; no other man, either orthodox, liberal or spiritual, has kept up the great interest and held the immense audience as you have held for so many a time. We have carefully followed you in your work here, and we unqualifiedly endorse your mediumship; hard work in the interest of the poor of our city is noted, and a great many have reason to thank you and your esteemed wife for favors that money cannot repay. We know there are those in the city (possessing neither talent nor influence) who have sought to belittle you and your work, but, respected Sir, it has resulted in a boomerang to the small fry and raised you higher in the public's estimation; therefore, be it resolved, That we believe you to be without a peer in your psychic power; that your wonderful gift of reading sealed letters is one of the greatest spiritual developments of the nineteenth century—a gift not possessed by any other mortal. We, the members of this church, do ask you kindly, for the spiritual welfare of the people of Portland, and benefit of the real formation of a First Spiritual Church, to remain with us in the future. REV. G. C. LOVE, Pastor First Spiritual Church (and thirty other signatures).

Old residents of Oregon will be pained to learn that J. Henry Brown, an old pioneer of the great Northwest, is lying seriously ill at the residence of his sister in Salem. Mr. Brown's wife recently became mentally afflicted also. It is to be hoped that the Spiritualists all over the United States will send their good thoughts to Brother Brown and his dear health. Mr. Brown has devoted his life to the cause of humanity, and is a Spiritualist through and through.

It is the intention of Mr. Barney, Mrs. A. R. Smith, and other mediums of Portland, backed up by the First Spiritual Church, to hold a camp-meeting in the suburbs of the city of Portland, commencing about the first of next August. Good mediums and speakers intending visiting this section will please notice.

A. W. Schmale, a young man of energy and capital, has recently added a large library of spiritual and other liberal works to his already immense stock of books. THE PROGRESSIVE THINKER and other spiritual publications are for sale by him. Mr. Schmale recently told me that he sold from five to ten PROGRESSIVE THINKERS every day. He wants liberal and spiritual writers to send him a list of their publications. Mediums and visitors coming this way will find all the information necessary by calling upon or addressing Mr. A. W. Schmale, 229 First street, Portland.

Mrs. Prior is expected here soon under engagement with the First Society. She is said to be a good medium. Following her, Mrs. Georgia Cooley, an old Oregonian, will fill the pulpit of this society.

By the way, Moses Hull's new book, "The Encyclopedia of Biblical Spiritualism," is taking like wildfire. It is creating a sensation. A few more books like "The Encyclopedia of Death," and Moses' book, will settle the question finally. GEO. T. WATSON, Clerk First Spiritual Church.

A Message Written in German in Gothic Letters.

TO THE EDITOR:—On the 20th day of April my wife went to Mr. A. Campbell for a sitting. She does not understand much English, but when Mr. Campbell was controlled, she understood enough from Alice, his guide, that her children were present, and she would get forget-me-nots on her picture. After Alice had left Mr. Campbell and he became himself again, he opened the slates and found there was nothing on them. After awhile, he opened the slates for the second time, and said that he did not think that Mrs. Hagen was going to get anything, but she insisted upon keeping on sitting for a picture, as Alice had told her she would get one. After the slates were read again and placed upon the table, the medium, Mr. Campbell, and Mrs. Hagen, touched them with their hands. The little pain-point on the slates began to shake, and then Mr. Campbell knew that painting was going on. Ten minutes later, he opened the slates and found a splendid landscape, with a wreath of forget-me-nots on the porcelain slate, and a communication in the German language, written in Gothic letters, from our daughter to Mrs. Hagen, and on the other slate a German message to our daughter Margaret, also written in Gothic letters, from our son in Spirit.

Now, everybody knows that Mr. Campbell cannot read or write German, and I think this is a wonderful sign of progress in his mediumship.

Buffalo, N. Y. C. HAGEN.

"The Waisaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Connors of Waisaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

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As fresh to my vision appears.
Ah! nevermore can the world restore
My dearly-treasured hopes, now fled;
In some fairer clime and fadeless shore
My longing soul to its own is wed.

BISHOP A. BEALS.

It is an eternal truth in the political, as well as the mystical body, that "where one member suffers all the members suffer with it."—Junius.

There are two freedoms: the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

Faith is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.—T. T. Munger.

The blossom cannot tell what becomes of the odor, and no man can tell what becomes of his examples, that roll away from him, and go beyond his own horizon, on their perilous mission.—H. W. Beecher.

Some men may gain a fortune whence proceeds a stream of liberal and heroic deeds: the swell of pity not to be confined within the scanty limits of the mind, disdains the bank, and throws the golden sands, a rich deposit on the bordering lands.—Cowper.

"Angel Whisperings to the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

There's a flutter of wings low passing by,
That stirs my heart with a secret joy,
And I read on the face of the opulent sky

The story of youth when a happy boy,
This marvelous story I oft have heard
From woodland green and leafy dell,
Till all my being with rapture was stirred—

But even the half I could not tell.
It has whispered to my heart o'er and o'er,
From hill-top and glen and sun-kissed vale,
And borne me away from earth's wintry shore,

On balmy, healing, rose-scented gales.
It has flowed from a winterless realm somewhere,
Fragrant with rose and jessamine bowers,
And lulled to sleep life's sorrows and

Through the winning lips of musical flowers.
And the old sweet tune of childhood-days
Floats back o'er the weary waste of years
Where the rustle of corn in the August haze,

An Old Pioneer Gone.

E. T. Ahrens, of Paola, Kansas, informs us that J. T. Haughey, of Paola, Kansas, passed to Spirit-land April 14th. The local paper speaks of him as follows: "Early in life he united with the Christian church, but of late years has been a leading Spiritualist. His views were broad and liberal.

"Mr. Haughey was a man of high character and was held in much esteem by all who knew him. He was a good friend and his death will be felt most by those who knew him best. The details of his funeral, arranged by himself, were faithfully carried out, and he was laid to rest Tuesday afternoon by his old comrades of McCaslin Post, with the highest honors of the order.

POEM BY THE DECEASED ON "LIVING."

When they tell me that I'm dying,
That the grass will soon wave o'er my head,
And that I, alas, will soon be lying
With the pale-sheeted nations of the dead,

I want to tell them they're mistaken,
That human spirits never die;
That I've a faith, firm and unshaken,
That in conscious life we may meet on high.

When they look on me with pity
Sadly beaming from their loving eyes,
And sigh, alas, his days are numbered,
Soon he'll under all his loving ties;
I want to say, friends, cease your weeping—

I shall never under loving ties;
My days are not, cannot be numbered,
The eternal years are mine in yonder skies.

When they tell me that the waters, cold,
Of death's dark river are passing by,
And think that from its billows I would shrink,
Or that I dread to go, or fear to die,
I want to say, death is the shining portal

Through which we pass, to scenes divinely fair;
That loving friends have come to guide me through,
Why should I falter, or fear to enter there?

When my earthly form lies cold before them,
And glistening teardrops dim their sorrowing eyes,
And the sad wailing of their grief distress me;
And keep me from my journey through the skies,
I want to say, Oh! friends, your anguish
Only gives me pain, why will you sorrow?

I am not dead! I love you still,
And we shall meet again on some bright morrow.

When friends and neighbors sadly hover
Around my grave, in the forest cool and deep,
And sing some doleful song, "Hark from the Tombs,"

As a requiem, to compose my soul to sleep,
I want to say to all those friends and neighbors,
While I hover there, with spirit friends from heaven,
I am not dead, but live in bounding joy—

And all my sins of earth have been forgiven.
And when my form is going out in nature,
To feed new growths of plant, or flower, or tree,
And friend or stranger stroll near the quiet mound,

To cast one sad regret or sigh for me,
I want to say, in loving spirit whisper,
Life is lasting, onward, upward ever,
There's higher scenes of bliss, unending joys

Will greet all true and loving souls forever.
And when at eve kind friends may gather,
In loving concord in their circle sweet,
And, with one earnest wish that I might come,
And with my friends and loved ones
In communion meet,
Oh, then, 'twill be my highest heaven to come
And mingle once again with those I love,
With affection's sweetest flowers from my spirit home,
And this positive demonstration my endless living prove.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Right Living." By Susan H. Wixon. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many practical narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Poems of Progress." By Lizzie Dolen. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

SPIRITUALISM.

Why the Writer Believes in It as a Religion.

The Best of all Religions.

PROPHECY—MESMERISM—PHENOMENA OF THE PRESENT TIME—PRINCIPLES OF EVOLUTION.

TO THE EDITOR:—Paul, the recognized exponent of the Christian religion, said substantially that every one should be able to give a reason for the faith he entertained.

I was from my earliest years that I was capable of considering religious problems an agnostic. I always believed that God would not require any rational being to give credence to any principle or dogma unless it was proved to be true to the satisfaction of each individual. Spiritualism is the only religion that I regard as rational in its teachings, and that can be established by evidence that each individual can verify to his own satisfaction.

PROPHECY.

Modern Spiritualism did not come unheralded by prophecy. Not long before his death, Swedenborg wrote that in eighty years the world would have ample evidences of the intercommunion of the denizens of the spiritual world with those living in the earth life.

Andrew Jackson Davis in his "Divine Revelations," published in 1830, made the same prediction and said that very soon an intercourse between the two worlds would be opened up. These prophecies were realized by the spiritual phenomena which commenced with the Fox family in 1848, and have since extended over the world.

MESMERISM—SPIRITS AND SUBJECTS.

More than one hundred years ago mesmerism was introduced into France, and since that time it has been practiced in that country and elsewhere for the cure of disease and the relief of human suffering.

The mesmeric sleep has often developed mediumistic gifts such as the subjects have a capacity for using, and many of the modern mediums have thus become acquainted with their capacity as such. In 1868 I resided in the city of Chicago, and became acquainted with Dr. Sam Underhill, who was lecturing in the city on Mesmerism and Spiritualism, etc. He was then an old man, 75 years of age. I asked him how long he had been a Spiritualist. He told me he had been converted long before 1848. He said that early in the forties he was editing an infidel paper in Cleveland, Ohio; that he became interested in mesmerism and practiced it for the cure of disease; that his mesmeric patients would be taken possession of by an outside intelligence and he received through them repeated messages from friends and relations who had been dead many years, and he thus became a believer in the soul's existence after death.

Some years afterward I read a work on mesmerism which stated that many of the French mesmerists had a similar experience with their mesmerized subjects, and were thereby converted from infidelity to a belief in man's immortality.

EXPERIMENTS BY THE WRITER.

I have made some experiments in that direction with satisfactory results. Those who have the power to mesmerize can experiment for themselves, and when they obtain a proper subject that has latent gifts as a spiritual medium, they can develop them for their personal satisfaction. I will state that I mesmerize in a very simple way. I place my right hand on the forehead of the subject, and extend the fingers to the middle of the temple, with the slightest possible pressure holding the hand there until the sleep is induced. According to Dr. J. F. Buchanan's system of phrenology the organ of sensation is located in the middle of each temple, and perhaps the sleep is produced by the fingers of the operator resting on that organ.

PRESENT PHENOMENA.

I will now mention some of the phases of modern Spiritualism. It commenced with the raps, but very soon other phases began to develop, and they have been duplicated over and over again. Alfred Wallace, the great Darwinian scientist, said that Spiritualism had been so thoroughly proved that it required no further evidence to sustain it.

Trance mediums, clairaudients, clairvoyants, discarners of spirits and materialization and writing mediums have demonstrated the great facts that sustain the belief in the Spiritualistic theory. In dark circles the so-called dead have talked to me in their own voices, and have written to me in their own handwriting and stated facts about which neither the medium nor myself had personal knowledge. They have repeatedly stated facts unknown to any present, that upon inquiry were found to be true. They have materialized and assumed their earthly appearance, and then melted into the air in the presence of the circle.

All those kinds of facts are attested to by thousands of living and unimpeachable witnesses. If all that evidence is worth nothing, then the principle of testimony taught in law books and endorsed by our courts are not reliable.

How many men have been condemned for crime, or sustained great losses in property, by proof of voices, their handwriting or identification of their person by the testimony of witnesses who can testify to such facts.

SPIRITUALISM A RELIGION.

I stated in the caption of this article that Spiritualism is a religion, and that it is the best of all religions. I repeat that I consider it a religion because the teachings of the spirits are that morality is essential to promote man's happiness in this world, and that we at death gravitate to such spheres as our progress in knowledge and practice of truth, justice and charity entitles us to enter and commence our spiritual life. In many places in the Testament we find that Christ taught that good morals and character were the essentials of the religion he came to teach.

We do not believe that giving credence to any dogma or the practice of any ceremony will contribute to the salvation of any one; but that a reliance on

such churchly essentials persuade many to consider what is termed morality of minor importance, and thus promotes crime and vice, as statistics prove. We hold that there is an invisible spiritual force that operates intelligently on matter and its varied developments; but we do not believe that any mortal or spirit has seen God or had any direct revelation from Him. We regard the fact of individual continued existence has been proved to many millions of the living, and can be proved to as many more as are inclined to thoroughly investigate the spiritual phenomena, and that consequently it is absurd for any one to deny that fact, and that such negation can only rest on religious prejudice or self-imposed ignorance.

We believe that the

PRINCIPLES OF EVOLUTION are applicable to the Spirit-world no less than to the present world in which we have our being; hence, we do not regard this life as a final arbiter of the destiny of any immortal being, and hold that every individual spirit will ultimately reach a condition of wisdom and purity.

THE DEVIL AND GOD.

The theory advanced by the theologians that all spiritual manifestations are conducted by Satanian powers is discarded as not only absurd, but we regard such teachings as blaspheming the character of God for wisdom, justice and goodness, all of which the Christian people attribute to him.

The propagators of such asserted teachings that there is a Devil and his angels operating the spiritual phenomena, forget that their God has created him, put him here and keeps him here for such purposes, and that he is consequently the minister plenipotentiary of Deity; and that what God does through his appointed agents he virtually does himself, and hence they virtually charge God with continued attempts to seduce and destroy the souls of men with malice aforethought.

But of one thing the world may rest assured, that under the intelligences shed abroad by the light of science and the free criticism of this age, that the fire of a fabulous hell and the belief in Satanian powers will dissolve like a vision of the night, and be ranked with the mythology of remote ages.

O. S. POSTON.

VIA SOLITARIA.

An unpublished poem by Henry W. Longfellow:

Alone I walk the peopled city,
Where each seems happy with its own;
Oh, friends, I ask not for your pity—
I walk alone.

No more for me yon lake rejoices,
Though moved by loving airs of June;
Oh, birds, your sweet and piping voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray;
In vain the evening's starry marches
And sunlit day.

In vain your beauty, summer flowers;
Ye cannot greet those cordial eyes;
They gaze on other fields than ours—
On other skies.

The gold is rifled from the coffers;
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—death.

Yet I will know the voice of duty,
And, therefore, life and health must
Crave,
Though who gave the world its
Beauty
Is in her grave.

I live, O, lost one! for the living,
Who drew their earlier life from thee,
And wait until, with glad thanksgiving,
I shall be free.

For life to me is as a station
Wherein apart a traveler stands—
One, absent from home and nation,
In other lands.

And I am he who stands and listens,
Amid the twilight's chill and gloom,
To hear approaching, in the distance,
The train for home.

For death shall bring another mating,
Beyond the shadows of the tomb;
On yonder shore a bride is waiting
Until I come.

In yonder fields are children playing,
And there—Oh vision of delight—
I see the child and mother straying
In robes of white.

Thou, then, the longing heart that
Breaks,
Stealing the treasures one by one,
I'll call thee blessed, when thou makest
The parted—one.

This poem was sent for publication by a Buffalo lady with the statement that it was written by Longfellow in 1864, after the tragic death of his wife, and has never appeared in his collected poems. As a generation has passed since that time and the poet has long since passed away, our correspondent thinks it not unlawful to reproduce the touching lines which express so tenderly the loneliness of a human soul bereaved of its life companion.—Buffalo Commercial.

PRESIDENT BARRETT.

He Is Able to Be in the Field Again.

TO THE EDITOR:—After a struggle of several weeks with ill health, I have the pleasure of announcing that I am now able to resume work. During the month of May I shall labor in various sections of New England, but shall work westward for the month of June. To my friends in the West and Southwest I would say that my health has prevented me from returning to them, as I had planned earlier in the winter. Permit me to extend my sincere thanks to the many friends whose letters of sympathy and good cheer have done so much for me during these long weeks of enforced idleness. If these letters are still unanswered, I ask my friends to bear with me in patience for a time, and not deem me guilty of neglect because of my silence. Each and every letter received a warm welcome, and was answered in spirit, if not in words. My thanks are also due Hon. L. V. Moulton and family, also due Hon. J. V. Moulton, whose kindly care I was committed by the fates at the commencement of my illness. I shall over hold these unselfish workers, and the other kind friends in Michigan, in grateful remembrance and highest esteem. H. D. BARRETT.

Washington, D. C.

Nearly all women have good hair, though many are gray, and few are bald. Hair's Hair-Restorer restores the natural color, and thickens the growth of the hair.

WATER AND WINE.

The "Miracle" of Jesus Repeated.

A Wonderful Manifestation of Spirit Power.

TO THE EDITOR:—In company with ten other members of the John Cummings Spiritual Association, it was my good fortune to attend a seance last night at the residence of Mr. C. W. Smart, at 2349 Gilpin street. I would say that Mr. Smart is one of Denver's old and respected residents, and a pioneer Spiritualist of this city. The medium was Mr. C. W. Steward. For some months Mr. Smart has had Mr. Steward hold a seance at his residence each week on Thursday evening, and the manifestation of last night was the result of a discussion at one of these seances, some four weeks ago, on the old and oft-recurring subject of

CHRIST AND HIS MIRACLES.

The particular miracle under discussion at this seance was the one said to have been performed at the marriage feast, where water was turned into wine.

By referring to Christ and his miracles in the way in which I have, I would not have my readers infer that we Spiritualists read and discuss only the seemingly marvelous, supernatural or mysterious and unreasonable things recorded in the Bible.

At the same time I am compelled to say that it is these same miracles, and these so-called supernatural manifestations, which our orthodox brothers frantically clutch at in order to prove the divinity of Christ. And they really are the chief corner-stone of the structure of their plans of salvation, and had it not been that the church has always kept its followers more or less under the ban of superstition and credulity, these corner-stones would have long since been rejected, and the structure fallen, or else they have been understood as the natural results of the intelligent application of universal laws by a superior or more progressed intellect through some unrecognized medium, or instrument, not understood. In either case the result would have been disastrous to the church, and its theological and divine disbelievers would be out of an occupation.

A LOVABLE CHARACTER.

If Christ ever performed this miracle or feat of turning water into wine, or if the feat was performed by a man, was his name Christ, or was it something else? We do not know. I say we, for I presume I have all the evidence in the case that any one has; but that there lived at that time a most wonderful and lovable character, there is but little doubt, a man who came into the world imbued with the principles of goodness and truth, a man whose courage was equal to his convictions of right and duty, and one so strong in character and pure in nature that he reversed the precepts of truth and justice, and he taught. He came into the world and lived and preached a morality more moral, a charity more charitable, and a brotherly love of more affection than he found in existence then, or has ever been practiced since.

A PROFOUND STUDENT.

He was a profound student of nature and her processes; of people and their work. He realized the harmony and system of the one and the weaknesses of the other. He made comparisons with and spoke in parables of the one for the benefit of the other. Self-evident facts of truth and justice he framed into laws and precepts for the advancement of the people. In the great drama of the world's history he acted well his part. His advent into the ranks marked the beginning of a period of greater enlightenment and progress for humankind. It is of little importance what his name or the circumstances of his birth were; in the light of the time coming, and that is evident now here, that he reversed his memory for the good that he did, and the love that he taught. Each one will see Christ and analyze his character for themselves without the dictation of clergyman, priest or potentate.

But to return to our subject of his miracles, and did he perform them? In the light of the knowledge of Spiritualism, which we enjoy to-day, we can consistently believe (but not know) that through his instrumentality phenomena were produced which, in the ignorance of his day and generation, were considered supernatural, or the divine dispensation of Providence, if you know what that is. We call it the manifestation of spirit power.

WINE TURNED TO WATER.

We who attended this seance can believe that the water may have been turned into wine, for through the mediumship of C. W. Steward we saw the same thing done.

Mr. Steward's seances are the trumpet seances, and consequently in the dark and on the night when this discussion came up in regard to the turning of water into wine, one of the controls took part in the debate regarding the feat, and finally said: "I do not know if we can turn water into wine or not, but we can turn

WINE INTO WATER."

and said they would do it at the next seance, if Mr. Smart would provide them with a glass of wine. I was not present at that seance, which was on the evening of March 21st, but ten other members of the society were present, and Mr. Smart himself told me of the success the controls had in verifying the assertion of Gray Eagle, the spirit who said they could do it. Mr. Smart placed, on the table, just before the light was turned out, a common four-ounce jelly glass full of wine, and like all jelly glasses, it had a tin cap fitted over it. After some singing and talking with the spirit friends, they made the announcement that they would extract the spirit of the wine from the glass and leave the water, and they did it. They not only extracted the spirit from the water, but they liberated it in the room. The air was saturated with wine (if I may be allowed to use that expression). Everything was so permeated with the

ODOR AND ESSENCE

of wine that it was oppressive in the room, and when the light was turned on the glass contained a yellowish, odorless water, which was just enough sweet to make it nauseous.

At the next seance Gray Eagle announced that they could now turn water into wine, and would do so at the following seance, which was held last evening. I was present with ten other members of the society. A small lamp-table was

placed at the opposite end of the room from where the medium sat. On it was placed a four-ounce jelly glass as before. Only this time it was a glass full of water, instead of wine, and it was covered loosely on it. After we had sung a few songs, and had had some conversation, one of the controls asked one of the gentlemen sitting near the table to feel on it carefully and get the glass and take it in one hand, and have the gentleman sitting next to him also put his hand around it, and a third gentleman to take hold of the disengaged hand. The rest of the company sang a song. When the song was finished the control told the first gentleman to taste the contents of the glass, which he did, and he pronounced it a very fine wine, and it surely was a very fine

QUALITY OF PORT WINE.

as we all found upon trying it after the light was turned on.

Mr. Smart has a two-ounce vial of this wine sealed up, and it is of the most purified white color, and seems to be pure itself. I must not forget to say that there was not a drop of wine of any kind in Mr. Smart's house on the evening of this feat. Where did the spirits get it? Where does the apple get its red cheeks, and the bird its brilliant plumage? All the elements of life, motion and color are in the air. We take our nourishment from old nature's hand (after she has prepared it for us through her many slow but sure processes. Some day we will discover her stock of life-sustaining elements and prepare them for ourselves. Just as man has harnessed the lightning's flash and bids it do his work, so he will sometime, somewhere, and in some way, understand and use the powers, and while we progress here, our friends on the other side of life's borders are more than keeping pace with us, for they prove to us that they understand and deal with laws, principles and forces which we as yet know nothing of or about.

In this seance, after we found that we had a glass of wine instead of water, I expressed the wish that we had had the cover sealed onto the glass—not that we who were present desired more proof, or stricter test, for we have pursued these investigations with discretion and system, and know the truth of the results obtained; but for the benefit of those who read this and will have their doubts, I expressed my wish, and in answer to that wish Uncle Daniel Steward, one of the controls said: "I wish it had been even so myself, but if the glass had been sealed up we would have had to perform two feats at once; that is, produce the wine and pass matter through matter, and sometime we will do it for you."

He concluded by saying: "This is one of Christ's miracles, and we can perform any he ever did, and we make this assertion prepared to verify it, if any orthodox wishes to suggest which of his miracles they wish us to produce next; and we will not do it by any supernatural means, but through and by the laws of nature."

In closing I will say, if any one wishes corroborative evidence of the facts stated, or fuller details, they can obtain the same by communicating with Mr. Smart, or R. B. Kornke, 2121 Stout Street, secretary of the John Cummings Spiritual Association. J. G. P.

AFTER DEATH, WHAT?

The Views of Mrs. L. A. S. Nourse.

"We have a natural body and a spiritual body," says Paul, one of the inspired writers of old—inspired from an available intelligence that moved his mind, and "thoughts, as by thought transference" of to-day, that has been discovered to be an attribute of mind by advanced knowledge as to the properties of mind receptivity—and its capabilities in human progression. Death is simply the separation of these two bodies—the spiritual, which loses its affinity for the material that has enfolded it as a covering or shell, in the protecting care of nature, until the spiritual body with mind has higher individualized in self-force towards a larger personality, as nature binds the atom force of the atom in a shell until it is free of the personality of the atom that came with it, and it is then free to be an element that beat against it without protecting care. So to mental atom of mind, as an atom of infinite life, starts on its journey toward larger personality, protected by a material body, until conscious thought is unfolded within mind, when it can bask in the elements of its universal home, breathing in the elements of God in which it lives, producing thought that makes it thereafter akin to joy and pain, as its self-protection, when it will no longer need the material body of primitive growth, to go onward in larger consciousness and knowledge, that makes its inherent growth continue in increased mentality towards its source of all knowledge, as an atom of a thing has the nature within it of the whole thing, towards which it will continue to grow in Godliness more and more eternally, as the being whose body we are an atom of therein; attaining perfection, beauty and joy, by growth, to surmount all evil of undevelopment, as the ripened fruit in time of sunshine and rain surmounts the green and bitter state of unripened progress, where all evil will become good and sweet and beautiful, as the ripe and juicy apple, to our taste now, was sour and bitter as the green apple of early summer, has become the luscious fruit of a little longer growth and ripening to autumn.

So all life will ripen up in self-unfoldment, in spiritual worlds of beauty, and shadows, to still explore onward in God's eternal home of stars and worlds and solar systems, if we choose to explore them; or, like the fish, we can glide through its silvery elements down to some secret cave, where in the tiny egg its life began, or away again in the freedom of the elements to spiritual worlds that have all the beauty of homes and attractions of what constitutes the life of worlds—its landscape and verdure, rivers and seas, blossoms and fruitage, beneath celestial skies, for all is nature everywhere alike in God, clothed with material in material world, or separated from it in spiritual worlds, to express all the real beauty—which is in the life of the ethereal—the spirit of expression. For as our life is a unit of force, and all force is eternal in persistence, hence our immortality in individual thinking, and unfolding of mind; after mentality of growth once sets up, its persistence continues forever in mental growth of mind, for, like the mind of God, it hath no limit in nature. The mind growth continues in learning more and more, and is

unfilled as to room and space. So our mind has eternal persistence in knowledge, for from an uncreated atom in God, "in which we live and move and have our being," so will we continue forever onward in consciousness after that force of thinking has once set up the motion in individual mind. Hence our immortality forever in the exquisite beauty of God's body to explore without limit in thoughts. And those that go out into the spiritual life in sin and ungrowth, must attain to it as here before they are able to see God in the elements of all its beauty surrounding them. They will continue in undeveloped worlds, where light is absent, for life is a spiritual element that creates light in the brilliancy of motion and activity as much as electricity is an element in nature that will produce light and force in rapid motion of its particles. Hence undeveloped minds in sin and shades and gloom of those conditions that light has not yet penetrated—darkness in absence of light. The elements of God are there as much as here, or anywhere else, but not used. Mind has not developed enough to express its genius in combining elements to produce light, or thoughts are not there of the right kind to produce the light and glow of brightness that illuminates the worlds of love and intelligence in brightness and beauty of highest joys, light of reason's glow that often expresses itself on the faces of people here, and there, and everywhere, and beautiful. So the higher worlds of spirit life shine in the brilliancy of light and glow of perfect peace and rest, and joy of purest love, so enjoyable as seen in lovely natures here, of happy homes, a slight reflection of the heavenly state of love and bliss.—Chicago Tribune.

WHAT NEXT?

A Marvelous Story.

A Minister Encounters a Hideous Monster.

The following appears in the Woonsocket (R.I.) Gazette, of April, 1895, which reads like a romance of the five-cent order, although the integrity of the author is vouched for by the editor, whom we are well acquainted with, as a sober, industrious man:

"Yesterday afternoon a minister from a neighboring town, while walking to the village, encountered an animal or reptile which appears to us like those of the pre-historic species. He was walking leisurely along the road-enjoying the grandeur of the scenery east of town, when suddenly there arose from the ground at his feet a monster of flesh, with eyes as large as saucers, and bright as glowing coals, with a pair of horns, and a face similar to that of a human being. It rose in the air to a height of at least ten feet, and glared straight at him. Then it drew itself together like a telescope, and after a moment's pause it raised itself again, and began a peculiar hissing noise which I have no doubt could be heard a half mile away, emitting a stench that was awful," he said.

"The monster then drew itself down into its normal condition, and its body began working convulsively as though its interior was made up of flat wheels, its working in every direction at the same time. The thing soon appeared to become dormant for a moment, and I took courage to move a few steps away, but I was arrested in my progress as suddenly as if I had been halted by an officer of the law with a bench-warrant. The thing had effected a complete revolution, and its head again in the air, and reaching out toward me, and at least ten feet nearer to me than before. This time the face was within a few feet of my own, and it again emitted that awful hissing noise, and the fearful odor, nearly causing me to suffocate.

"The huge monster, apparently satisfied with itself, together, and after a few more convulsive efforts, it began a series of revolutions, and it appeared to me as if it threw itself over and over its head high in the air, and weaving from side to side as it moved along.

"My courage began to return as it moved away, and I had recovered from the awful shock which had pervaded my entire system. I started to move away, and only looked back once to see that it was not following me. Then I took to my heels and ran with all the strength of my body and muscles for at least a half mile, something I have not attempted before for years, and I flatter myself it would have taken a pretty good sprinter to have kept up with me."

"The older gave the story only on condition that his name was not to be mentioned in connection with the affair," he said, "I am not a seeker after notoriety. The story is true, however, although I do not desire to go on record regarding it."

"We are thoroughly acquainted with the elder, and his character and honor have never been questioned."

Had this ridiculous statement appeared under other than the title of a "Reverend" it would have been considered too ridiculous for publication; but when a man of God encounters such an imaginary demon, his statement must be recognized, and there is no doubt that there is in civilized life a host of many theological dupes who would swallow the whole story without questioning, for we know of those in neighboring districts who believe the earth to be flat, and set on posts, and a clergyman, to the writer's own knowledge, asserts that woman has one more rib than man. Thus the enlightenment that Christianity brings to the world even at the close of the nineteenth century is but the reflection of ancient mythology in its crudest form. But from the knowledge which the writer has obtained from observation, like attracts like, which only accounts for the silly coils of the snake, the hissing noise of the reverend theologian, who, no doubt, is an impressionable medium, and familiar with lying spirits.

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GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. P. S. George writes from Omaha, Neb.: "In order that your many readers may know how progressive we are in this State, I will state as near as possible a law passed by our legislature a few months since. The title of the bill is 'Public Health.' It shall be unlawful for anyone to practice dentistry without a certificate from the State Board of Health, and such certificate shall be recorded with the County Clerk, etc. The penalty for extracting teeth without this certificate is not less than \$25 nor more than \$50 for each offense. I feel that the undertakers should petition our Governor to call a special session of the legislature in order that they could have a special act, to compel every person dying in the State to pay each undertaker a royalty for shuffling off this mortal coil. With this iron-clad law, the medical profession, armed with their poisons and nauseating drugs, would soon throttle and destroy the Goddess of Liberty in this fair, and which we call Free America. I sense the tyrant's hand, and the coil of the serpent which seems to grasp us with renewed vigor, and the coils are more firmly fastened around us, showing his poison fangs at every turn."

Adie B. Martes writes that Miss Georgie Reynolds, of Lansingburg, N. Y., gave many remarkably fine tests at recent meetings she attended. Miss Reynolds is open for engagements after April.

N. C. writes that the children of the Lyceum at New Bedford, Mass., held special exercises on anniversary day, April 17th, with recitations, songs, calisthenics, etc. Mrs. Lizzie Barrett, of Fall River, gave tests, and also in the evening an address, followed by tests.

T. A. Thompson writes: "I expect to return to Ohio, and camps, in July. I have arranged a line of ideas into a lecture of fifty minutes' length to express, and which I believe will give satisfaction, and hence the cause of Spiritualism, which I wish to aid. I ask nothing for presenting the lecture, and want to give it free to all, and for the good of the cause, except I feel that I ought to ask expenses to reach appointments and entertainment while with the people. I would meet any community within available distance in this State or elsewhere until July 20th, and then would stop and fill an appointment at Clinton (Iowa) camp, if it is desired. Any society addressing me at Fort Scott, Kas., 124 South Morgan street, will receive attention."

E. T. Dalbey writes: "We have had the pleasure of hearing Mr. James Montgomery, of Omaha, lecture twice, at Hamburg, Iowa, at the Spiritualists' Lyceum Hall, on April 14th, and he has awakened many to a new line of thinking. His lectures were very interesting and his psychometric readings were marvelous. He really exceeded his own imagination and caused others to wonder. He should be heard to be appreciated. Truly he is a wonderful character reader and an earnest worker for the cause. Prof. C. A. Cowles furnished music free, as he always does, and Mr. Toedt, who erected the hall for the benefit of the new philosophy, is always willing to let the hall free for spiritual and liberal lecturers. One or two of our business men have shown a spirit of intolerance by not permitting our bills to be posted up in their windows. Mr. Montgomery's present address is 3414 Webster street, Omaha, Neb."

H. Grover writes that the Spiritualists of Snohomish, Wash., expect to organize a society in the near future. Mrs. L. Prior, of Seattle, came by invitation and held two meetings, April 3d and 4th, to good audiences. After her lectures she gave many excellent tests.

The Rev. Dr. Heber Newton, of All Souls' Episcopal Church, New York City, a short time ago preached a sermon which is likely to elicit severe criticism if not to secure his presentment before the church authorities for heresy. Dr. Newton based his sermon on the text from the third verse of the first chapter of the Acts of the Apostles, "To whom also he showed himself alive after his passion by many infallible proofs." In discussing the doctrine of the resurrection, Dr. Newton conceded that the church understands by it a physical resurrection, and that the people and his disciples at the time believed it also, but he takes issue with the church and with the apostles, declaring that he cannot accept the testimony of the latter particularly, as no one saw him "rising from the tomb and passing forth in the same identical form as his earthly body." He takes issue even with the doubting Thomas, and intimates that he may have

misunderstood what was said to him and misreported it. In a very realistic way he affirms that our bodies cannot appear and disappear and go through closed doors. In a word, it is Dr. Newton's belief that the resurrection of Jesus Christ does not mean the resurrection of the physical body. In his own language, he believes "that the spirit of Jesus in the spiritual body, which is the house of the living after death, appeared to the disciples and made the reality of his combined life indisputable to them; and thus gave them that faith in the power of which they started forth to conquer the world."

Mrs. Annie Lord Chamberlain, of Mattapan, Mass., formerly of this city, writes: "Dear father is patiently waiting for the boatman to bear him to the other shore. He is very weak, and entirely helpless. He often sings 'A Little While Longer, Here Below,' 'Sweet Bye and Bye,' and 'O That Will Be Joyful When We Meet to Part no More.' He is perfectly willing to go home. He never has had any fear of the change called death. He has always said ever since I could remember, that he was ready and willing to go at any time. He knows he will live and meet all the dear ones gone before. I asked him this morning what I should write you for him, and he said, 'My regards to Mr. Francis, and tell him I am still in the mortal form. When I am free from it, Mrs. Lord and I will give him a call.'"

W. P. Hartman writes: "Springfield, Ohio, has one of God's best mediums—Mrs. C. H. Somers, of No. 9, W. North street. Her phases of mediumship are materialization in full form, and in good light. She also has trumpet-talking in a very good light, it being so light that every one in the room can be seen and all can see the trumpet playing. The independent voices are simply wonderful and very convincing. She also reads sealed letters, and answers all kinds of business questions sealed or unsealed. She also gives slate-writing. All of her seances are given in the light, which is one very convincing feature of her mediumship."

DA medium writes from Yellville, Arkansas: "Since our little spirit-band is hidden down here in the hills of Arkansas, it is no reason why we should keep our light under a bushel. It has been only one month since I first attempted to hold circles down here, for I am quite a stranger, but I am a firm believer in Spiritualism. I am a medium myself, and therefore I could not keep quiet and do nothing. I formed a circle and kept at it so as to develop some mediums, and I am also conducting four independent circles developing rapidly—two trance mediums, and two slate-writing mediums. We hold circles once every week, and get splendid results. Last Sunday evening we held a dark circle, and they materialized a hand and a dove upon the wall, and then we got messages upon the slates. I am laboring under difficulties and am persecuted on every side by the ignorant."

Rev. G. C. Love writes from Portland, Oregon: "Last night I attended the meeting of the First Spiritual Society of this city. They are doing a good work for the cause. Mrs. Leo F. Prior had just returned after a few weeks absence, and gave some very convincing tests to several in the audience. She expects to go east in a few weeks, and I bespeak for her a kind reception wherever she may go, as she is certainly a great instrument in the hands of the Spirit-world, her tests being strong and convincing. Monday the official board of the Clackamas County Camp Association met and accepted the proposition of Mrs. Georgia Cooley to lecture and give tests during the camp-meeting, which meets on the 3d day of July. There are few, if any, better test mediums than Sister Cooley on this coast, and on her return to her Oregon home she will find a host of friends to greet her, because of her grand work and noble qualities. One year ago last July, Sister Cooley, myself and three others were ordained by the Clackamas county Association. Twice that association has honored me by electing me president, and now they have recognized Sister Cooley's worth by electing her services for the coming camp-meeting. Should any of you many readers wish to donate fancy work to the 'Ladies Bazaar,' it will be thankfully received."

John Curie has some very pertinent questions to ask concerning Spiritualism in its relations to the amelioration of the condition of the labor element. "Can a man that has scarce a bare existence doled out to him, be in a proper mood to entertain spiritual instruction? Many are without homes—they have no place (except the saloon) in which to lounge, rest or keep warm when idle; and a church with its fashionable habits is not very inviting to a man in poorly clothed body, and with an empty stomach. The same may be said of a Spiritualist assemblage—only they will get no help in their loving notions by way of a change! Spiritualism should have no lack of influences to work in behalf of the labor element—not by way of charity—so-called—but the substantial aid of influences that will discuss the problem of labor and capital, which will tend to lift the laborer to his proper level, he being the producer of all wealth. Can we not afford to let in a few heavenly thoughts for the rights of man? Discuss the means for getting out of slavery into freedom."

Pruella Janet Sherman writes as follows of Hatfield Pettibone, of Detroit, Mich.: "Tuesday evening I attended a seance at the parlors of Mr. and Mrs. Pettibone, 25 Rowland street, and a very enjoyable time was had. At the beginning of the seance I sat with Mr. and Mrs. Pettibone and was stroked on the back by invisible hands; flowers were passed out of the cabinet, which had been previously placed therein on a little table, and the table moved about. Subsequently the table was lifted half way to the top of the cabinet and allowed to fall on the floor with a crash. Upon looking in it was found bottom side upward. While the tambourine was being played upon, hands appeared at the apertures, and hands also appeared while different persons were inside the cabinet. One gentleman, while inside the cabinet, requested that flowers be passed out, another that his watch be taken from his vest pocket and passed out. Both requests were granted. It must be remembered that when one enters the cabinet for these experiments, his head is projected through one of the openings and his hands through others. So when anything is passed out, it is passed right under his chin. Mr. Pettibone was very easy in his conditions, allowing people to sit or stand or 'come and see,' and often two at a time were looking into the cabinet, while a third was

inside. Hands which slapped the one within on the back, were seen plainly by those looking in, and in fact the phenomena manifested were interesting and mystifying enough to set some people to guessing. Mr. Pettibone told me, with considerable glee, that Mr. Durt had said that the seance was a 'hoax' and was done with a 'stuffed club,' but had failed to discover the club, or how it was operated. Mr. Pettibone has promised me the benefit of a unique experiment, in the near future, an account of which I shall be pleased to give to the readers of the Sunday News-Tribune."

Mrs. Melissa Miller writes from Hartford, Ct.: "My daughter and myself have taken a cottage for the season at Onset Bay, Mass. She was there in 1890 and 1891. She is a grand materializing medium. She has been true and faithful to the cabinet spirits who have developed this marvelous phase with her. She has obeyed the guides in all respects. We teach and demonstrate that all phases of phenomena are necessary to prove the truths taught in the philosophy. We have the sublimest philosophy, and want the grandest and best phenomena to meet the skepticism of this critical, materialistic age, and our one and only desire is to do all the good we can, and spread the facts to our philosophy and phenomena broadcast among mankind. My daughter's name is Mrs. Jennie Hatch. I came to Hartford last August from the Pacific Coast. I lived in San Francisco seventeen years, and am one among the pioneer workers on the coast. I have taken your paper from its first publication. I look for the Religio-Philosophical Journal from its first publication; so you see I am one among your old patrons."

L. G. Compair writes from Hutchinson, Kansas: "I recently reached this locality, and came here accompanied by a medium of wonderful power. We were sent here to do a spiritual work. The people of this town are hungry for spiritual food, while there are but a very few who are in the least informed as to the methods required to get the light. Among the difficulties they have, is they are entirely ignorant as to how to hold conditions, or how to maintain them when once secured. Myself and this medium intend to devote three or four months here in the interests of Spiritualism, and see what we can do to get them out of the fog that surrounds them and help them to get the light."

George F. Perkins writes from Cleveland, Ohio: "I am laying the foundation for some good work in Cleveland. April 14th I assisted in the lyceum provided over by Mr. B. F. Bellows, in Weisberger's hall, and spoke and gave tests on the West Side in the afternoon, and received a call from the good people to speak for them the following Sunday, which I did, to a well-filled hall and to a very enthusiastic and appreciative audience. On the evening of April 14th I appeared to be just in time to fit in nicely at Weisberger's hall, for the purpose of singing and giving tests after an address by Miss Hinman (Bishop Beals being sick, as the cause of the sudden change of arrangements). Thus I have been of use on four different occasions. I have also conducted four independent meetings in Phonology Hall, 50 Euclid avenue, on Monday, Wednesday and Friday evenings, to continue indefinitely. My private work has been quite satisfactory. It gives me much pleasure to find good, whole-souled people, such as I find the Cleveland Spiritualists are. Mr. Lees is a very active worker. Mr. Dixon, Mr. Ingham, and many others, whose names I cannot recall, have been very courteous to me. I am located at 138 Huron street."

A. C. Priest writes: "I cannot fully express how much THE PROGRESSIVE THINKER is to me, and how I appreciate its spiritual and liberal thought and teachings. I would not be without it for anything. I have read The Encyclopedia of Death, and Life in the Spirit-world, and I think the book one of the most inspiring and elevating I ever read. My wife, who is developing as a clairvoyant, desires also to join me in my expressions."

Joshua J. Oakeshott writes from Toronto, Ont.: "This beautiful but painfully orthodox and conservative Canadian city has been somewhat aroused from its lethargy and dogmatism by the appearance in our midst of Mrs. Virginia Barrett, spiritual medium, of Indianapolis, Ind., whose eloquent lectures and marvelous psychometric readings have been listened to by large audiences composed of people of all denominations, and many who previous to Mrs. Barrett's visit would shrink with horror at the very name of Spiritualism, are now among our most earnest seekers. In every church are to be found numbers of believers in spirit return, so that, could we get more mediums here in spirit, we would have the earnest desire for the good of humanity that actuate Mrs. Barrett, we might hope to accomplish much for our great philosophy. There is a great opening for a good medium here, but the people generally are so intensely ignorant of Spiritualism that nothing but the phenomena will arouse them from their lethargy."

Dr. Kimball writes from Northampton, Mass.: "The article in a late number of THE PROGRESSIVE THINKER by John K. Hallows, entitled 'Obsession a Sequel to Legal Murder,' is a very good one, and ought to open the eyes of the people. Such an article is worth the year's subscription. People seem loth to believe that we are not transformed into angels of light on leaving the body, but it must be held before them that we are in spirit just what we are here, with all proclivities of our natures, with a chance to develop and progress on and up."

Bishop A. Beals, in consequence of ill health, resulting from the grippe, will visit his niece at Miles Grove, Pa., where he can be addressed during May. J. M. writes from Florence, Ohio: "Our town has this week been stirred from center to circumference by the eloquence of Marguerite S. Omer, who came among us like a 'John the Baptist,' inspired not by an ancient prophet, but judging from her utterances, and the patriotic sentiment, and her words of warning to look out for a political priesthood, her words would fit a Washington when he said: 'Put not but Americans on guard,' or a Grant when he said: 'The next conflict will not be divided by Mason and Dixon line,' and resolve that no money raised by taxation goes towards any sectarian institution, and 'forever keep the Church and State separate.' Never have we enjoyed such a flow of patriotic eloquence as we did from her inspired utterances; her warnings to mothers, to guard well the

Little Red School-house, and to seek a more liberal franchise, were loudly applauded, and responded to by thirty who were to-day organized by her into a lodge of 'Loyal True Blues.' I wish I could have sent you the lectures as delivered, so your 40,000 readers could read the same, for I assure you that Spiritualists are foremost (as far as I meet them) in defence of home, school and liberty. Your paper wields a silent influence for truth in our midst, as it is passed from friend to friend."

Victorine Parker, M. D., is now located at 420 Landis Court, Kansas City, Mo.

Thos. S. Kizer, from Decatur, Ill., writes: "Quite a number met at the home of the writer on March 31, to celebrate the forty-seventh Anniversary of modern Spiritualism. After the opening ceremonies, Mrs. A. A. Bishop read a poem entitled, 'Our Philosophy, Beautifully Illustrated,' Mrs. D. Whitney read a selection from Miss Doten's poems; then followed an inspirational address by Mrs. Whittey, of the 'Bliss and Progress of Modern Spiritualism,' which was well received; after which a selection by Miss Adella Bishop, 'The Creation of Spiritual Freedom.' Next were some tests by Mrs. Whitney, which were recognized, and by the same some communications automatically—one from my daughter, Inez, who passed to the higher life some fourteen years since. The exercises were interspersed throughout by vocal and instrumental music, and all had an enjoyable time. The unfavorable weather kept many away, among whom was one of our best clairvoyant mediums, Mrs. Anna Deihl. We hope by another year many more of our citizens will have realized the truth of our beloved philosophy."

We learn that W. H. Bach is doing a most excellent work at Aberdeen, S. D. He is doing a great change there in behalf of liberal sentiments, during the year.

H. Pettibone is now located at Detroit, Mich., and can be addressed for engagements at 25 Rowland street, Detroit, Mich. He has had some interesting experiences with the Psychical Society there, which appear in another column.

W. Kossuth Gordon, platform test medium and speaker, can be engaged for the months of May and June, for North Texas and Kansas. Special inducements to societies. Address 610 E. Weatherford street, Ft. Worth, Tex.

Mrs. Allie Lindsay Lynch, well and favorably known in the South, is now in Chicago, and will remain during the summer at 113 Warren avenue.

The Spiritualists of Fort Wayne, Ind., are to be favored with the services of the well-known speaker, and test medium, F. Corden White, during the month of May.

A ladies' class, free, will commence Friday, April 26, at 3 P. M., on occult and metaphysical studies, in the form of questions and answers, and will continue during May and June, every Friday afternoon, at No. 8 South Sheldon street. The instructions will be given by Coulson Turnbull.

The Board of Trustees of the Progressive Spiritual Society of Forest Ave., Chicago, have presented to Frederic Cushman, the trance lecturer, the following testimonial letter, which speaks for itself: "This is to certify that Frederic Cushman has occupied the rostrum of the Progressive Spiritual Society, 3120 Forest avenue, this city, to the credit of himself and guides, demonstrating clearly to every thinking mind that his knowledge comes from a high source of inspiration. The clearness of expression, forcible diction, ease of gesture, and logical arguments of Mr. Cushman, are seldom met with on the public platform. Considering all these qualities as a public teacher, any congregation wishing a first-class expounder of the spiritual philosophy would be fortunate in securing his services. Subscribed to by the following members of the Board: A. A. Waterman, B. B. Organ, M. F. Varney, Mrs. Eliza Gunther, H. M. French, and I. D. Guest."

The secretary writes: "For the first time in the history of Spiritualism in Kansas City, Mo., a spiritual society has been formed here to work solely under the auspices of the angel world. There have been repeated efforts in the past to form a working society here, but selfish considerations, bickering and want of unity among the leaders has led to disastrous results and been followed by society weakness, illness and death. Some three weeks ago Dr. I. S. Lee came here from successful organizations of societies in southern Kansas, and commenced lecturing. Last night a society was formed, pledged to obtain its charter from the National Spiritual Society. The officers were, the following old-time Spiritualists, who have never heretofore allowed their names as officers of a society. Deeply grateful to the Spirit-world for experience in the past, they are now determined to join with the angel world in the inauguration of a movement calculated to gather round our standard all who hope for a better day for humanity. It is our earnest desire to draw into the society every one amongst the two or three thousand Spiritualists in this city who want refinement, truth and culture to reign. Our aim, hope and incentive are to make this society, lyceum and library the central light and power of the cause in the United States. The following officers were elected: N. P. Bradish, president; Wm. Humphrey, vice-president; Mrs. Jonson, treasurer; Mrs. Lou Humphrey, secretary; Dr. I. S. Lee, chaplain."

The Chicago Tribune says: "The London Sisterhood of Advanced Women has taken the bull by the horns in its determination to emancipate the sex. One of the most formidable obstacles in the way of that forward movement has been the implication of servitude contained in the scriptures. To remove this obstacle the sisterhood proposes to have a new revised version, in which the old objectionable passages will be given an entirely new reading, showing that exactly the reverse of what is usually understood is meant. The sisterhood has reached as far as the close of Genesis and has magnificently justified Eve for siding the apple. It shows that Satan did not tempt her with an offer of any of the vanities which are now so precious to the sex, but with the offer of knowledge. He did not offer silks and satins, afternoon teas and theater parties, but the fruit of intellectual achievement. It shows further that Satan selected the woman for this offer because man, being of a lethargic, groveling nature, had no such lofty ambition in his mind, and it would therefore be impossible to tempt

him with the apple. The sisterhood goes even further than this and insists that if the apple were not to be eaten Eve should have been informed of the fact at first hand and not through an agent. The sisterhood has made such good progress with the first book of the scriptures that there will be a very general desire to see what is left of man by the time it gets through Revelations."

Will C. Hodge writes: "I had a splendid audience last night at the Liberal Club, and am engaged by the Unity Society of Spiritualists for the month of May." Mr. Hodge can be addressed for engagements at 710 Prairie street, Milwaukee, Wis.

The Spiritualists of Greenfield, Iowa, would like to have any lecturer passing that way give them a call.

Mrs. E. C. Rice has commenced an excellent work at Whitneyville, Mich. She gave a fine lecture on Spiritualism, on the evening of the 8th inst., to a large audience, in R. S. Adley's hall, who offers the hall free to mediums, more especially to Mrs. Rice, who has dedicated the same for the benefit of Spiritualists.

Dr. Juliet Severance can be addressed during the month of May at No. 11 North Sheldon street, Chicago, where she will be glad to see her friends.

Fred S. Brooks writes approvingly of the good work done by Mrs. John Lindsay at Ionia, Mich.

D. M. King on Deck.

TO THE EDITOR:—We enclose circular of the American Institute of Anthropology, of this city, and assure all interested in the proper systematic and scientific study of man in past, present or future conditions that it is destined to accomplish a great and permanent work. The psychic department of nature as portrayed in man is ably presented by Prof. King, of Mantua Station, O., than whom there is none more clear and profound. He demonstrates and illustrates so logically, yet simply, that to hear is to know the truth. His seven seasons' engagement for the institute course speaks for itself, and the steady, active growth as manifested by the large audience of culture present at the last lecture augurs well for the future. The why and how of man, his whence and whither, are given a proper exposition, and the depth and value of Spiritual philosophy placed above and beyond any and all modes of thought and action based on mythical, ancient assertions, or the edicts of creeds and dogma that have ever retarded progressive thought, knowledge and reform.

ORION.

Passed to Spirit-Life.

Mrs. A. E. Nellis, of Wilson, N. Y., passed to the higher life Feb. 28th, 1895. For more than forty of her seventy-seven years she had been an earnest, outspoken Spiritualist. A natural nurse and healer, she was ever seeking to relieve the suffering. She opened a health home in her advanced years, for the sick and weary, and up to the closing year of her life she ministered to the suffering. She seemed ever upborne by her conscious communion with the disembodied, and her unwavering confidence in the unseen guidance. Her presence, and cheery spirit and helpfulness, will be sadly missed by many whom she has benefited.

LUCINDA B. CHANDLER.

Franklin Skinner passed to the higher life from his late residence, Birmingham, Mich., April 15, 1895, aged 80 years, 6 months and nine days. He was one of our very best trance lecturers and test mediums, and for many years used his divine gifts without money or price. He was the means of bringing happiness and sunshine into many lives, and in consequence many shall rise up and call him blessed and his works shall follow him. He leaves a wife and two children, who are comforted by the philosophy and knowledge Spiritualism alone can give. The house was filled with many friends, who listened to their first spiritual discourse. The services were conducted by Mrs. Nellie S. Baade of Detroit, Mich.

Mrs. Cordelia Coffman, aged 67 years, passed to Spirit-life from her home at Pewam, Mich. She leaves a husband and three sons to mourn the loss of an affectionate mother and wife. She has been a believer in Spiritualism for many years. That fatal disease, la grippe, which carries many to their spirit-home, was the cause of her death. The living are the only dead. The dead live, nevertheless to die, and often when we mourn them as having fled, they never were so high. Services were conducted by Mrs. J. H. Dunham.

Samuel Russell passed to Spirit-life, at Cleveland, O. He was a member of the Good Samaritan Relief Society, which, at a meeting held April 18, adopted resolutions expressing the respect and esteem in which he was held by his co-workers, and of sympathy for his bereaved family. He was one who was ever ready to move in the direction that would tend to uplift the masses; and whose highest aim was justice, truth and right.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

Seventy-two cases are on record of women who had a considerable growth of beard.

There are forty-seven papers and magazines in this country managed or edited by women.

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A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ. Price 15c.

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By Mrs. F. Paine. Written especially for the young. In brief lessons, consisting of questions and answers, the spiritual philosophy is concisely and clearly presented in a style adapted to the comprehension of children. It inculcates lessons in ethics or morality, in connection with spiritual truth; and can be made very useful in the school or at home. For sale at this office. Price 10c.

Illustrated Edition contains 80 pages. Sent on receipt of 15 cents 2 copies for 25 cents postpaid. The MANUAL sells at sight.

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THE PRIEST, THE WOMAN

—AND—

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JOYS

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A Sequel to

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By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are united in the bonds of etheric space. "Beyond the Threshold" continues on the same line enlarging and expanding the idea by reasons and conclusions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts all or not, much will have been learned of much pleasure derived in its perusal. Price 15c.

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A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15c. For sale at this office.

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LIFE WORK

—OF—

CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Student, Osceola, Q. Where is the oldest inhabited spot on the globe?
A. The temperature of Siberia is proverbially low and probably is as low on its northern border as at the pole. Verchoujansk, a little town in that country, in latitude 67 degrees, 44 minutes, is said to be the coldest place inhabited by man. 123.4 below freezing has been observed, and the average of January is 95.4 degrees below freezing. The extraordinary dryness of the atmosphere, and absence of winds, make it possible for man to endure this terrible cold. But it must be added that the vital powers are sustained by the effort to maintain the heat of the body, that there is no energy left for anything else. The one all-absorbing question is to live, and the appetite tolerates only the most concentrated heat-producing foods.

W. P. Tubbs, Carlsbad, Q. (1) How can I prevent magnetic force leaving me when I come in contact with those negative to me? Even sitting in a circle once a week leaves me completely exhausted.
(2) Why do all the pictures of Jesus Christ represent him as a blonde with a straight nose, while the Jewish face is dark-complexioned with hawk-bill nose?
(3) The only means is through the direct action of the will, which should be cultivated until strong enough to dominate over all influences that may be exerted by or on the personality.

(4) The portraits of Jesus Christ are claimed by no one at all acquainted with the matter to be other than ideal. They are all copies from the Greek Apollon, the God of Beauty, the patron deity of the church painted by those who knew, for Jesus is the embodiment of the Sun Myth, in direct line with Apollo, and as in him the myth is diluted and faded in outline, it is appropriate that his portrait should be a caricature of the grandly perfect Apollo, who represented the Greek ideal of the perfect man, and so well that art to this day claims nothing superior. The Sun Gods of all races were blondes. It would be a contradiction to represent the glorious light of the rising sun with other than rosy cheeks and yellow hair.

E. S., Cape Girardeau, Q. As one who reads with special interest your answers to questions, I state my case. I have no difficulty in talking when alone, but when I attempt to speak to anyone, I lose control of my organs of speech, and am unable to speak, or only in broken words.
A. The loss of control by the will, over the organs of speech, is the cause of stammering. It may be the result of many causes, but in this case it is the effect of diffidence, want of confidence, which is increased with every failure, until the subject is hopeless.
There is, in this case, no organic impediment, for when alone the subject can speak and read with perfect ease. The trouble lies entirely in the will, which, under the influence of fear or diffidence, loses its control.
Now any means whereby confidence may be restored, and the mind so absorbed that it will not note the surroundings, will be of benefit.
One method which this writer has been able to perform some certain movement, as with the hand, while speaking. Touch the point of the thumb in rapid succession with the fingers, and continue this for an hour or more every day, until the movement of the fingers becomes a part of the recitation.
After this is attained while alone, in the presence of a friend, without holding him in expectancy, begin the finger movement and repeat the phrase; continue repeating until you are certain of doing so without failure.
This is the first and most important step. Then take another sentence, or passage, and after a time test yourself before two or three friends. Always begin with the finger movement, which will take your attention. Be deliberate. If you can take a thorough course in voice culture it would be a great help.
In many cases of stammering, there is organic imperfection, wherein the preceding instructions would not apply, but in all cases where the will is overmastered, by want of confidence, it is not difficult by proper training to gain for it perfect mastery.

Joe Trounson, Grass Valley, Q. Why do not the spirits of Adventists ever manifest? Do they imagine themselves dead?
A. We think the questioner is mistaken in his inference, for we have received communications from Adventists in Spirit-life, and they were quite contented from their position. Yet we have heard through communications that there were spirits who were not awakened from their self-absorbing dreams, and others whose belief had become so concrete that they wandered year after year and century after century anxiously and vainly searching, and inquiring for the white throne, for the Savior, the golden streets of heaven, and the fire of hell. To such persuasion, ridicule, rebuff, have no effect. They wander on, and on until there comes some influence, either from their own inherent growth, or the beneficent magnetic power of a superior, when the spiritual vision opens to the light. The Adventists are of the most prejudiced and bigoted of sects, because they have so narrow and questionable ground to stand upon, and that they lack in strength they make up in arrogance.

G. W. Yarnor, Q. If the Bible is the word of God, are not all things the word of God?
A. If we accept the term God as standing for the primal creative force, all that is must be an expression of his will. Before, however, we can talk understandingly on this subject, we must definitely determine what we intend by the word, for there are just as many definitions of God as there are individuals. By the Bible being "The word of God," is meant by the theologians that it is inspired direct by Him, and that it

once resolves him into a personality, and as the only personality man can conceive is an extension of himself, such a God is a human being with faculties and endowments to the extent of the conception of the individual. In this case the Bible is the only word of God, for there is antagonism between it and the world outside, from its account of the creation to the final chapter of Revelations, when this creation is swept away.
We may not know what God is. The finite mind cannot grasp the infinite. Our reason cannot measure the thoughts of infinite reason, which cannot follow the course of our thoughts, for where, as in it, cause and effect are simultaneous, there can be no reason; which is the co-ordination of cause and effect.
We can not know what God is, but we can know what he is not, and we know that such a God as the Bible describes is impossible. A God who grows angry, repents, and tinkers at the bad workmanship of the earth and man, as he confesses, is impossible. A God who is on the human form, to die for an atonement for his own wretched failure in creating man, is impossible.
A God who creates a hell for the gratification of his vengeance is impossible, and whatever may be the claims of a book recording the relations of such a God with man, that it is "His word" is impossible.

"Cato," Q. Is there any advantage in mediums sitting for development under circumstances which are opposed to conventional usages?
A. There are no conditions essential for development which require any departure from the strictest rules of society, or even to an appearance of every inconventionality. The believers in Spiritualism owe the example of honorable, noble lives to the cause, and avoidance of even the appearance of evil. This sitting for development under questionable conditions is exceedingly reprehensible, and should receive the censure it merits.

C. P. R., Q. What does tele-mesthesia mean?
A. It is a word coined by the Psychical Research Society and means clairvoyance. The special use of the barbarous word is to throw around the subject of their research, in place of the familiar terms known to those who have investigated, is quite inexplicable, unless they suppose high-sounding phrases will pass for knowledge. Thus we have for the spiritual, subliminal, for sensibility and impressibility, hyper-esthesia and hyper-mnesia, and for the force by which an object is levitated as opposed to a spiritual cause, telekinetic!

S. Q. What is matter?
A. I can give no more condensed yet complete answer than that given in the Arcana of Spiritualism.
Matter is the matrix through and by which force is expressed, and of which all that is known is from the impressions of such force on the senses.
Gordon A. Daman, Q. It is generally conceded that in the case of Blind Tom, his musical and oratorical abilities were merely remarkable powers of memory, or imitation. In your estimation, was Blind Tom simply an imitator; or was he the medium through which some disembodied spirit acted?
A. In Psychical Science this question is answered. Blind Tom, an idiotic negro, untaught, played the most intricate music in a manner only attainable to others by years of study and practice. His improvisations have been the wonder and delight of his listeners, and were dashed off with the fingers of an automaton.
By what method could he astonish his facility of execution, delicacy of expression, and mastery touch be explained? He was never taught a lesson in music, was incapable of forming a continuous train of thought; yet no conservatory ever graduated a superior performer. We are forced to accept one of two conclusions: either that he was himself superior to anyone in musical ability, or that he derived his gift from an outside source. The first, on the face of it, is absurd; he was no more the cause of the music he produced than was the piano on which he played.
History affords many parallel examples, where an exceptional sensitiveness dependent on physical organization has been seized upon by spiritual beings, and the recipient made to respond like an instrument. Yet even the most perfect control has its limitations by the attainments, character and development of the spirit, which determines the channel in which the control shall move, as music, mathematical calculations, money-getting, etc.

Vivian, Chicago, Q. Is it possible for one sitting for development to secure a certain phase of mediumship that is most wished and sought for?
A. It is possible, but as has been repeatedly explained in these columns it is better to sit without any determined desire, and cultivate the phase which appears.

The Bright Side.
Take that frown from your face,
That the smile we may see;
That cloud, hovering above you,
Remove it with glee.
The frowns make the furrows
Both many and deep;
Smooth them over with brightness,
And fair you will keep.
Keep out of the shadows
Keep cheerful—do right;
If you seek naught but darkness
You cannot get light.
Keep your lamps trimmed and burning—
Shining ever so bright,
You will need all their radiance
To guide you aright.
FRANK G. O'BRIEN.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sum up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 62.

The National Spiritual and Religious Camp Association of Ohio.

There has been but very little said about the National Spiritual and Religious Camp Association of Ohio. Your 40,000 readers, of course, must know that the great State of Ohio is an empire of itself, and that it is one of three States of our union that count for something, and that it makes a great deal in the politics of this country. Well, this Camp Association has been inaugurated by workers that have never posed before the Spiritualists of this United States as beauties, or as heads of great firms, and I doubt whether many of these workers ever saw those great headquarters at Washington, D. C.; but at the same time their work in the last four years will overbalance and outweigh by several times any work ever promulgated at Washington or in any other headquarters in the country. In the first place, this Ohio Association is in the camp-making business within the limits of the State of Ohio, and their first start was made at Mantua Station (Maple Dell Park) on the line of the Erie system of railroads, and is distant from Cleveland about thirty-five miles.

This camp is now in its glory and on the top wave of success, with a very flattering prospect before it. A new auditorium, sixty feet by one hundred and twenty, is under construction, and the session of '95 will be five weeks in length. The very best of speakers and workers have been engaged and all the officers are hard at work for the good cause. The present officers are M. C. Danforth, president; Lewis King, vice-president; W. W. C. Danforth, secretary; Prof. D. M. King, and Mrs. Anna L. Robinson (Port Huron, Mich.), organizers.

The Camp at Ashley (Woolley Park), Ohio, has also been inaugurated, and is now well established under this same association, with a good attendance each year. Brother S. P. Woolley is president, with that everlasting worker, Prof. D. M. King as aid de camp, and in time Ashley Camp will be equal to any camp in the State.

Then, last, but not least, comes the new camp of the season situated thirty-two miles east from Columbus, Ohio, and within one-half mile of the depot of the Ohio Central line at Millersport, Fairfield county, Ohio. The camp is situated on fifty-four acres of a splendid location, at the head of the most beautiful string of lakes in Ohio, bordering on the State Park. S. P. Woolley has set apart about twenty acres bordering on the lake for camp purposes, and has laid the balance out in lots for homes for those that will locate there. Brother Woolley is now erecting a hotel, cottages and other buildings for the coming season, which they intend to begin as soon in June as the buildings can be put in condition to accommodate the crowds that are expected there. This makes these camps that are now under way under the auspices of this association.

Prof. D. M. King will act as chairman, and worker at this new camp, which will bear the name of Woolley Summerland Park.

Mrs. Fannie W. Woolley will act as secretary, to whom letters should be addressed, at Millersport of Columbus, Ohio. So here you have an association of workers that are working without noise or trouble, and they are doing a grand and noble work and a good work for the cause that we love so well.

There is not a single officer in the ranks that gets one dollar for his services, nor have they a single one of the so-called political honorables engaged to persons who are not in the line of the business; none of them are doing any "braggadocio bluffing," but all hands are "sawing wood" all the time, and in the end a few years will see more camps in Ohio for there is room for at least ten good camps, and when such workers and such men as S. P. Woolley, M. C. Danforth, D. M. King, W. S. Wendell and others cannot find a good spot in Ohio, for a camp, then I shall look for the millennium to come in short order. As I shall work in Ohio the best part of three months the coming season, you may hear from me again in regard to our glorious State of Ohio and her camps and camp builders and camp workers. "May the Spirit-world aid and abet this Ohio Camp Association!" is my daily prayer. J. W. DENNIS.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"The Dead Man's Message," an occult romance, by Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Washbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"Mediumship and Its Development; and How to Memorize." By W. H. Bach, lecturer and demonstrator of psychical phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

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A NEW DEMONSTRATION

Of Spirit Power Through A. Campbell.

JUDGE GEO. W. COTHRAN—HIS DECEASED WIFE AN ARTIST—THE CIRCLE—THE WONDERFUL RESULTS.

TO THE EDITOR:—The many friends of Mrs. A. Campbell will be pleased to learn that a new demonstration of spirit power has been made through his wonderful mediumship. It is well known to investigators of spiritual phenomena in all parts of the United States, that Mr. Campbell has, for several years, been an instrument through whose aid the Spirit-world has produced, in oil, hundreds of beautiful works of art upon slate, porcelain, board, and canvas; and in many homes are these beautiful souvenirs of spirit power and love fondly cherished by those who have been the fortunate recipients.

Mr. Campbell and his brother Charles arrived in Buffalo the latter part of March and have given to investigators, and to those who are well grounded in tenets of Spiritualism, opportunity to commune with loved ones who have risen to a higher life.

Among the most fervent admirers of Mr. Campbell's wonderful gift, is ex-Judge Geo. W. Cothran, who is passionately fond of works of art. Mrs. Cothran, his wife, who passed to Spirit-life nearly three years since, was an artist of no mean ability, and her productions in oil and water colors while in the form, are highly prized by their possessors. Since her passage to the Spirit-world, Mr. Cothran has, through the mediumship of Mr. Campbell, been enabled to present to her husband several beautiful pictures done in oil. These paintings have, in each instance, borne unmistakable evidence of their origin, as they show so many marks characteristic of the work which she produced while in the mortal. During the last few months of her earth life she was confined to her room by illness, and devoted many hours to the production of beautiful sketches in water colors.

It has long been Mrs. Cothran's desire to produce water-color work, through the instrumentality of Mr. Campbell, and on Monday evening, April 10th, it was the privilege of a few earnest believers to witness when the first work of that nature was executed. Of the circle selected to compose the circle, the following were present, viz.: Mrs. J. W. Voorhees, of Chicago; Mrs. M. A. Swain, Mrs. Harriet Sherrell, Miss Elsie Cothran, ex-Judge Geo. W. Cothran, Dr. R. B. Hunter, Mr. C. Hagen, Mr. Charles Campbell, and Mr. and Mrs. E. T. Washburn, all of Buffalo.

The circle was arranged in horseshoe form, with two tables bearing a glass of water, a box of colors, a number of brushes, and paper and board of various dimensions. The two tables were placed side by side, between the two ends of the horseshoe. When all were seated and the materials had been placed out, the following were present, viz.: Mrs. J. W. Voorhees, of Chicago; Mrs. M. A. Swain, Mrs. Harriet Sherrell, Miss Elsie Cothran, ex-Judge Geo. W. Cothran, Dr. R. B. Hunter, Mr. C. Hagen, Mr. Charles Campbell, and Mr. and Mrs. E. T. Washburn, all of Buffalo.

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four stories high. A broad piazza, with a commanding view of the lake, surrounded it on two sides. The large hall, which has been completed, will be used for discourses, conference meetings, etc., and semi-weekly hops will be given under the auspices of the hotel management. The hotel will be known as "The Woodfin," in honor of the late Henry Woodfin Grady, of Atlanta, Ga., and will be under the management of Eugene L. Seelye, who has had twenty years' experience in managing first-class hotels on Lake George. It is safe to say that all who visit this lovely spot during the summer months will be well entertained.

E. L. SEELYE.

Lake George, N. Y.

LOST AND FOUND.

A Potent Demonstration of Spirit Power.

TO THE EDITOR:—This article is a statement of facts about the losing of a pair of spectacles and their subsequent finding and restoration to their owner in a very remarkable manner.

On or about the 1st day of February, 1895, H. C. Fulcher, postmaster at Custer, Cass county, Texas, had occasion to be in a certain field on his plantation, to give instructions to one of his employees, Pink Fields, regarding the clearing and burning of some brush on the land. Mr. Fulcher had been using his spectacles at the postoffice in attending to his duties, and upon going to the field placed them in his coat pocket, and while in the field they slipped through a hole in the pocket and dropped to the ground. He went back to look for them, and spoke to Mr. Fields about having lost them, and requested him to assist in searching for them. Together they went over the ground where he had been, which was covered with weeds and loose brush, but not finding the lost spectacles, they abandoned the search. Mr. Fields returning to his work, and Mr. Fulcher to his office.

There were no other persons in the field at the time, and neither Mr. Fulcher nor Mr. Fields spoke of the matter at the time of occurrence, to any one, or at any other time subsequent, up to the date of finding. In fact, the matter soon dropped out of their minds, the spectacles being of no great value, and Mr. Fulcher procured another pair.

On the 20th day of March, 1895, J. W. Keziah, George E. Fulcher and Pink Fields were engaged in planting the above-mentioned field to corn, and while they were at work, M. M. Henry, a physical Spiritualist medium, was called to the field to witness the method of planting, which was different from the ordinary one. While standing by, overlooking the others work, he made the statement that his spirit guide, Harry Mason, said there was something lost there. J. W. Keziah asked that Mr. Henry ascertain what it was, and requested that he come over to where he was, for the purpose of finding out. Mr. Henry did so, and George E. Fulcher came up, having overheard what Mr. Henry had said. Mr. Henry made the request that the nature of the lost article be given, and its location pointed out. The answer was that it was a pair of spectacles, blackened and burned.

He took a position facing the north, and began turning slowly around, until he reached a certain point of the compass, when he made a quick motion, and pointed in a westerly direction. His countenance changed, his eyes closed, and he passed, presumably, under the control of an Indian whom he calls Cornstalk. He made a quick leap, grabbed the right hand of George E. Fulcher with his left, and started off, with an Indian, on a dead run, in the direction of the burning of the field, that was thickly set with stumps of all sizes. Mr. Fulcher observed that his eyes were shut during the run, and he himself found it difficult to steer clear of the stumps, with open eyes. At such a rapid rate did Mr. Henry run that once their hold was broken just as he cleared with a bound a ravine that was in the way. In this way the run was kept up, until a point some three hundred yards distant was reached. Here Mr. Henry, with his hands over his eyes, hesitated for a few moments, then made a quick dash to one side, and pointed directly downward into a pile of brush and logs that were burning.

Mr. Fulcher cleared off the burning debris, and they together searched in the hot ashes below. In a short time Mr. Fulcher found a pair of spectacles, all blackened with smoke, and still hot, at the exact point Mr. Henry had indicated.

Together they returned to the other side of the field, and upon inquiry, Pink Fields, who, together with J. W. Keziah, had witnessed it, stated that he remembered that a pair of spectacles had been lost something over a month before, over on that side of the field, by his employer, and that he himself had assisted in the fruitless search for them.

The spectacles taken to H. C. Fulcher, who remembered the circumstances of losing and searching for them, and he identified the spectacles as being the precise pair that he had lost.

H. C. Fulcher, Pink Fields, Geo. E. Fulcher, J. W. Keziah.

The State of Texas, county of Cass: Before me, M. G. Jackson, justice of the peace, and ex officio notary, this day appeared J. W. Keziah, H. C. Fulcher, George E. Fulcher, and Pink Fields, personally known to me, and say that the foregoing statement in every point and particular, so far as each was an actor therein, is correct, and substantially as set forth.

Subscribed and sworn to before me this third day of April, 1895.

M. G. JACKSON, Justice of the Peace, and ex officio Notary Public.

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OUR EGLETTIG
MAGAZINE.

SPIRITUALISM

As It Existed Throughout the
Ages.

THE CHALDEANS, THE HINDOOS, THE BABYLONIANS AND THE EGYPTIANS—CONFUCIUS—THE NAZARENE—GREECE—ROME—THE OLD AND NEW TESTAMENTS.

The two great enemies which Spiritualism is called upon to combat, are materialism and ignorance. I do not speak of prejudice, because that is one of the children of ignorance, and bears a striking resemblance to his father.

I propose to deal only with the second of these hostile forces this evening, and with just one form of it. I mean the ignorance which prevails so widely with respect to the antiquity of Spiritualism, among even well-informed people in what I may call the outside world. There is nothing so ancient and nothing so universal as a belief in spirit-return and in spirit-intercourse. Three writers have investigated the primitive beliefs of nearly all the savage races on the globe—I speak of Eugene Bonnemere, the French historian, Prof. Rossi de Giustiniani, of Smyrna, and Dr. Acevedo, of Madrid—have adduced a mass of evidence, extracted from books of travel, to show that these beliefs are not merely innate and ineradicable, but that they rest on a solid foundation of evidence of a most indisputable character.

Then, again, the Chaldeans, the Hindoos, the Babylonians and the Egyptians were ardent Spiritualists. They divided spirits into various classes, distinguishing between those of an inferior grade. The Chaldeans, being of a meditative, observant and reflective disposition, and living much in close communion with nature, were extremely susceptible to spiritual influence. According to their cosmogony, the earth is surrounded by seven spheres—the lower peopled by evil or undeveloped spirits, and the higher by those of a more exalted character. Among the cuneiform inscriptions discovered in that country of recent years, are many forms of incantation, which were had recourse to for the purpose of warding off the approach of evil spirits, to whose sinister influences they attributed most diseases. On the other hand, they cultivated intercourse with good spirits, whom they believed to be invested with great and beneficial healing powers.

The Babylonians and Assyrians advanced a step further. They anticipated John the Evangelist in his memorable declaration: "In the beginning was the Word, and the Word was with God, and the Word was God." They recognized four classes of protective spirits or genii; and we find that Thaut, the Phoenician, who is better known as Hermes Trismegistus, taught to the initiated that the eternal principle in man is a portion of the divine essence, and that the spirit, when it quits its earthly body at the change called death, can and does communicate with those who are still in the flesh.

In Persia, Zoroaster, one of the noblest of God's gifts to humanity, lived in habitual communion with the unseen world, and established at Persepolis a new philosophy, which he called "the living word." He proclaimed the existence of a Supreme Being, unique and uncreated. He said nature was governed by spiritual beings deriving their power and authority from God; and he divided spirits into two classes—the *Iseds*, who are good, and the *Darvands*, who are evil. The former, he added, frequently revealed their presence to persons at the point of death.

In China, Confucius, or Kung-Tse, who flourished 500 years before the Christian era, announced the unity of God, whom he designated the King of Heaven; and instituted ancestral worship, based upon the assumption that the departed had entered upon a higher phase of existence. It was believed that the spiritual preceded the material world in point of time; that the visible was only the image of the invisible heaven; and that there were Schenging, or holy intelligences, and Schenging, or intelligences of light; and that both these orders of good spirits continually interposed in the affairs of human beings.

Confucius also held—and this is a very interesting fact—that every spirit was clothed upon with an astral body, which he spoke of as *aioriform* in its nature; and it is no less interesting to find him addressing one of his disciples thus: "In speech and in action do you not think that—although you are alone, and no one seems to see or hear you—the spirits are witnesses of all you say and do?" His disciple asked him how he could best serve the spirits; and the master replied: "When you are not in condition to render service to your fellow-men, how can you serve the spirits?"

Have you not here an anticipation of the very words uttered by one of the disciples of the Nazarene 500 years later?—"If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" To me it

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appears that this inspired philosopher, who taught in China so many centuries ago, was 3,000 years in advance of the average Christian of our own times; for who ever dreams that his inmost thoughts, his language, and his actions, are known to many of those "millions of spirits who," as Milton wrote, "walk the earth unseen, both when we sleep and when we wake?" Yet we know that it is so, and that if men and women were only conscious of the fact, the restraining influence it would exercise upon their characters and conduct would be incalculably beneficial. People will get up in a phlegm of worship, on Sunday, and will address the Creator thus: "O God, to whom all hearts are open, all desires known, and from whom no secrets are hid, grant, etc., etc." But, from Monday morning to Saturday night, do they believe a word of that protestation? Would they lie, and cheat; stoop to any despicable device for making money; defraud the widow and the orphan; oppress the feeble and defenceless; grind the faces of the poor; adulterate the articles they fabricate or vend; pollute their bodies by gluttony, sensuality, and all manner of excess; contaminate their souls in a far worse degree and shape than their daily lives precisely as if there were no God in heaven, no after-life, no spark of the divine nature lying latent within them, and no higher ideal of human existence than to grasp as large a share as possible of the material enjoyments of the world, in complete indifference to the defeated competitors for a place at nature's table, whom they often trample under foot in the mad race for wealth?

If Spiritualism does nothing else—and this is only one of its many excellences—it makes us profoundly and continually conscious of the fact, that our every thought and word and deed are known to, and scrutinized by, those whom we have loved and loved by, who still live, and whom, if we are true to our stiller, and true to them, we would not willingly pain or grieve by anything that to their clear perceptions of right and wrong bears the taint of evil upon it. In fact, if Spiritualism does not exercise a deep and durable influence upon our daily lives, it is nothing less than a calamity for any one of us to have acquired the knowledge which it confers upon us; because every deviation from the path of moral rectitude, every act of disobedience to the lessons impressed upon us by our spiritual guides and teachers; is doubly criminal, inasmuch as it is a sin "against the light."

From this digression I return to the thread of my discourse. All the sacred traditions of the Hindus recognize the existence and activity of spirits. They are classified hierarchically. They people space. They take a great interest in human affairs, and they can and do communicate with mortals through certain privileged beings; such as we should now call mediums. The Vedas, the Hindu scriptures, divide spirits into three categories—the *devas*, who are good, the *daitas*, who are more or less malevolent, and the *pisachas*, who are of a low and undeveloped order.

I need hardly add that the doctrine of a plurality of existences was and is an essential feature of Brahmanism. This teaches that every spirit is clothed upon with an astral body, which survives all mortal changes and maintains its individuality through the successive existences of the being. After each earthly life, it passes into a spherical one, and when the term of its terrestrial pilgrimages has been completed, it is brought to judgment. But while eternal happiness is promised to the good, there is no everlasting punishment—as in the so-called Christian churches—threatened to the wicked. The most depraved of human beings has abundant opportunities of expiation offered to him; and when his evil deeds have been counterbalanced and atoned for by his virtuous actions, he begins to ascend the scale of progress and to advance towards Nirvana, which, so far from meaning extinction, is really, I believe, synonymous with the expression of Paul, when he spoke of that "far-off divine event," when God should "be all in all," that is to say, when His will would be done in and by all created beings, so that each could exclaim, "I and my Father are one."

The institution of caste in India is really based upon the doctrine of a plurality of existences; because it is held that every human being is born into precisely that grade of life and class in society which he is mentally, morally and spiritually qualified to occupy; and that if a person who has been born into a higher rank, according to the law of progression and development in one life, proves himself by his conduct to be unworthy of such promotion, he is sent back, when he comes to be born again, into an inferior grade, and is made to experience in servitude, or dependence, the oppression which he has inflicted upon his inferiors when he was "clothed with a little brief authority" in his last existence.

Buddhism, as you are no doubt well aware, stands in much the same relation to Brahmanism which Protestantism occupies in regard to Catholicism. Only with the single exception of Jesus of Nazareth, the world has never seen a reformer comparable—in purity of life, nobility of character, and capacity for sublime self-sacrifice—with the prince who resigned a throne, a beautiful and beloved wife, and every possession that the heart of man could most desire, in order to promulgate the truth and become a benefactor to the human race.

Well, Buddhism is, so to speak, saturated with Spiritualism, and the physical phenomena produced through Asiatic mediums are more wonderful than anything that has yet been witnessed in the West. Typology, or table-rapping, has been a daily practice in Buddhist monasteries for centuries past; and the remarkable manifestations which have recently occurred in connection with the celebrated Neapolitan medium, and certified as genuine by a committee of skeptical scientific experts, have been familiar to the people of India for many hundreds of years. Let me offer you one striking proof of it. In the year 1567 "A History of the Company of Jesus" published in Rome, to which Father Bartoli contributed a description of Asia, which he had visited. After de-

scribing the Yoghies as men who spent their lives in penitence and solitude, poorly clad, and wretchedly fed, he goes on to relate certain marvelous phenomena which he saw them perform. "They had only to stretch out their hands," he said, "in order to cause the chairs and other articles of furniture to advance of their own selves towards the visitor, and to group themselves around him."

There was only one explanation of these things which suggested itself to the mind of the Jesuit Father: "They were the work of the devil." A member of the same society, in this city, seriously assured me, a few months ago, that he entirely acknowledged the genuineness of spirit manifestations in general; but, he added, without the faintest approach to a smile on his face, "they were produced by the devil and his angels!"

Turning to ancient Egypt, we find Spiritualism to have been the very foundation stone of the national religion. The priests taught the initiated that the soul was immortal; that it passed through seven lives on earth, and entered zones surrounding our planet, being divorced in each, and by degrees, of animal lusts and propensities, and thus it arose, by a process of purification, to the highest.

From Egypt we cross over to Greece, and there, as I showed in a previous lecture, Spiritualism, like philosophy, sculpture and architecture, attained a degree of development which has never been excelled. Nearly all the master-minds of that wonderful race held that every man has a particular daemon, or spirit, for his guide, who seemed to personify his moral individuality, inspiring and directing him, counselling him what to do, and admonishing him what to refrain from doing.

Thales, who lived six centuries and a half before the Christian era, and who was the author of that sublime maxim, "Know thyself," taught that the universe is peopled with daemons and genii, who are our spiritual guides, and are the invisible witnesses, not only of our actions, but of our very thoughts.

Epimenides, who was the contemporary of Solon, was inspired by the spirits, and frequently received from them divine revelations.

Zeno declared that each man has his genius, tutelary, or guardian, who inspires his speech and directs his actions; that the soul is a particle of God, and that the eternally existing spiritual framework, it possesses, spiritual body of extreme fineness and tangency.

According to Plutarch, the souls of those who have lived several virtuous lives on earth, and are on the point of entering a purely spiritual existence for ever, discern the presence of spirits who sustain them in the trials and tribulations of their final pilgrimage.

Socrates made the memorable declaration that God does not manifest Himself completely to men, and that the spirits are His missionaries or messengers.

From Greece, these beliefs passed over to Rome; and we owe to Apuleius the following account of the spiritual world as it was regarded by the most enlightened minds of his own and previous times: "The soul of man," he says, "detached from the body, and liberated from its functions, becomes a species of daemon, or genius, heretofore called Lemur. Of these Lemures, such as were beneficent to their families and maintained their old habitations in a state of tranquillity, were called *Lares* families, or household gods; but those who, on account of the crimes they had committed during their lifetime, were condemned to wander continually, without finding any place of rest, who wrought evil, and did evil to the wicked, were vulgarly called *Larvae*. These familiar spirits were everywhere present, and intervened in all the affairs of daily life."

The ancient Gauls were all Spiritualists to a man. Their female mediums were priestesses, who used to pass into trance, were clairvoyant, and not unfrequently endowed with the gift of prophecy. The Druids taught the omnipotence of God, the eternity of the universe, a plurality of existences, and the possibility of a progressive life in other worlds. All the evil we commit must be expiated by ourselves, they said; and every man becomes his own accuser and his own judge hereafter. Spirits, when emancipated from the bonds of mortality, could revisit the earth as messengers for the instruction of humanity, and those who reached higher planes were privileged to return to lower ones for the benefit and elevation of their more backward fellow-creatures.

I know of nothing more beautiful, or more sublime, than many of the tenets held by the old Druids; and it really seems as if, spending their lives amidst the sacred groves in which they worshipped God, they were so very close to nature, and so sensitively susceptible to the voice of inspiration, that the noblest and grandest truths relating to the other world were revealed to them with almost unequalled fullness and lucidity.

I have thus taken a rapid survey of Spiritualism in antiquity, and have shown it to be universal, both in pre-historic time and space. I have said nothing of the Old and New Testament, because those books are in everybody's hands, and are full of spiritualistic phenomena from beginning to end. They contain much more than this. They offer a simple and sufficient explanation of the extraordinary attitude of antagonism which is assumed towards Spiritualism by the pseudo-scientific, the quasi-religious, and the avowedly materialistic sections of society. That explanation is briefly this: "That light is come into the world, and men love darkness rather than light." Nevertheless that light is spreading with a rapidity which would stupefy us with amazement did we not know who is the power by which it is being disseminated. In less than half a century Spiritualism has gathered something like twenty-five millions of human beings into its fold. How many will have embraced its consoling assurances, and its undeniable evidences of a future life, and of spirit-return, within the next fifty years? Probably one hundred, possibly two hundred millions. Nothing can arrest its progress, nothing restrict its spread; because these are guided and determined by Omnipotence. It will presently take its place among the positive sciences; and the day is not far distant when chairs will be instituted in our universities, and professors of psychics, while expounding its principles and elucidating its laws, will refer in tones of compassionate astonishment to those learned pundits in the last decade of the nineteenth century who were accustomed to refer to it as a fraud, or a delusion, or a snare, or else as a deplorable combination of all three.

But then, they will add, in extenuation of the dense prejudices and gross

stupidity of their predecessors, did not the very friends of Jesus "go out to lay hold on him, for they said, he is beside himself?" Was not the same railing accusation brought against Paul? Has not every new truth, and every re-statement of an old truth, been received at first with mockery and derision; and can we wonder at the perverse, blind, unreasoning, and obstinate opposition which is offered, by popular stupidity and prejudice, to the most ancient and universal belief in the world; the only belief, indeed, that is sustained by an overwhelming mass of evidence, and sanctioned by the actual experience of all people in all ages?

Men talk of the "march of intellect," and boast of the triumphs of science. I should be one of the last to undervalue either, if the progress, of which they are appealed to as an evidence, were not a lop-sided progress, like the shuffling gait of the unfortunate man, one-half of whose body has been smitten with paralysis. Is this not a symbol of the condition of the most civilized races of mankind at the present moment? Are they not retarded with spiritual paralysis? Are all the intellectual faculties being stimulated to an abnormal activity—to an almost morbid development; and there is such an excessive wear and tear of the brain and nervous system; in consequence, that a new class of diseases, designated as: neuropathic, has come into existence, and the forms of neurosis are so numerous that the science of neurosthenics has become a highly complicated one. But, in the meanwhile, the spiritual faculties of man's nature are being starved, and his higher being is atrophied. He reminds me of the anecdote related of Bernard, Abbot of Clairvaux, who used to spend his days walking along the shores of the Lake of Geneva, with his eyes constantly fixed upon the ground.

And when at eve his fellow-pilgrims sat, Discouraging of the lake, asked where it was! Materialistic to his finger tips; the modern scientist and his disciples are stone-blind to the existence, and absolutely impervious to the impact, of the spiritual world. To them the words of Hamlet have no meaning—"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!" Not to the scientific materialist, man presents himself as a fugitive compound of so much gas, water, and solids—"only that and nothing more;" thought is a secretion of the brain; and when that is dissolved by death, and the heart ceases to beat, there is an end of everything—love, genius, aspiration, the yearning for the infinite, the instinct of immortality, and every undeveloped possibility of our natures, perish with the earthly tabernacle which we have inhabited.

And this is the miserable materialism to which we are conducted by the materialistic science of the last decade of the nineteenth century! Could there be a more appalling symptom of spiritual paralysis?

But, in the midst of this great crisis of humanity, and at the very moment when the foremost races of the world are visibly sinking deeper and deeper into the mire of materialism and the slough of despair, Spiritualism has dawned upon mankind like a resplendent sunrise. First of all, a faint streak of light was visible above the distant hills, still dark with the vapours of the long night through which the human race has been passing for so many centuries. Then a soft glow, like the dawn of a pink of a blush rose, revealed itself. Then a diffusion of the tender flush of early morning. Then a broadening and extending of the crescent splendor, overflowing the eastern hemisphere of the glorious dome that canopies the earth. And then the magnificent luminary emerged above the horizon, refulgent and majestic, like a shield of radiant gold; and all the world rejoices in its penetrating warmth, and light, and lustre. Millions of upturned faces are kindled into rapture as they gaze upon the ascension of this newly-risen globe of light; for they know and feel that it be-comes the avowed and avowed period recorded in the first chapter of the Book of Genesis, when "God said, Let there be light; and there was light." Yes, light is come into the world; and let us look with eyes of compassion, both upon those who are so blind that they cannot, and upon those who are so willful that they will not, perceive it.—LIGHT, London; Eng.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, and which is a complete and complete demonstration of the truth of the theory of the origin of matter and the physical and physiological sciences. To the Spiritualist, an impregnable foundation of the materialist and skeptic, a revelation of the invisible energies operative in Nature's formula of evolution. To the ecclesiastical, a new heaven and a new earth. A book to read, to study and think about. A condensed volume of the latest information for 25 cents. Address your orders to The Progressive Thinker, 40 Loomis Street, Chicago, Ill.

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I have been troubled for two years with my kidneys and my neighbors thought I was going into consumption, but since taking your treatment I consider myself cured, and feel like a new man, and I heartily thank the old miner at God's foot, who has done so much for me. I do not see how you can care so cheaply. Sincerely your friend, J. L. URSUL.



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, MAY 11, 1895.

NO. 285

AN ANALYSIS OF A PECULIAR CLASS.

CRANKS! CRANKS!!

Those Ancient and Modern.

In the mysterious provisions of "Our Father, who art in Heaven," as everywhere else, names are often bestowed in derision that are exceedingly appropriate. There is an evolution of words as of worlds; births of names, as of babes, and, at birth, few there are who can correctly prophesy the future of a name of a child.

As all there is comes from and is amenable to God, cranks and the name applied to those who are possessed of ideas in advance of some of their fellows, must come from a good source. The crank certainly came from a living idea and represents one. It is a thing by which other things are moved. A thought put in motion and made useful. The best thoughts and the worst ones are alike as the dead, until put in motion.

The crank is an emblem of progress, an embodied certainty of usefulness. They had none in the Stone Age, and they are none, too, abundant now. "Praise God from whom all blessings flow"—Praise God from whom all ideas grow—Praise God for "Crank"—for the things that move things and incite life.

They are all about us now as they have been, even before man found for them a name. The line extends from this time back to Noah. Noah was a crank, and it may be said a truism of all cranks, that they at all times see and hear things the common people do not see and hear. Being a crank, Noah heeded the voice that spoke to him; whether it was the voice of God or some other power outside of himself, we leave for everyone to decide for himself, but we do differ in our idea of the deluge, from the interpretation put upon it by the church.

The voice spoke to Noah and told him there was to be a rain, one that would last longer, before the clear up, than the one we are having under Cleveland, who is not a crank.

The voice told Noah that the heavy wet, which was coming, would be disastrous to all who were not possessed of a boat. Noah heeded the advance thought and began building an ark. Looking back, I fancy I can see him now at work with teams, saws and other tools in the grove near the mouth of the creek, as he listened to what the voice said from time to time, keeping right on with his work of making an ark. I can see the long line of women, village groups, with their poke bonnets, as they "poked" into the business of others. On their way to the village store, they would stop and turn up their pretty noses at Noah, as they called him an idiot; and the men of the village I can see now as they hung by their arms on the fences watching Noah as he built his ark, while they chewed tobacco, or cheap licorice, spat on all that was within reach and derided the crank who was carrying out an idea, the one end of which was in God, the other on Mount Ararat and elsewhere in the future.

But, despite the gabble and the babble, Noah continued with his organization of material things and a usage of the means that were at hand. He lost no time in waiting for the things and ideas, not yet credited nor suggested. The words of the multitude did not affect his purpose, and at the appointed time, Noah, the derided crank, had a boat of his own. He lost no time in praying to God to fill it with people, who were not that way inclined, or in making suggestions to the great suggester. He had no way by which to control the movement of the ark; it was unprovided with sails or rudder; it must have drifted at the will of the winds and currents.

Now, the waters of a universal deluge must have been covered with the wrecks of cities, the trees of the forests, everything in the world that would float on water. Through all this driftwood, we are told, the ark moved safely and grounded, at last, on the snowy mountains of Ararat. "Without continued higher interference, would not its sides have been broken by collisions with this floating timber?" It was not anchored and yet it floated but a short distance from where it was launched. But the breezes touched it lightly, and it landed all its passengers alive and well on snowy Mt. Ararat. This ark of human freight was piloted by the invisible hand of an omnipresent Creator—a Deity of infinite mercy—a God of love. Then it is credible it seems that he destroyed the human race for its disobedience and sin. An Omnipresent Creator, a Deity of infinite mercy, a God of love, could never have destroyed the human race for its disobedience and sin. No creature of His could ever have wrought a deed or dreamed a dream that he had not foreknown before the first nebula had been condensed into a star! He could never have been angry at the conduct of any living thing, nor could He ever have repented of His acts.

We read in Grecian fable that Deukalion's universal flood was prudentially sent to extinguish the fearful conflagration which Phaethon's unskillful driving of the steeds of the sun had caused. The gods of the Greeks had blundered—the earth was wrapped in the flames of the sun, which they could subdue only by a deluge, for they were never believed to

have been all powerful or otherwise. But they were the friends of the human race and had taught men arts and arms; they loved the beautiful earth and sent the waters to save it.

The God of Israel, we are told in Biblical myth, was grievously disappointed in His creatures. Though He had formed man in His own image, and the ape in the image of man, they had not behaved themselves as he had expected them to do, and now, in His wrath, He would destroy some of them, at least, in the waters of the universal deluge. An all-wise Deity, it might seem to us, would have swept them all from the earth forever, in order that their places might be taken by new and better races. He would not, we may reasonably conclude, have preserved, by millions of miracles, remnants of these degraded creatures, for the purpose of again repopulating the earth with teeming myriads, no better than those that the waves had washed away. We are told that Noah, divinely chosen chief from all the sons of earth, though the storms of six hundred years had cooled his blood and tamed his passions, could not resist the allurements of the grape, when once ashore; and that he cursed with perpetual slavery, for a trivial thing, all the posterity of a son, whom the Ancient of Days had accounted worthy to be saved from the waters of a drowning world! Had the animals of the sea seemed less than those of the field and forest?

Why must the dove and the oriole die and the shark and the devil-fish still paint the sea with blood? It is nowhere pretended that the tiger is less cruel, the monkey less obscene, or the serpent less malicious and venomous than those that the waters are said to have swallowed up. What would we think of the mental condition of a man who planted an orchard, tasted the fruit when the trees were laden, condemned it all as bitter and worthless, cut down date, orange and apple, being careful, however, to preserve seed and slip from which to grow another like it? Or of a human inventor, who, manufacturing various machines, destroyed them all, when finished; preserving, however, an exact model of every one, from which to fashion others not one whit better? The rocks contain the fossil remains of unnumbered animals that have vanished from the earth forever.

The mammoth and the cave-bear, the mylonid and the saber-tooth, had perished long before the ark is said to have plowed the waters of the universal sea. "So careful of the type? But no—From scraped cliff and quarry stone, She cries, 'A thousand of the types are gone, I care for nothing, all shall go.'"

A universal deluge would not have destroyed all life upon the earth. As the trees of every forest would have been floating upon the waters, many laden with fruit and seed, all aboreal animals would have found a refuge on them, and the birds would have soared above the waters, resting on the floating branches where weary from their flight. Monkeys, parrots and sloths would have had food in abundance; squirrels and other rodents would have stowed away a supply of nuts in hollow branches, and the wild bees, having their homes in the cavities of trees, where they would have floated in safety above the water, would have lived upon their store of honey.

Birds of prey would have eaten doves and thrushes, and as the waters of the universal sea must have been covered with the bodies of all the great land animals of the earth, vultures and other carrion birds would have fared sumptuously every day.

After all the fruits, nuts and seeds had been consumed, all animals that live solely upon these must have starved, but those that had hidden away a store would have survived.

Carnivorous animals, other food failing, would have eaten each other, and the kite and the crow would have become the prey of the eagle and lynx, and the sable the food of the cougar. It is a well-known fact that all carnivora can survive long fasts; snakes, even for years; and, as many species of serpents are strictly aboreal, they could easily have found secure retreats in cavities or hollow branches.

Thousands of species of insects live solely in decaying woods, and as it is their only food, they would not have been at all inconvenienced by the waters of the great deluge. Now, as the whole family of woodpeckers feed exclusively upon such insects, and always rest on trees, the waters would in no wise have injured them, and they would have carried safely with them through the sea-birds—the gulls and stormy petrels.

The waters, then, could not have destroyed all life upon the earth, and other causes that would have killed these animals would also have been fatal to those within the ark.

The animal world has been improved and perfected by variation from the common type, and the survival of the fittest; low and imperfect forms have been slowly transmuted by the law of evolution into better and higher ones. If an all-wise Creator had determined to destroy all life upon the earth, He would have surely employed a method less cruel and more efficient than a universal deluge.

Moses was a "crank." He grew, and the older he grew, the more of a crank he became; he so far sympathized with labor and the palm that earned the food

its owner ate, that he slew an Egyptian for the trivial offense, in those days, of striking down a hard-working Hebrew. He kept right on as a crank, till he moved the waters of the Red Sea backward and marched the children of Israel across the gulf, into the promised land. He claimed to be a Spiritualist—a spirit medium—and it looks as though he was. As a crank he did great work.

When a man is carrying on many kinds of business and is operating men in various localities, he requires many agents. God is carrying on a great amount of business in many far-apart localities. He has been at work from the incident and establishment of order and has called into activity, of special nature, thousands of agents—of mediums. Now, every one of His agents has been a Spiritualist, a servant of the most high powers, whether he or she knew it or not. Man's knowledge of why and wherefore is not in the least necessary in the dictation of our Father, who knows enough for all, regardless of the opinions of the multitude.

Daniel was a crank; so were David and Solomon; so, too, were Elisha and Elijah, but they appear to have been well sustained while they were in the business they were put to here on earth. They all shook things up from the foundations or concentration of this regard for the higher life and its higher laws. Balaam was not a crank. He rode an ass; the ass could see "something" in the road and acted accordingly. Balaam could see nothing; he was not a crank. The ass was a crank and was beaten as a punishment for his power of sight.

With Jesus came several cranks—John, Luke, Mark, Matthew and others—what a lot of earnest workers they were! All but two of the disciples, or apostles, of Jesus were cranks. Judas was not a crank; he was a first-class business-man in those days. He was considered level-headed and a man who could keep his eye on a piece of silver till it led him into the melting-pot. He bought with a kiss and sold for cash at three thousand per cent. profit. No man called Judas a crank.

Simon Peter was no crank. As soon as the trouble came, he stood and warmed himself. When asked, if he was one of the spirit agitators—one of the disciples of Jesus—he evinced no evidence of crankiness, but faced the multitude and went right back on his former professions. Not Peter was no crank. The crank turns others, but never turns himself inside out or outside in to find a hiding.

John Bunyan was a crank. George Fox, the founder of the Society of Friends and Quakers, so called, was a crank. He was full of human sympathy and desire to progress in the ways of mental growth and the peace which is the fruit of harmony. His followers were the first to organize an anti-slavery society in this country. It was a comedy of Quaker cranks, but it moved matters in time.

The next crank on record was an Englishman, who came from England in 1772, and was the first to introduce umbrellas, as he then did in Philadelphia. Here was one crank who almost lost his life through coming along with a new idea. Now, if there is not a crank for every umbrella, there is an umbrella for every crank.

Fulton, with steamboat; Morse, with his telegraph, as was Franklin, with his experiments in his disposition to peace—all were cranks. So was the inventor of the reaping machine, the sewing machine, and all of the great and useful inventions that now bless the world. It was not long since Edison was counted as a crank, and a very wild-brained, funny one, at that. Now see what he and his cranks have accomplished.

The lesson we learn from the deluge is this: That communion between the two worlds was possible, and understood by Noah. But, he like many others, fell from grace. Noah was a deliverer to the people, who believed in him. He was inspired from on high, but he fell from his high estate to the level of a common drunkard. All through the Bible, we find flashes of light, revelations given to the people at that time, for the good and the elevation of mankind. It being a medium exercising them cranks and mediums, Jesus is foremost among the number.

Jesus, evidently, felt the world's need of mediumship, for he knew it to be the one only means of intercourse between heaven and earth. He saw manifestations of its power recorded on the pages of the Bible. He knew Abraham, Moses and the prophets were mediums. He read of Elisha and his visions, of the writing on the wall at Belshazzar's feast, of Daniel and his deliverance, of spiritual beings walking and talking with men, of spirit voices in the air; and yet, in his own day, such phenomena had become things of the past and were unknown. He, therefore, saw the necessity of making fundamental in his platform, the fact of mediumship and its exercise by his ministers, otherwise it might again be crushed and fettered by the prejudice and opposition of the world. Jesus did all it was possible to do in the age in which he lived to make mediumship a permanent factor in faith and life. But, also, his fears were well grounded, for, within a century, the world had set its iron heel upon it in spite of all he and his disciples had done in its defence. But Jesus did not give up the work even after the cross had bereft him of his physical form. Notwithstanding his spiritual nature was so large and strong that it drew him instinctively away from earth and upward to the highest spheres. He yet remained with his disciples; indeed, had he not all would have been lost. His disciples were dismayed and disheartened; evidently they never

would have rallied. But, suddenly, Jesus appeared in their midst. He materialized and came to James and John and many others; talked with them and made himself recognized by them. This was the most wonderful exhibition of psychic power of his whole life. It has always ranked first in importance in the history of the Christian church. Materialism, to-day, fills the soul with amazement and wonder. We know it to be true by actual experiment, otherwise we might reject it.

It is well known to many of my friends that for a number of years I have been investigating these remarkable phenomena under tests as to the truth or otherwise of Spiritualism. During the last few months, I have frequently sat in seances with Mrs. Gillette, at the home of her friends, Mr. and Mrs. Voorhes, 47 Campbell Park. I have realized many remarkable manifestations so far as the senses of hearing, sight and touch have made the proof of the return of spirit friends a certainty to me—among the materialized forms, often more than two or three at one time. I have on many occasions had reason to believe that my departed mother, who passed to a higher life upwards of thirty years ago, has returned to me, and in ways truly characteristic of herself, has given me un doubted assurance that she still lived, and unceasingly took an interest in my welfare.

I want to say that before investigating for myself, I was utterly opposed to Spiritualism, and was determined to put the strictest tests of which I could think on all occasions. This I have done, and have come to the conclusion that our departed friends are permitted to return and commune with us.

The next active interposition of Jesus was his conversion of Paul. Though a powerful enemy, Jesus found in him a powerful medium. He threw upon him his magnetic influence and impressed him with his presence, and made him the instrument of his control. He thus, most likely, saved Christianity from annihilation. The whole book of Acts is but little else than a catalogue of the most astonishing psychic phenomena the world has ever known. On the day of Pentecost, when they were assembled with one accord, there came a sound from heaven, as of a mighty wind, and they began to speak with other tongues as the spirit gave them utterance, and all were amazed, saying: "How hear we all in our own tongue, Parthians, Medes, Elamites, Jews, Egyptians?" Some said they were full of wine, but Peter, standing up, said: "These men are not drunken, but this is that which was spoken by the prophet Joel, saying: 'It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'"

Peter says of Jesus: "Not that he was the man who taught us to love our enemies, but he was a man approved of God by miracles, wonders and signs in the midst of you, as ye yourselves know." Peter's life was a succession of psychic wonders, which, were they recorded in any other book than the Bible, the church would reject as fables; but they are as well authenticated as any part of scripture. When he and his companions were thrown into prison "an angel of the Lord by night opened the prison doors and brought them forth." Next to Peter in faith and power, was Stephen, full of faith and power, who did great wonders and miracles among the people, and who died, at the hands of the people, a martyr to the cause of ancient Spiritualism.

A few weeks ago everybody was praising Dr. Oliver Wendell Holmes, as much for his shrewd knowledge of the world as for his brilliant work as poet and essayist. Did one in ten of his praises know what he wrote about Spiritualism, in his famous book, "The Professor at the Breakfast Table"? Yes, they all knew it well enough, but not one of them, so far as we know, ever referred to the subject. But Spiritualists must pass it by. How it is! "You don't know what plague has fallen on the practitioners of theology. I will tell you, then, it is SPIRITUALISM."

Spiritualism is quietly undermining the traditional ideas of the future state, which have been and still are accepted—not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most good people seem to be aware of. The Nemesis of the pulpits comes in a shape it little thought of, ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies in Christendom. You cannot have people of cultivated tastes, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communion with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life.

We believe that law governs these obscure phenomena, as it does those of chemistry or physics, but the appearances are so elusive, the causes so entangled, that we need the steady influence of the habit of thought engendered by science to enable us patiently and hopefully to pursue our way.

The magnificent procession of these phenomena in the midst of which we stand, the realms and magnitude above us, too vast for the mind to grasp; the molecules and movements around us, too minute or too rapid for the eye to see, or the mind to conceive, are all marching to the music of a

DIVINE AND ETERNAL ORDER.

When Spiritualism is rightly understood, and logically followed out, it seems to us, there will be a great deal of praying to and for the so-called "dead." The Roman Catholic church has been wise in offering up prayer that the pure, wise and holy spirits may be asked to intercede for us with the Trinity or Mary.

The distinction is purely arbitrary, and, we may add, unnatural. Indeed, it forms one of the reasons for making an effort to escape from the churches in dealing with the deep and living things of the spirit. One fact may, however, be usefully borne in mind, that the addressing of the unseen ones, in what we call prayer, was almost, if not quite, universal in the fourth century and onward.

The opposition to it was entirely a part of the militant operation of Protestantism, backed up by the extreme doctrinal and scriptural literalism. An examination of the Christian tombs in the catacombs yields many very curious results, one of which indirectly bears upon this subject. These tombs belong to the second, third and fourth centuries, and abound in artistic representations of the joyous faith and hope of these first Christians. One of these, which is very common, is a figure in the attitude of prayer—erect, with outstretched arms, as if to welcome the heavenly host—an interpretation which is, curiously enough, confirmed by the so-called "apostles' creed," in that memorable confession, "I believe . . . in the communion of saints."

And, again, the beautiful suggestion is strange to say, unanimously endorsed by one who has lately received the highest honor of the Presbyterian churches of Scotland, DR. WALTER C. SMITH, whose touching and penetrating words shall close these thoughts on a subject of profound interest:

O'er land and sea, Love follows with fond prayers
Its dear one in their troubles, griefs and cares.

There is no spot
On which it does not drop this tender dew

Except the grave, and there it bids adieu,
And prayeth not.

Why should that be the only place up-
cheered

By prayer, which to our hearts is most endeared

And sacred ground?

Living, we sought for blessings on their heads,
Why should our lips be sealed when they are dead?

And we alone?

Idle? Their doom is fixed? Ah, who can tell?

Yet, were it so I think no harm could I well

Come of a prayer:

And oh, the heart, o'erburdened with its grief,
This comfort needs, and finds therein relief

From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill

Our dearest, best?

And bring them home and recompense their pain,
And cleanse their sin if any sin remain,
And give them rest?

Nay, I will not believe it—I will pray
(As for the living) for the dead each day;

They will not grow
Less meet for heaven when followed by a prayer,

To speed them home like summer-scented air.

From long ago.

Who shall forbid the heart's desires to flow
Beyond the limits of the things we know?

In heaven above

The incense that the golden censers bear

Is the sweet perfume from the saintly prayer

Of truth and love.

J. W. DINSDALE,
1533 Masonic Temple, Chicago.

Milton was quiet and reserved in conversation, but thoroughly refined and well bred.

Sydney said that the soul of politeness lay in preferring the happiness of others to your own.

Philip of Macedon was courteous to all who approached him, even the humblest being sure of a hearing.

Pius IX., both before and after his election to the pontifical chair was a model of studied politeness.

Mohammed inculcated politeness in the Koran. He himself was one of the most courteous of men.

Andrew Jackson was rough in his manners, but could be polite when he pleased. He was always courteous to ladies.

The Duke of Marlborough said that he owed his success as much to his elegant deportment as to his talents.

Byron was affable to his equals and to those whom he wished to please, but haughty and distant to most others.

Robespierre was urbane in manner, and courteous, though brief, to those who approached him on business.

Beethoven was rude and gruff, and seemed to be in a perpetual bad humor with himself and every one else.

Talleyrand owed his success in life, to no small extent, to the uniform courtesy with which he treated every one.

Haydn was the personification of courtesy. He once said: "It does not pay to be impolite, even to a dog."

IN TWO WORLDS.

A Visit to Unknown Realms Beyond the Clouds.

Views in a Brief Vision.

It was Christmas Eve. I retired at a late hour after an arduous day's business at the store. Being fatigued, I was naturally restless, and rolled and turned and tumbled in my bed until my nervous system seemed tensioned to its utmost. I was not only fatigued, but extremely sad. Four years ago that day my mother would bid to her eternal rest. I had been thinking of

HER WHOM I LOVED
above all that ever was or could be. All day I had been wondering where she now was, what form she occupied, and if I would ever be conscious of her existence in any other life than the one I had known and loved here in

At these thoughts I grew frenzied. Prostrated with nervousness, I buried my face in the soft, downy pillow and began to count the seconds as they were measured by the timepiece upon my mantel, trusting that it would divert my thoughts from the awful agony of the past and allow me to go peacefully to sleep. I could not rest. Fearful of what might be, I trembled and choked and wept like a little child torn ruthlessly from its mother's breast.

I arose, dressed myself, passed quietly out into the hall, down stairs, and out into the cold and crisp December air. I walked and walked until I was so weak and spent that all my physical strength seemed to have left me. My eyes grew dim, and even the familiar street lamp seemed to pale and faint. I retraced my steps, and upon reaching the house I went quietly to my room, threw myself carelessly across the bed, and knew no more until suddenly

I FELT MYSELF SLOWLY RISING
higher and higher and higher. I was entirely changed, a new being as it were, yet it was myself. I could see and recognize everything as before. I looked back and saw upon the bed my old form. How I escaped from the room I could not tell, but there was the body, clothed as it was when I came in from the street. The hands were limp and languid at the sides, yet I could feel. The lips were firmly set, yet I could speak, for I said: "How strange all this is!" The eyes looked dull and leaden like, yet I could see, for as I rose up, up, up, into the vast ocean of immensity above me, I could see the objects below me gradually growing smaller and smaller until at last everything disappeared, and I was being borne I knew not where nor how.

There I was between the unknown above and the known below. I PASSED BEYOND THE CLOUDS,
on, and on, and on. The very stars were now beneath me. I looked back, and there was the body still lying upon the bed, as I had apparently left it. I could not be mistaken, I recognized it as my old house, so to speak. I saw the ring upon the finger, as I had worn it when I was its tenant. Had I really left it? Where was I going, and would I ever return to it again? These were the questions I was asking myself, but the answers seemed as far removed from me as I was from that robe of passionate flesh that I once had clinging to me.

I say, because there was apparently as much of me now as there was then. I could touch, taste, smell, see and hear, as I could in my old form.

WHAT FORM I OCCUPIED
in my present state I could not tell. Why I never occupied the other form was a mystery, but that did not concern me now; I had left it, and it was of no further use to me, nor I to it. Let those who lust after things impure and defiled take it and do with it as they see fit. I was no more a part of it, and they could not harm me. All the while I was being drawn onward and upward by an irresistible force. As I went on through that vast field of glories, I suddenly heard a voice across that bottomless and boundless and shoreless sea, saying: "He comes! he comes!" I looked in the direction from whence the sound came, and was, oh! so happy to see another world, and to think that I would so soon be there. I felt that I was soon to

ENTER UPON ANOTHER LIFE,
a life higher, better and purer than the one I had so recently left. Flesh to me was but corruption, with which no one could be pure, and without which all humanity would be as Gods. Flesh the boundary line between perfection and imperfect heaven and hell. I soon found myself upon another world, arched and spanned by a glittering dome, upon the crown of which there was written this strange inscription: "Peace is Heaven; contention Hell."

It was not until then that I understood the significance of those terms. Where I was then was heaven; the place I had left was hell. There was no ivory throne, or golden streets; no angels singing songs of praise to him who died for man. But it was as a beautiful place, sacred to thought, whose groves and arches, as if touched by the weird musician's hand, did catch and hold all the sounds of Apollo's harp, strung with the ten thousand strings, and played by the deft fingers of enchanted words.

It was the realization of the soul's deepest desire.

A PERFECT HEAVEN.

There was no want or crime or cruelty. No sickness or pain or heartaches, no malice or contention or strife or jealousy, no fear nor hate, no death, eternal life, eternal bliss, everlasting sunshine, infinite love, by, through, and for all. My ideal of a place in which to spend eternity. As I strolled mid clinging vine and drooping flower, through the long vista of beauty I heard a voice calling: "Henry! Henry!" I at once remembered it as the voice of my dear mother, and in a spirit of extreme exultation I cried: "This! this is eternity!" I was conscious of her existence, and was happy.

As if in a swoon I began to rise. I tried to catch at passing objects, but to no avail; like a snow-flake I floated off into the distance. That other world was fast fading from me. I began to go down, down.

THROUGH MIST AND CLOUD
I passed into the room, and into the old body that lay motionless upon the bed. As I entered into its silent chambers, its cold touch aroused me from my slumber, and I awoke, saying as I did so: "If there is another life, and we are not conscious, cannot know and love those who have known and loved us here, it is cold and cruel."

I rubbed my eyes, crossed the room, looked up at the clock and found that I had been sleeping but eight minutes.

H. N. BRADBURY.

Good Word for the Psychograph.

That I appreciate the psychograph you may know from the fact that I have purchased, one after another, ten instruments; not for my own use, of course, but I have found them the best means to start people thinking. If I get two or three acquaintances sufficiently engaged to desire to start a circle, I get a psychograph to form a central attraction, and fix attention. The rules for the formation of circles, and how to develop mediumship, which go with it, are so complete that if carefully followed they lead to success. I have in this manner started nine circles of investigation, beside my own, and only one has proved a failure, and that because the members did not persevere. They became discouraged after they had sat only three times without results, and discontinued their sittings. Now, this might have been brought about by other means, but it seems to me not as well. Mediums for various forms of manifestation have been developed, and many have received blessed assurance that their spirit friends were present, and with continued affection. As all this was through home mediums, who had the entire confidence of the circles, and came spontaneously, it was the more valuable. For one, believe in this home Spiritualism. It is a religion of the family circle, for it proves to us that death does not break up the strong ties which bind the family over there with the family here. Well, neither the psychograph nor any other instrument can make a medium of one who has not the elements, but by fixing the attention and thus uniting the circle, it is an important means, and, with a good medium, a ready means of giving messages in a reliable manner, as such messages have the independence of those spelled out by alphabet, and are more quickly given.

The medium in one circle explains that she knows just as soon as the first word is spelled what the sentence is to be, and accuses herself, fearing she moves unconsciously the index. But often the answers are beyond her knowledge, and such as no one present knows. This, I think, ought to be entirely satisfactory to show that somehow the movement of the index is accompanied by the impression of the medium with the thoughts of the spirit. It is not true that mediums are generally thus impressed? My observation leads me to think they are.

At one of our circles I asked the spirit of a friend if the times would get better, and the reply was: "Yes, from now on." That is encouraging to us western people, who have been ground fine between poor crops and low prices.

"Who will be the next President?" Answer—"A Republican, to name whom would be to defeat."

Now I am glad; it is no one we well know, as I know of no one I want to have for President. If there is anything I like, it is to see a man who wants an office defeated.

Well, I have written much more than I intended. I have places for two more psychographs, which please send. R. R.

Fox would never stand covered in the presence of ladies.

Count de Lesseps was the type of the French gentleman.

Cornell's manners were the admiration of his contemporaries.

Bret Harte is said to ape the behavior of the English aristocracy.

Goldsmith was ill bred and too much inclined to talk about himself.

Calhoun was so absent-minded that he often forgot he was in company.

Monroe was, even in his own time, called a gentleman of the old school.

Bancroft was rather reserved than otherwise with most persons whom he met.

Garfield was generally so quiet that he often created the impression of diffidence.

Henry Clay was said to make the most engaging bow of any gentleman of his time.

Marcus Aurelius was said to be the politest Roman Emperor who ever sat on the throne.

Dante was solitary in his habits, and, by his austerity, chilled most of those whom he met.

Justinian inculcated politeness on every official of the empire.

HYPNOTISM.

A Consideration of the Magnetic Forces in Man,

As Viewed by a Gifted Practitioner.

Physiologists teach that the brain is divided into two separate parts—the upper and lower brain. The upper brain is technically called the cerebrum, and the lower brain the cerebellum. The cerebrum is the larger part, and occupies the front and upper part of the skull. The cerebellum is smaller, and occupies the back and lower part of the skull.

The cerebrum is recognized as the seat of observation, memory, will, motion, reason, intellect, etc. The cerebellum governs, with the cerebrum, the action of the lungs, heart, stomach, etc.; that is, the governing power of the cerebellum over the organs of the body is automatic, or self-acting, while that of the cerebrum is dependent upon the will of the man or spirit who inhabits the body.

To these some writers add a third brain, located about midway down the spine, and called the solar plexus. Consideration of this theory is unnecessary here.

The phrenologists taught that the brain was divided into many separate departments, commonly known as "bumps," but this theory has generally been discarded for the more reasonable one of "nerve centers"; that is, for illustration, from each organ extends a series or bundle of nerves, which end in a common center in the brain. Hypnotism seems to corroborate this theory, as the student will understand when he learns to manipulate the head to excite or subdue action in any particular organ.

Motion produces magnetism. The magnetic currents are called electricity. There is close connection between the sun-spots and the magnetic currents of the earth. The earth itself is a great dynamo, swinging in space, the daily revolutions of which produce the magnetic currents which run from south to north.

The chemical action of the voltaic pile produces a weak magnetic current, yet sufficiently strong for the telegraph line; but it takes the rapid revolution of the dynamo to produce a magnetic current strong enough to run a car.

The spirit is enabled to live in the body solely by reason of the magnetic currents of the earth upon which the spirit feeds, and by which it controls, directs and moves the body. These magnetic currents are mostly in the three natural elements of air, earth and water. That is why the Indian, the child of nature, is so highly magnetized.

His bare feet tread the virgin soil; loose clothing, if any, envelops his body; his lungs were ever filled with pure air, while water was his only drink. Of course, this explains why the "noble" red man, not to the modern degraded specimens. His soul and body literally drank in pure magnetism abundantly, and he was thoroughly magnetized.

That is why exorcanted Indian spirits make such good developing controls. Mediums should live as much an outdoor life as possible, in order to get the very best magnetism. The color of the Indians—copper, a good conductor of magnetic currents—undoubtedly has something to do with their powers.

The body takes and gives out magnetism through all its points, but it receives the most through the lungs. The atmosphere (Greek, aura) of the earth is highly charged with the magnetic aura, which is taken into the lungs through the breath, and speedily absorbed by the iron of the blood, which itself is a good conductor of magnetism. Many physiologists suspect that the oxygen of the air is simply one phase of magnetism; at least it is highly magnetized.

The oxygenated—magnetized—blood is forced in the arteries throughout the entire physical system. It is a significant fact that each artery, and no vein, is accompanied by a nerve.

Nerves are purely and simply telegraph lines for the conduct of electricity or magnetic currents. If a movement of the arm is made, the spirit sends a magnetic current from the nerve-center in the brain down the particular nerve to the particular muscle; and the muscle is magnetized and moved, just the same as the magnetized table.

The separate action of the brain, muscles and organs of the body also beget magnetism, and that is why the clairvoyant sees a different magnetic aura or atmosphere of magnetism around each organ of the body.

Look at a heated stove and see the quivering atmosphere around it. That is the calorific aura or heated atmosphere of the stove. So everything, animate or inanimate, has its magnetic aura. The body itself has its own magnetic aura. The halo of saints in their pictures in church paintings and Bible pictures is a glimpse of truth in this direction.

The positive and negative properties of magnetism are too well understood to be described here at length. Wherever magnetism is manifested, whether celestial, terrestrial or animal, these properties or conditions exist. When the brain is active, and generating electricity, its magnetism is positive. When it is dormant—sleeping—and not generating electricity, its magnetism is negative.

During sleep, or the negative condition of the brain, there is less circulation of blood, and consequently, less magnetism, in that organ.

A second definition of hypnotism is a magnetic sleep—that is, a sleep induced by the exercise of magnetic powers, as distinguished from ordinary slumber. The spirit, sitting enthroned within the brain, possesses, directs, controls and governs the body by magnetism. Indeed, this agent or force is the connecting link or chord between mind and matter. Sever this magnetic chord and instantly and forever soul and body are separated. Persons may be easily killed while in the hypnotic state, because in that condition the soul is actually out of the body, and held to it only by the tender tie of magnetism.

Every person is subject to hypnotic influence, and some hypnotists claim that there is no one who cannot be hypnotized after repeated sittings, if not at first. Practice shows, however, that only a certain percentage can be readily hypnotized. This percentage is variously given by writers, from ten to ninety per cent. It will probably not average over forty per cent.

Those who can be hypnotized—that is,

put into the magnetic sleep—are technically called subjects, because they can subject themselves to the hypnotic influences.

A good subject is one who, as phrenologists would say, has his hypnotic faculty born "large," or has it grown large by education. That is, one whose will is able to direct his magnetic forces, or, in other words, can make himself magnetically positive or negative at his own pleasure.

Of course there are many good subjects who unwittingly become or unconsciously make themselves negative, and who, while in this condition, become hypnotized by evil operators. It is through this unfortunate class that nearly all the stigma upon hypnotism is brought. And to them should every right-minded hypnotist lend a helping hand. Nearly every common criminal belongs to this class.

Every medium is a good subject, and every subject can become a good medium. Subjects can only be discovered by trial. Those in whom hypnotism is "small" can enlarge it by education of the mind to concentrate thought.

It is astonishing how very few persons there are, comparatively, who can practice concentration of thought. To learn it is really to take the first steps in developing hypnotic power or to become a medium. Here are some illustrations:

Shut yourself in a slightly-darkened room, as far as possible away from all disturbing sights and sounds—from every vibration that will counteract the vibrations of your own magnetic currents. Center all your attention upon one object, the ticking of a clock, a piece of silver, counting your pulse, anything, and wait results. Do this at stated periods, daily if possible, or not less than twice a week. Sit an hour at a time, if possible; if not, take at least ten or twenty minutes. From thinking of a hundred things in as many seconds, you learn to think of only one thing, and then of nothing. The world fades from view. You get down into the first hypnotic stage or dark belt. Your mind is vacant, so to speak. It has stepped aside for the time. Its directing organ, the key-board, is demagnetized, or to speak more properly, is negative and ready to submit to the positive magnetism thrown upon it by the operator, be he visible or invisible, incarnate or ex-carnate.

If, in practicing concentration of thought, you feel the slightest tendency to drowsiness, let yourself follow the inclination and go to sleep. You will wake feeling refreshed, and better than ever. Nature's sweet restorer—balmy sleep.

"At first you don't succeed, try again." This second lesson in hypnotism, well practiced, will prepare you for the third. B. A. C. STEPHENS, (TO BE CONTINUED.)

AU REVOIR.

What is the mystery, dear, that comes, With the closing eyes, and falling breath, In which the soul drifts out alone Across the river men call Death? But this is only the picture seen By those who look with the sight of earth, To opened eyes in the spirit realm The soul but drifts to its heavenly birth.

And not alone, 'tis the ship of Life That sails away through the unknown sea, Bringing a soul into heavenly port, While earth-bound shadows forever flee.

Then bid the voyager e'er God speed, Say not good-by with his parting pain; But wait with a prayer, as he sails from sight, Those sweetest of words, "Till we meet again."

For meet, Love, we shall, sometime, somewhere, There is no loss, and the dead die not, Then cover your graves of cypress here With love's immortal forget-me-not.

Sweet Soul, that went from us yesterday eve, 'Tis thy living voice that now softly calls, And I see thee, a living love, my own, In the light that falls from the jasper walls.

Vanished the fear of a parting for aye, For Death is of earth that keeps souls in twain; So I only say when you call away, As I kiss your lips, "Till we meet again." CALLIE B. MARBLE.

A NEW DECALOGUE.

Work with thy might and not forget That honest toil brings no regret, But proves the tenor of a soul That counts for one on heaven's roll.

Play when thy hour and purpose meet The buoyant heart or restless feet, And win, by true fraternal zest, An interim of happy rest.

Talk, as when thoughts of thy concern Inspire the heart to teach or learn; Or love shall prompt the word of cheer To cancel pain or cast out fear.

Read much and thus enlarge thy scope Of truth and progress, love and hope, The lessons coney in leisure's hour, May some day be thy wand of power.

Write when thy reason brings to view A brand new message, bright and true, With promise of a ray of light, To pierce the gloom of error's night.

Think freely, as a hero ought, Who dares to think an honest thought; And love shall sweep thy brow of care, For truth to wear a garland there.

"Pray without ceasing" to arise And trample superstition's lies Beneath thy feet, and others lead Out from traditions dingy creeds.

Prove all things that are good and true With reason God hath given you, And teach your brethren that to know Precedes true faith with all below.

Go through the world and cry aloud, And spare not souls to error bowed From some small gleams of freedom's light To dawn upon their stupid sight.

"Love one another" and fulfill The law of gospel and good will; The life this edict has expressed Acquires itself of all the rest.

SILAS BOARDMAN.

"Angel Whispers from the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price 5c.

A CRITICISM

By a Prominent Spiritualist Of the Seances of L. P. Mitchell.

To the Editor and Subscribers of The Progressive Thinker, and to Spiritualists generally:

Feeling confident that you all will coalesce your utmost efforts with mine, in exposing and trying to break up fraud, as much as possible, that infests our ranks, and believing it should be the highest duty of every true Spiritualist to also do so, I will humbly submit to the editor the following report and a few remarks, to that effect, for publication in your valuable paper, as soon as your earliest possible convenience will permit. There is a man going around through the country in this State, by the name of L. P. Mitchell, who lives near Mason, Ingham county (his wife goes with him and acts as his manager), claiming to be a genuine materializing medium, and to give full form materialization, but the opinion of myself and all of those that attended his seance at the home of Mr. and Mrs. A. C. Kent, of this place, is that he is a down-right fraud of the first magnitude, and I trust the following report will demonstrate, beyond a doubt, to any broad-minded person that he is such, and will tend to put the people on to him.

The seance was composed of twenty-four men and women, about twelve of each, honest investigators and Spiritualists equally divided. Having heard what we thought was a favorable report of Mr. Mitchell, I concluded to make an engagement with him for a seance, which I did, the 11th of March. The seance not being satisfactory and decidedly disgusting from beginning to end, to all that were present, so much so that I would not pay him his money until he would come back and give another seance under better test conditions and prove himself genuine for the first one. I have been negotiating with him ever since, trying to get him to submit to honest and reasonable test conditions, to which he doesn't feel at all inclined to comply.

I will epitomize our correspondence, as much as possible, and submit it also to you for publication, so people may judge, after drawing the shades, whether I have not been fair with him in every respect. I met Mr. Mitchell, his wife accompanying him, at North Lansing, on the morning of the 11th of March, on which coming evening the seance was to be held, after a lecture, at the P. of H. hall, by Rev. Annie L. Robinson, of Port Huron. It was about 11 o'clock P. M. before the seance began, and it lasted until 3 o'clock in the morning. The cabinet was a large bedroom, which was prepared according to Mr. Mitchell's orders, by first nailing down the windows, for his own safety, I presume, and then nailing heavy quilts over them, after drawing the shades. He furnished his own curtains, to hang over the doorway, which were of heavy, black material, parted in the center, but tied together at the bottom, so when his form would come forth, a step or two, the curtains would be sure to come with the forms, which I, and every one in the circle, would swear was nothing more than his own individual Mitchell. The forms were very careful not to allow very close inspection, which accounts for none being recognized. I am quite sure there would have been one form recognized if a closer inspection would have been permitted. All the test conditions Mr. Mitchell sat under was the sack test, after allowing the committee to examine his clothing, and they found nothing but black upon his person. The committee, composed of five men—this being their first experience in such business, it undoubtedly was not thorough enough—helped Mr. Mitchell in the sack, after examining the room, and then gathered up the pucker string, close up around his neck, and tied the ends in a square knot. The knot was to be sealed with wax, but not being reminded enough, in all of their two or three years' experience in this line, the wax was not on hand, so Mrs. Mitchell had an excuse to go in the room where Mr. Mitchell had previously taken off his white shirt, and where his baggage was, to procure it, and when he brought back anything else besides the wax or not, and concealed it in the room, while the committee was sealing the knot, is for her and Mr. Mitchell to know and for us to find out. The circle was formed in a double crescent shape, Mrs. Mitchell taking a position near the cabinet at one end of the circle. The manager, Mrs. Mitchell, requested singing by all, most of whom responded; also instrumental music, which was procured, and rendered intervening the singing.

About fifteen minutes or more elapsed when our attention was attracted to the curtains, which parted and revealed the manager to be Riley Avery, the cabinet control, who gave a few directions as to the dance, and talking and tapping through a trumpet, which could only be understood by the manager.

The supposed form of Riley Avery felt very strong, I suppose, on account of the good conditions that were given him to materialize, and requested three of the strongest men in the circle to join hands and take hold of his right hand and pull with him. A gentleman by the name of C. J. Harris, who was considered the strongest man in the circle, requested the privilege to be the one to take hold of the hand of the form, but was refused.

We understood that Mitchell had been exposed by Mr. Harris, who attended one of his performances, a while before this, which accounts for him not desiring to shake hands with Mr. Harris on this occasion. The writer had the honor and privilege to join hands with the supposed form, after Mr. Harris had been refused, and two other gentlemen took hold of my right hand, and we three tried to pull the form out of the cabinet; but the combined strength of us three was too much for the grip I had on the form's hand, which broke before we could pull very much, and after several repeated trials we gave up the job. I asked the privilege of the manager to take hold of both of the form's hands, which was stoutly refused, of course; the form could not brace himself against the door-casing so well this way, and undoubtedly would have come flying into the room if this request had been granted.

We allowed Mr. Mitchell and his wife to have it all their own way, and we all sat back and profited by their bad breaks and the shallowness of the whole affair. A mere child could account for everything that was done.

Forms would come and part the curtains, beckon to the person wanted, who would go to the cabinet, expecting to see some of their departed friends, only to be disappointed. One form would appear in about every fifteen minutes, which accounts for their being so solid, as Mr. Martin, in the Grand Lodge Republican, under date of March 8th, giving an account of Mr. Mitchell's seances, says they were. O, yes, I think they were quite solid; I had hold of some of them myself, and if ever I shook hands with Mitchell, when I met him at the hotel, I did during the performance. I do not really think it took fifteen minutes for the forms to be made up, but I also think it took about forty-five years, which is, I think, about Mitchell's age.

The manager gives directions by the nod and shake of the head, and would extend a hand if requested, and shake hands, and quite a number who were present had the honor and privilege to shake a fair-sized, bony hand, which had a very close resemblance to the one that Mr. Mitchell has for every day use. The more singing and music, and the more noise we all made, the sooner a form would appear, not more than one at a time, until about twelve or fifteen forms came to the curtains, all male forms; except one of a little girl, which had a man's head on her shoulders, so said the lady that was called to the cabinet. There was light enough to recognize any person across the room; also the form of Mr. Mitchell at the curtain, which was the only one recognized during the seance.

About twenty minutes passed in singing and waiting for more forms to appear, Mrs. Mitchell urging us to sing all the time, the louder the better; when raps were heard as a signal to close the seance, and Mrs. Mitchell announced the seance closed, which, I presume to say, Mr. Mitchell thought was the best thing to do to avoid a complete exposure right there and then, for quite a number of the crowd had made several quite audible "outspoken" remarks to that effect, for we were all becoming more and more disgusted every minute, and would have done something outside of the ordinary line soon. Closing the seance the way it was, where a great deal of the unfairness began, Mrs. Mitchell acting the insincere and hypocrite, and Mr. Mitchell the possum and the fool; for she would not allow the committee to make an examination of the sack, or anything else, until she went into the cabinet herself and covered up the medium with a large cloak, exposing only the back of the neck, and the knot, which of course was found the way it was left, but the actions and maneuverings of the medium and manager were very disgusting to the committee and all that were near. The pucker and gather of the sack around the medium's neck in front was not allowed to be examined, which shows trickery on the face of it.

Mrs. Mitchell making believe, in the meantime, that the medium was most dead from exhaustion and suffocation, called for a knife to cut the pucker string, fearing the medium would suffocate before the 'knot could be untied, and all of the committee dived into their pockets at once to procure one, which they did, and Mrs. Mitchell made motions as if to cut the string, but I would swear, and so would all of the committee, that she did not cut it, and it is the candid opinion of all of us that it had been previously cut by the medium, in order that he might get out of the sack. It was one of their cute tricks of deception they tried to play on the people here, but it did not work a "little bit."

Mr. Martin says that those who lightly ignore and sneer at this phenomenon, stunt and warp their mental growth. All of those that attended the performance here are of the opinion that anyone who pretends to be a good Spiritualist, and will uphold such slimy pretended phenomena as he showed here, and call it genuine, have had their mental growth stunted, something in the past, and have never recovered.

My mental growth has not been stunted so much yet that I will take in, and call it genuine, such a performance as Mitchell produced here. A few more such men going through the country, giving performances like this under the guise of Spiritualism, will tend to stunt and warp the growth of Spiritualism, more than it will the person that sneers at such deceptive stuff.

Spiritualists! open your eyes, and don't let your spiritual convictions blind you, for if they do, fraud will surely defeat you, which it stands ever ready to do. The proof of the pudding is the eating of it, but the sight of this one was too sickening, for not one morsel of it was palatable to anyone with a reasonable mind.

The sack was stripped off of the medium by the manager in the dark, no light was allowed to be near, the medium was laid out on a couch for resuscitation, which was slow, on account of waiting for the crowd to disperse.

During the black-art performance, the manager would go up to the curtains of the cabinet when a form would appear without being requested to, therefore would have all the chance in the world to pass in paraphernalia to the performer, and everything went to show that they tried their best to dupe the people of South Riley in great shape, but turned out a disastrous failure.

I endorse the philosophy of Spiritualism to the fullest extent of the word, and don't doubt but what there are genuine phenomena in the form of materializations and otherwise, and stand ever ready to do all I can for the good of the cause, to do all I am sincere and think I am doing good to the cause by writing up this report, and I will take my oath, a standing on the Holy Bible, soaked in Holy Water, if that will be binding enough, that I have given an exact report in every respect, and not only voiced myself, but everyone that attended the seance.

Credulity is the greatest curse and drawback to Spiritualism and to its followers. Spiritualists, when once convinced of spirit return, and communication with the other world is possible, are too apt to accept without questioning, and generally without thinking, everything that comes "way-billed" as Spiritualism, and the result is, frauds and blacklegs pose as mediums, and it puts a black spot on the name of an honest medium and brings mediumship into bad repute. The intelligent world outside seeing these mediums exposed, is confirmed in its opinion that Spiritualism is a monstrous fraud perpetrated on the people by the leaders for the sake of individual gain. And it is no wonder that its followers are sneered at and stigmatized as dupes and lunatics. We are to blame for this by being too eager for the phenomenal and not studying the philosophical part of Spiritualism, which is the part that converts thinking minds, and minds with the reasoning faculty.

If the people would step away from these seances and devote more of their time to the philosophy of Spiritualism, they would become better and more sensible Spiritualists. But they will say, "How are we going to know whether there is any genuineness in the phenomenal if we don't investigate?" I will ask how many of you are any more satisfied that there is, after attending one of these test seances, than you were before.

There is one way, I think, that will put the phenomenal part of Spiritualism on a sure and honest basis, and that is this: Have the State Association appoint a board of examiners, men and women, that know their business, and every medium that wants to go before the public and give seances or any other phenomenal work, shall have to go before this board and be examined, and obtain a certificate of genuineness before they will be allowed to do so, or not be patronized unless they hold a certificate. I think that would put a great number of our so-called mediums in the background.

One great inducement for fraud is that there are too many willing and always ready to frequent test seances, and seeking the phenomenal, and receive with childlike faith every message that purports to come from the Spirit-world. I deserve the odium that has been so liberally cast upon us. So I say again, pay more attention to the philosophical, for that will always lead you right. Don't accept anything in materialization unless it comes in an ethereal form, for we can rely on that more than anything else under the present management of the phenomenal work. Be more true to your own convictions, and by so doing you will show to the world that Spiritualism has an attractive philosophy and a high code of morals that is worthy the consideration of any honest, upright and thinking man or woman, and people will cease to call us cranks. L. G. KENT.

South Riley, Mich.

Concannon's Seances.

TO THE EDITOR:—I heartily concur in your effort to expose and drive frauds and frauds from the ranks of Spiritualism. I feel it a duty, as well, to uphold honest mediumship, and those who are honest and able workers in the cause.

Therefore, I wish to give a brief account of seances for materialization, and other physical phenomena, held by O. L. Concannon, now in Kansas City, Mo., as it was my happy privilege to attend several of them. In his physical seances no cabinet is used; and as the manifestations are given in daylight, there is no possible chance of fraud or trick. Musical instruments are played upon, bells rung, messages written to the sitters, and pictures of friends drawn on leaves torn from a writing tablet. His seances for materialization are given under strict test conditions. I have seen as many as four full forms out of the cabinet at once, sitting on the laps of friends, shaking hands, etc., while the medium was in full view of the sitters. One of the cabinet controls, "Little Maid," on several occasions floated out of the top of the cabinet and came down in the middle of the floor, where, after talking to the sitters a few moments, she would dematerialize in sight of all.

At one time she played on a French harp one of the audience gave her, all the evening, at intervals, and at the close of the seance came out and played and danced, until she dematerialized, leaving the harp lying on the floor.

I am sorry to know that so many charlatans and frauds are disgracing our religion by their tricks, to say no worse; but am happy to know also that there are many true, noble souls laboring for its advancement, and that O. L. Concannon and his estimable wife are among the number.

REV. MARY R. HUTCHESON.

Illustrated Lecture on Spirit Photography.

Frank N. Foster, the spirit photographer, who for the last ten years has been favorably known throughout this country as a worker in this wonderful phase of mediumship, gave a very interesting lecture on the above subject Friday evening, May 4th, at the residence of Mrs. J. W. Foster, at Lodge Hall, No. 11 N. Ada street, this city. He also gave an exhibition of merit, and took a negative for a spirit photograph in the hall, under absolute test conditions. The plate used was furnished by a well-known photographer of this city, and handled entirely by him, and at no time in the possession of Mr. Foster. After the picture was taken, (which, as a successful result consisted of an image of a spirit lady's face complete), it was shown to the audience by means of a first-class stereoscope, and powerful calcium light on a twelve-foot canvas and gradually dissolved. To say the least, this picture, taken under above conditions, created an interesting surprise to the most skeptical person, and the entire audience seemed to be astonished, which removed all doubt in the mind as positive proof of Mr. Foster's genuine mediumship.

At the conclusion of this test of spirit power, numerous very interesting views were delineated on canvas by the medium and each described by Mr. J. F. McIntyre, the associated partner and manager of Mr. Foster's views. Among the numerous fine collections, some fifty pictures by noted spirit artists, were portraits of many of the most prominent mediums and spiritual lecturers, authors, etc., too numerous to mention; views taken at several of the spiritual camp-meetings, example specimens of spirit photos taken by all the popular, well-known mediums for this phase from the time of W. H. Mumler of New York, as the first developed spirit photograph.

Prepare for Spring

If you were about to journey to a warmer or colder climate you would make careful preparations.

Besides taking a supply of warmer or cooler clothing, as the case might be, you would thoughtfully select a stock of medicines as safeguards to keep you in good health.

The cures accomplished by Hood's Sarsaparilla tell what it does more eloquently than any argument which can be written. Read the frank statement below:

"Last spring, on account of overwork and bad humors, I became very much run down. About June a soreful bunch appeared on the left side of my collar bone. It was very sore continually, and after a time my left arm began to feel disagreeable. In a short time it pained me nearly all the time. With that and the soreful I was in perfect misery all through the summer. I became so bad that my friends tried to me get to have a doctor, but I thought I would try Hood's Sarsaparilla. I have taken five bottles and part of the sixth and am feeling like myself again. I have gained flesh rapidly. The soreful bunch and my lameness has all gone, and I feel like a new creature." MISS HATTIE M. CLARK, Parkman, Maine.

Purify Your Blood

Now we are all about to change to a warmer climate, though not of our own volition, and what is more reasonable than to take a reliable medicine to resist the debilitating effects of higher temperatures?

Hood's Sarsaparilla is just the medicine needed. It thoroughly expels

from the blood the impurities which have accumulated during the winter, increases the appetite and improves the digestion, drives away that tired feeling and nervousness, and gives the strength and vigor without which we cannot appreciate beautiful Spring. It is

Hood's Sarsaparilla

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The Spring Medicine

And the Best Blood Purifier.

phers; the picture of the old Hydesville house, near Rochester, New York, in 1845, the home of the famous Fox sisters (Leah, Margaret and Kate) where the first seances occurred to awaken the entire theological world to the grand truths of modern Spiritualism; also another picture of Margaret Fox Kane as she lay in her basket, which produced a profound impression as the last of this illustrious family.

The most wonderful mechanical representation of independent slate-writing was shown. A picture of a blank slate, ten or more feet square, is shown. Instantly a message appears, filling the entire slate. Another blank slate is shown, a message slowly appeared, letter by letter, as follows: "Think for yourselves. Thomas Paine."

Pictures of Lincoln, the Magic Pansy, and many other beautiful dissolving views in colors appeared, including six views of "Where is my boy to-night?" The last picture said "Good-night to all." Every one, at the conclusion of the first-class exhibition held by Mr. Foster and McIntyre bade them God-speed, and left their compliments and congratulations, to follow them. The whole was a grand, amusing, consoling and interesting success. It is hoped that in due time they will return to this city, to give exhibitions at an early day, as they are deserving of praise for their efforts to please the spiritual public.

Mr. Foster and his manager leave this city next week, to hold lectures, and give seances, at various points, including pictures, for this season are as follows: Rochester, Huntington, Fort Wayne, Bluffton, Hartford, Muncie, Anderson and Indianapolis, Ind.; Cincinnati, Columbus, Springfield, Ohio; Chesterfield camp-meeting, and Clinton, Iowa, during the season of camps, etc.

G. G. V. VAN HORN.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 654 pages is amazing. The title, as above given, fails to convey an idea of the richness and completeness with which the subjects are treated. The Matriarchate, or Mother-right, is the theme of the first chapter, in which much lore, quaint and curious, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marriage, Witches, Divorce, Polygamy, Women at Work, The Church of To-day, Past, Present, Future; and there is not a chapter in the book that is not handled in a masterly manner, and with the quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well arranged, and interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

LEAFLETS OF THOUGHT

GATHERED FROM THE TREE OF LIFE. Containing some of the experiences of a spirit who has been in spirit life fifty years. By R. L. Litchfield. This work of 287 pages contains a full and complete history of the life of a spirit, and therefrom an important lesson is learned. He visits the homes of the fallen, seeking to bless some of the lost ones, and to give them a glimpse of the life to come. He is very interesting. He recounts a sorrowful story, and by kindly advice leads him to the Temple of Progress. This is a most interesting work. It is a valuable work, and contains sixteen chapters of valuable information. Price \$1.00. For sale at this office.

QUESTIONS SETTLED.

A careful comparison of Biblical and Modern Spiritualism, with portrait. By Moses HULL. The author's aim, faithfully to compare the Bible with modern Spiritualism, and to show the harmony between the two. The adaptation of Spiritualism to the wants of humanity; the spiritual nature of man, and the objects offered to Spiritualism, are all considered in the light of the Bible, history, reason and common sense, and expressed clearly and forcibly. A book of the century has made so many converts to Modern Spiritualism at this. Price, bound in cloth, \$1; paper cover, 50 cents. For sale at this office.

IT IS INTERESTING.

LIFE AND LABOR IN THE SPIRIT. Being a description of Localities, Employment, Surroundings and Conditions of the Spirit World, as seen by a spirit. By Mrs. J. W. Foster. This work contains a full and complete history of the life of a spirit, and therefrom an important lesson is learned. He visits the homes of the fallen, seeking to bless some of the lost ones, and to give them a glimpse of the life to come. He is very interesting. He recounts a sorrowful story, and by kindly advice leads him to the Temple of Progress. This is a most interesting work. It is a valuable work, and contains sixteen chapters of valuable information. Price \$1.00. For sale at this office.

SECRETS

Of the Convent of the Sacred Heart. By Hudson Tuttle, author of "Arcana of Nature," "Science of Science," "Science of Man," etc. Hudson Tuttle was threatened with death for writing and publishing his "Secrets," which has had a phenomenal run in The Progressive Thinker. Postpaid, anywhere. Paper edition, 25 cents.

WAYSIDE JOTTINGS.

Gathered from the Highways, by

<p>UNIVERSITY OF TORONTO. The astronomical and astrological origins of all religions. A poem by Dr. J. H. Mangeth. Price 20 cents.</p>	<p>STANDARD PRESS. Or what the editor of the Westminster Magazine thinks of him. Price, 6 cents; twenty-five copies for 50 cents.</p>
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GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

E. W. Sprague, trance speaker and platform test medium, has been serving the First Spiritualistic Society, of Erie, Pa., for the month of April, and has been retained by the society for the month of May. His camp-meeting engagements are as follows: Chesterfield, Ind., July 18 to 23, inclusive; Grand Lodge, Mich., July 30, Aug. 1 and 2; Paw Paw, Mich., Aug. 4; Vicksburg, Mich., Aug. 11 to 15 inclusive; Delphos, Kansas, Aug. 18 to 25 inclusive. The month of September he will serve the First Society of Spiritualists of Indianapolis, Ind. He would like to make engagements for June and the remaining days of July and August; also for October and the following months. Address him at Newland and Forest avenues, Jamestown, N. Y.

A. A. Kimball writes from Northampton, Mass.: "About fifty persons gathered in the parlors of Dr. A. A. Kimball, on Tuesday evening, to listen to a discourse from Mrs. Tillie Reynolds, of Troy, New York, who, for the past month, has been lecturing for the 'Ladies Aid Society' of Springfield, and is also engaged here for the first two Sundays in May. The subject chosen for the lecture was 'Then and Now.' She spoke of 'Then' as the time when Rev. Jonathan Edwards preached in this place of 'Hell being paved with infants not a span long'; of the despairing hope of mothers who were anchored to such a faith, when their little ones were taken from them, never to know or see them again. She spoke of the 'Now' when modern Spiritualism was not only teaching God's love for all his children, but proving the knowledge of immortality and giving the assurance to all those 'that seek aright the evidence that there is no death.'

E. J. Bowtell and wife are engaged at Saratoga Springs, N. Y., May 5th and 12th. Open dates for June and camp-meetings. Would like to arrange with western societies for lectures, psychometry and spirit pictures for season of 1895-96.

Moses Hull debates with Rev. B. F. Treat, at Muncie, Ind., May 20 to 24, on the question: "Does the Bible sustain Spiritualism in all its phases?"

Moses and Mattie E. Hull speak in Dayton, Ohio, this month. June 1 and 2 they hold meetings at Watseka, Ill.; June 7 they begin a month's engagement in Vermont, their first appointment being at Hardwick. Address, during May, 31 Hydraulick St., Dayton, Ohio.

F. C. Schmitt (Springfield, Ill.), writes April 28th: "We have been treated to some of the best materializations that have ever been in our city, by the presence of the great medium, Mr. C. E. Winans, of Edinburg, Ind. At the first night's seance, which was held on last Monday evening, and was attended by some of our most prominent citizens, twenty-seven spirit forms walked from the cabinet, and most of them were friends of some persons who were present. On Wednesday evening twenty-three forms appeared, and on Friday evening twenty forms walked from the cabinet and, by a strong light, were visible to all present. A great many people were turned away on account of a full house, and it was impossible to arrange with the medium to stay any longer, but we received a promise from him that he would return and give us another call in the near future."

J. C. Walker writes that Mr. Keeler, the well-known medium, is having wonderful success, in Baltimore, with his physical manifestations and slate-writing. "One of my university friends got a slate-writing from Keeler that he would not take \$25 for, he says."

Mrs. W. J. Stewart writes that a new society of Spiritualists has been organized on the East Side, Minneapolis. Mrs. Lowell, of Anoka, is the speaker, and gives good satisfaction.

Mrs. H. L. Bigelow writes: "Mrs. Drew, of San Francisco, is occupying the platform of the First Spiritual Union of St. Louis, for the present month, as speaker and test medium, and is giving good satisfaction."

F. O. Pitts writes from Newburyport, Mass.: "How can we, who are Spiritualists, expect our church friends or any one else to believe in our great truth when we will attend such fraudulent exhibitions as took place here last night under the sacred name of Spiritualism? It is a disgrace to the cause. We should rise up en masse and see that such exhibitions are not permitted to take place. When we refuse to go to such places, our army will progress more rapidly, and not till then. I am ashamed to think that they who call themselves true Spiritualists will class themselves with such

dirt. I think it an insult to our unseen friends to even think that they would lend their aid to anything so low. What good have entertainments of this kind done the cause of Spiritualism? I know where it has done harm that it will take weeks, yes, months, to remove. I would like to hear the minds of others on the subject. Let us begin and winnow the chaff from the pure wheat and rid ourselves from these stumbling-blocks."

Mrs. J. W. McJilton writes from Ogden, Utah: "April 14th we had with us Mrs. Maggie Waite. She had an audience of three or four hundred. She gave about two hundred tests that were convincing. Mediums going east or west will do well to stop over here."

H. C. Nick writes from Milwaukee, Wis.: "Our meetings are well attended by the very best people of the city. Our platform, during the past three months, was occupied by an exceedingly satisfactory manner by Mrs. Carrie A. Nick, who gave from twenty to twenty-five tests at each evening meeting. A rising vote of thanks was given her by the large audience to express their gratitude for the valuable services she has rendered the society. The interest manifested in these meetings has been very gratifying to the workers here. We are on the right track, and any person who would lay a boulder across the track for the purpose of wrecking this good work, now so well under way, is not of God or good spirits. We had Will C. Dodge for speaker for the month of March, who presented his hearers with lectures which had a close attention of every body present. He gave entire satisfaction. He is a great thinker, and well able to teach the truths of our philosophy, and should be constantly employed in the good work. The original undertaking of this society was to rid our ranks of frauds and pretenses; and for this purpose, it has a committee to report unspiritual doings. Our society will hold meetings every Sunday at 7:30 o'clock, at Grange Hall, 207 Grand Ave. We would be pleased to hear from first-class talent to fill our rostrum the coming season."

S. B. Kellogg writes from Detroit, Mich.: "Easter services were held in Hannan Hall, Sunday, April 14, at 3 P. M. After remarks by Dr. Kergan, which were very able and well received, an address by Nellie S. Baude, subject, 'The Rolling Away of the Stone from the Sepulchre, or the Spiritual Resurrection'—elicited much applause. Music was furnished by Mme. Louise Dole, a lady of great talents and rare presence, and was greatly enjoyed by all present. Tests were given by Mrs. Baude, which were recognized. As this was the first Spiritual Easter service ever held in this city, many congratulations were in order and all seemed happy and satisfied with the success of the meeting. Last Sabbath evening services were held at Schwankovsky's Hall, participated in by Mrs. Dunn, Mrs. Baude, and Mrs. Rockwell, the proceeds to go for the benefit of Island Lake Camp Association. Dr. Kergan is greatly interested in this association, and with his ability as presiding officer, lecturer, and being one of the most influential physicians of this city, he is an inspiration for good at all times and places. Next Sabbath evening services will be conducted in the same hall with the same speakers and mediums, for the benefit of the camp. It is with pleasure we note the harmony existing between the auxiliary to Island Lake Association and the First Spiritual Philosophical Society of this city. The Psychical Research Society is also attracting much attention, and we believe with such an array of spiritual investigators, our cause must prosper as never before."

Ex-Rabbi Samuel Weil, author of "The Religion of the Future," will deliver a series of lectures in this city on the psychic discoveries of our age. Notice will be given in due time.

J. S. R. writes: "The Liberal Spiritual Society of Denver, Colo., celebrated the forty-seventh anniversary of Spiritualism at their temple, 2040 Stout street, on Sunday afternoon and evening, the 31st of March. Mr. W. C. Marshall delivered the anniversary lecture; followed by J. W. Murray, Mr. Tryon and a number of others, also by Mr. Shetterly giving a number of well-recognized tests. This was quite a profitable and enjoyable service. It was interspersed with good music by the choir and closed by Mrs. H. C. Norris giving several very truthful tests, showing most conclusive evidence of spirit return."

George F. Perkins writes from Cleveland, Ohio: "Please call the attention of the managers of the camp-meetings this season to the necessity of a more practical plan of our lectures and discourses, by the utilization of some of the 'beautiful, glorious, marvelous' spirit power we hear tell of so much in the way of lectures and essays upon 'How can we instruct the youth of our land in the mental and spiritual philosophy?' Let us hear some sensible talk on lyceums."

Bradford Lane writes: "Spiritualism is making rapid growth in Oregon. Wherever you go you hear of someone becoming a Spiritualist through some manifestation of the spirit. I advise the people to investigate at home in their own families, and to read THE PROGRESSIVE THINKER, which is the direct road to spiritualism. Mr. Whitmore, the Congregational minister of Independence, Oregon, has been holding a revival meeting in Rickwood for the last two weeks. One sermon was on 'Spiritism and Spiritualism.' He warned his hearers not to visit mediums, for the mortal spirit of man never returns after death. He only forgot about Moses and Elias, John on the isle of Patmos, Saul and the witch of Endor, and Cornelius, who saw a man clothed in bright raiment."

L. P. Roberts writes from Unionville, Mo.: "Rev. Amos Wheeler has just closed a three weeks' engagement at this place. His lectures have given good satisfaction, and his psychometric readings in almost every case were absolutely correct. It has not been my pleasure to meet a more earnest and conscientious worker than Mr. Wheeler."

Dr. Weyant writes from Toledo, Ohio: "The First Society of Spiritualists of Toledo have had, during the month of April, Mrs. Callie M. Nickerson, of Buffalo, N. Y. Mrs. Nickerson is one of the finest inspirational lecturers on the Spiritual platform. No one should miss the opportunity of questioning elevated and higher intelligences of the knowledge they can give of their experiences in the life to come. We of the earth must cultivate the soil of activity and reach out to grow into the awakening power of intelligence, and therefore be better fitted to take up the duties of this life to build upon the life in future."

We as a society appreciate the teachings given through Mrs. Nickerson, and hope at some future time to have the pleasure of her inspiration again. Our society stands upon a good foundation, and we hope to see it sustained by its tried and true workers. Our city having an ordinance that physical mediumship cannot be exercised without paying a license of one hundred dollars, has shut us off from the phenomena of spiritual truths. Mediums of that phase have no chance to demonstrate the physical side of returning intelligence."

G. W. Carpenter writes from Riverside, Cal.: "I was at Los Angeles last Sunday. Also I was there at the anniversary, and gave thoughts to large audiences on both occasions. The First Spiritual Society meets at New Music Hall, on Spring street, and I find a real brotherhood devoted to our cause. There are two other good societies in the city, and several good mediums, I am informed. I think the cause is prospering. Old dogmas have to yield to the new thought and spiritual return and influence. I am still open to calls in Southern California."

Lewis J. Kohn, Cleveland, Ohio, writes: "Allow me to testify in evidence of Hudson Tuttle's admirable answer to B. E. Cole, in THE PROGRESSIVE THINKER, that I have seen genuine etherization in presence of Dr. Blaise, in 1872, and materializations with Mrs. Effie Moss. My wife, who has always been skeptical, had a special seance, and mentally asking if she would be allowed to enter the spirit world, she put on a material form, and her skepticism, as she was not only allowed to see but touch the materialized forms. Recently the medium, entranced, came from the cabinet to my wife, taking her hand, and said that if she came into the cabinet she would doubt no more. She entered the cabinet, and while standing before the medium, two spirits of different sizes appeared; one, a gentleman of few years ago, took her hand and made her full his beard as much as she had strength, so as to convince her that it was not the medium personifying."

B. B. Pegram writes from New Orleans: "F. Corden White, the celebrated test medium, has just closed a very successful two months' engagement here. His meetings have been attended by the intelligent investigators of this country. His wonderful amount of good he has done cannot be prophesied. He has given numbers of clear-cut tests, and many persons who came to hear him through curiosity have become earnest investigators. Mr. White has made warm friends here this winter and many more than he did last winter when he was a perfect stranger in the community, and there are thousands who will watch for the month of March, 1896, when he is engaged to be here again. His friendly manner has made friends for him that he would never have made last winter, situated as he was. During his stay here he has been largely instrumental in making two benefits to the association very interesting; he having given through his reliable controls many tests at both the anniversary and entertainment, especially given for the association's benefit."

Miss Abby A. Judson has taken two or three rooms in Worcester, Mass., in order to secure a quiet resting-place between her public engagements. She has a lock-box at the Worcester (Mass.) post-office, and can be reached quickly by addressing her there, though her Cincinnati, Ohio, address holds good. As she has an invalid brother in Worcester, whom she desired to see every week or two, she cannot make engagements with parties during the coming season for more than two consecutive Sundays, unless the place be so near Worcester as to enable her to return home in the middle of the month. Her frequent visits are a benefit to her suffering brother. He is not likely to remain many years on the earth-plane, and she is intensely grateful to the guiding angels that they have so ordered his condition and her own pathway, as to enable her to be a comfort to him in the last years of his long and distressful life.

Dr. J. C. Phillips, the well-known psychometrist and healer, is now located at the camp at Clinton, Iowa, where he can be addressed.

C. H. H. writes from Cleveland, Ohio: "The People's Spiritual Alliance, of Cleveland, Ohio, is an organization which aims to maintain a platform where the most pure truth may be freely expressed. Its president, Miss May Ames, is a lady of unusual integrity and ability, an intelligent and hearty co-operator with the trustees and pastor, Mrs. H. S. Lake, who has ministered to the alliance for two consecutive years. One of those beings who appear once, perhaps, in a generation, to guide humanity with a ray which no difference of opinion, nor chance of circumstances, can obscure. She is a woman of a restless worker, the mind of a Spiritualist, a genius undeniable. Her sound understanding, her integrity, her sensibility and eager sympathy, stamp her lectures with force and truth, and endow them with a tender charm which enchants while it enlightens. The attendance on the anniversary evidenced the appreciation of her work. A remarkable silence prevailed while her ringing voice sent a thrill through her listeners, which will repeat itself as often as her name may be mentioned."

J. Littlejohn writes expressing his great satisfaction at the results obtained at a sitting with Miss May Bangs, No. 10 Elizabeth street, this city. The slate-writing was marvelous.

The Minneapolis Journal of April 22 says: "At 3 o'clock yesterday afternoon, Mrs. E. Braun was regularly ordained as pastor of the First Progressive Spiritual church, of this city, Rev. W. H. Harrington officiating. Solos were rendered by Mrs. Foreman and J. B. Scott. The hall at 55 Fourth street S. was beautifully decorated, and about 100 persons were present to witness the impressive ceremony. There are about thirty members of the church."

Belle V. Cushman writes that Mrs. Jennie B. Hagan-Jackson is to speak one Sunday for the Society of Ethical Spiritualists, at Adelphi hall, New York City.

Dr. W. B. Mills writes from Saratoga Springs, New York: "For the month of April, Mr. Geo. W. Conding, of St. Louis, Mo., has served our society in a very interesting manner, drawing large audiences and pleasing the people. As a speaker, reader and test medium combined, he is the best I have heard for years. He is a fluent speaker and gets to the facts at once, and no waste of time. Mr. E. J. Bowtell, of Boston, is to be with us during a part or all of May."

Hon. L. V. Moulton was in the city last week. He went from here to his home in Grand Rapids, Mich.

F. Corden White was in the city last week, looking unusually elated over something good. We congratulate him. He is engaged at Ft. Wayne, Ind., during May.

Frank T. Ripley passed through the city last week on his way to Woonow, Wis., where he will lecture during May.

fit of the Union, at which they are hoping to relieve themselves of a part of the indebtedness which they have assumed in so great an undertaking. As the cause of Spiritualism is a noble one, and the cause of the Christian, and the cause of the poor, and the cause of the oppressed, and the cause of the suffering, and the cause of the dying, and the cause of the living, and the cause of the dead, and the cause of the universe, and the cause of the God, and the cause of the Christ, and the cause of the Holy Spirit, and the cause of the Kingdom of God, and the cause of the life to come, and the cause of the eternal life, and the cause of the eternal glory, and the cause of the eternal happiness, and the cause of the eternal peace, and the cause of the eternal joy, and the cause of the eternal love, and the cause of the eternal truth, and the cause of the eternal beauty, and the cause of the eternal goodness, and the cause of the eternal wisdom, and the cause of the eternal power, and the cause of the eternal glory, and the cause of the eternal life, and the cause of the eternal happiness, and the cause of the eternal peace, and the 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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

M. B. Perry, Mo.: Q. From boyhood has been clairvoyant at times, and for six years has been investigating, and possessed unmistakable signs of mediumship. Yet after complying with instructions, shows less mediumship than at first. He asks for the reason.

A. Holding circles at inconvenient times or for curiosity with those who chance to be present, is the cause. Effective advance can only be made by the exact opposite course, or by careful selection of circle and meeting at appointed hours, with punctuality.

Meires, Sheboygan, Q. Seven days ago my wife, two grown children and myself heard, at the kitchen door, in broad daylight, three raps. We called "Come in," but no one came, nor was there a living being visible outside. How can this be explained?

A. Three letters have come this week asking this same question in scarcely varying form. Rapping has been used and received as a warning from immemorial time, and there is no question as to its source. In this case, the family being highly mediumistic, an excellent circle was formed and a friend availed himself of the opportunity to attract attention. They should sit now and allow the spirit to make known his wishes.

E. F. Barnes, Portland, Q. To what extent can faith and credit be given to a statement or message coming from a spirit, said spirit being the control of one of the best mediums before the public? The statements made were made at a private sitting with the medium. For many years he has been paid for his services for private sittings with mediums, and it is important to know how much credit can be given to the advice and information obtained.

A. The lingering belief that whatever has a spiritual source must be infallible, is difficult to eradicate. We have to be taught many bitter lessons, and have the pillars of our faith shaken by placing too high an estimate on authority.

Every message purporting to come from the Spirit-world should be received on its merits, and subjected to impartial judgment.

Communications regarding business affairs, speculations, etc., should be received with great distrust, and it would be most unwise to follow dictation in such matters without the strongest reasons therefor.

The chief end of our earth life is the formation of an independent, self-reliant character, and if we make spiritual communications more than a help, we are the losers thereby.

Telepath, Larned, Kansas, Q. (1) From personal experience I have become interested in telepathy. I find I can project my mind from me to certain persons and remain with them for some time, while by the same process (whatever it may be) other persons are invariably drawn to me; or in other words, I go to some persons wherever they are and visit with them, while others come to me wherever I am.

A. I explain the law or rule that governs this, or tell why I can not at one time visit a friend in New York and the next time bring them to me, or vice versa?

(2) Can I receive benefit physically by visiting in mind a strong, healthy person?

A. (1) The ability to receive telepathic communications with friends here, is identical with that which confers mediumship. In short, it is simply a form of impressibility. As such, it depends on certain conditions, and as we have not as yet become acquainted with this border-land, we do not fully know what these conditions are, and how to induce them. The faculty can be cultivated and used in the same manner as clairvoyance, and telepathy will find by cultivation on that line those in Spirit-life will readily present themselves as friends in this.

By cultivation the ability to command at will the essential conditions will be acquired.

(2) The contact with a strong and healthy mind is always beneficial.

M. M.: Q. What is there true in the Metaphysical and Christian Science cures?

A. However changed the phraseology, the cure of disease by these methods is exactly in line with mesmerism or hypnotism. The Scientist wills or prays the disease away, just as the mesmerist wills it to depart, or as the hypnotist would have us believe, introduces a new and absorbing suggestion, that of health which takes the place of disease. There can be no doubt that wonderful cures may be and have been made in this manner. Whatever is true in Christian Science, mental-cure or Metaphysics, has been taken from the mesmerists. But in practice diseases are met with which this force cannot reach, and the claim that the method is a universal cure-all is untrue and harmful. Even a slight acquaintance with the various forms of disease shows that they are divisible into two great classes: the nervous, where the mind is involved, which may be said to come from the spiritual side, and the physical, which result from organic changes or attacks on the body. The condition of the mind of the patient, even in the physical class, has more or less influence, toward fatal termination or recovery, but it is at most secondary only.

The large number of diseases now proven to be caused by microbes are beyond the sphere of the mental influence of an operator. The mind of the patient may be toned to resist, but these foreign bodies are in the system, and almost as far removed from mental suppression as would be a tiger gnawing at a limb.

Cholera, typhoid fever, small-pox, diphtheria, etc., are the result of specific microbes taken into the system, which live in and destroy the vital fluids. Every one of the countless swarms is a parasite, and distinctly for-

sign body with a life of its own, which the will of the mesmerist or scientist cannot reach.

Perhaps as a more forcible example suppose a man to take trichina into his stomach and thence they are diffused through his blood into the muscular tissue swarms with millions of them. The nerves are tortured with agony, yet they produce not a nervous disease. The parasites feeding on the fluids between the muscular fibres press them apart, and throw the effete waste of their own vital growth, as virulent poison, into the blood. No metaphysical or Christian Science or hypnotic influence can destroy these parasites.

Or suppose a man takes some poison as arsenic—which disorganizes and changes the tissues; his case would be hopeless, and the influence of a well mind would be about as efficacious as Mrs. Partington's mop against the Atlantic Ocean.

Better than all remedies is the preservation of health by attention to its laws so that it will resist the germs of disease, which are never absent.

Y. Q. Do the churches still hold to the doctrine of eternal damnation?

A. The horrible doctrine of eternal damnation has for many years been kept in the background, although affirmed in the creeds of the evangelical churches. Jonathan Edwards carried it to its logical extreme, and his followers have repeated the terrible denunciation made in the cheerless churches of New England, frightening children, bringing sorrow to woman's heart and pallor to the faces of strong men. While the creeds do not affirm less, having never repealed a word or letter of their original statements, the culture of the age has made the doctrine abhorrent and it has quietly been left to slumber in the theological rubbish-heap. No one who has imbibed the humane ideas of the present can believe the repellent doctrine. If they did they would go mad. They may say they believe, but they do not understand themselves. Now and then a preacher who wishes to make his reputation for orthodoxy sure, brings out this old dogma with others and excommunicates them, as the manager of a dime museum, who impossible monsters from a page of a book, and results show how the importance of these doctrines is overestimated. A generation ago the laity sat in silent awe, to-day they laugh complacently, and wish their minister had been more discreet, and not so sensitive as to his orthodoxy. And yet, granting the premises assumed by the ministers, they are logical.

If man's sin is infinite and endless, his punishment must be infinite and endless, and in hell, as it will constantly increase, the punishment must increase. Sin is demonstrated to be endless by the incarnation and atonement, by the fact that the wicked prefer hell to heaven, and because vicious people oppose the doctrine.

But the premises are as false as the conclusions. Even the most zealous church member is willing—and desirous—of allowing in silence. They are never brought to the attention of young converts. Not only are vicious people opposed, but all good people are, and if the wicked prefer hell to heaven, all really good people would find a heaven from which nine-tenths of mankind were excluded, a most undesirable place. The fantastic description of heaven is not the highest incentive for right-doing, and hell is too horrible for belief.

P. E., Helena, Q. In the presence of persons diseased, I take on their symptoms.

A. This is simply a phase of sensitiveness, and may be profitably employed in diagnosis of disease. It is quite common for a sensitive person to take on the conditions and feelings of those with whom they come in immediate contact.

The National Association, And its powers, now being discussed in your valuable journal; it seems to me the majority of your correspondents lose sight of the one great principle supposed to be involved in the National Association—its aims and objects—and that is the organization of the Spiritual masses of the United States into one grand brother-and-sisterhood, to work in harmony with our brothers and sisters in Spirit-life, to carry on missionary work in every part of this broad land. A permanent fund should be raised for missionary work, "not in Africa," but in every town and hamlet in America. There are thousands upon thousands of small places which are to-day asking for the knowledge possessed by the favored few, of the fact of spirit-existence after death, and the power of the spirit to manifest itself to the friends in earth-life under proper conditions.

The National Association should possess a fund sufficient to place a large force of reliable lecturers and test mediums in the field, to send to all towns asking for help. Hide not thy light under a bushel, but place it upon the hilltop that all may see.

Each spiritual progress to all the people. Spiritualism should be a practical religion—one that the people can learn to live in the earth-life, that they may be better prepared for the higher life in the Land of the Spirit.

I believe that the National Association can be of great good to the Spiritual cause when it is possessed of sufficient funds to do the work which it was intended it should do. I don't care whether it grants charters or not, if it will go to work and organize a missionary force to send to all towns who are asking for aid in organizing societies. The little town of Alexander, N. Y., my home, would like a good lecturer and test medium to call upon us at least once in six months. We are few in numbers and financially weak. We can pay something, but not what a good lecturer would require; consequently we are shut out.

J. BENNET LEWIS.

Alexander, N. Y.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

SAVIOR OF THE WORLD.

Simply Pure and Unadulterated Hypnotism.

CURES DIPLOMANIA—IT COMPLETELY REVOLUTIONIZES THE TASTE—SURGICAL OPERATION PERFORMED WITHOUT PAIN.

Hypnotism is at present the prevailing subject of discussion in the scientific medical world. As yet it is practiced with great caution by those who believe in its merits, for it is hard to overcome the prejudices that have been established by custom. But slowly and surely the feeling engendered by its long association with quacks and those who only used their powers for exhibitions and evil usages will vanish and the hypnotic science will have its place both in the medical and surgical branches of healing.

In France there are institutions where nothing but the subject of hypnotism is taught, but in this country it is not recognized as yet as a special branch. A prominent physician who has on occasions made use of this agency in cases where other means have failed cited an interesting case of a young man rescued from the alcoholic habit, saying:

"Every known method had been tried to save him, but in vain. He had strong vitality, 25 years old, and his manner of life was not absolutely vicious. One evening when he had been drinking he came into my office, not intoxicated, but in a state of confusion. I told him to lie down on the lounge, suggesting that he might get a little sleep. As he lay down I began making passes along his face and chest and over his body. He smiled, as if understanding what I was attempting, and presently seemed to be falling asleep. 'In ten minutes he was fast asleep,' I raised his hand. It remained where I placed it. Evidently he was in the hypnotic sleep. I spoke to him in an ordinary tone:

"Now you see what a wretched condition you are in, and what unhappiness you have brought upon yourself and your family by your unfortunate habits. You wish to be cured. You shall be cured. When you awake you will no longer have any desire for alcoholic drink in any form. You will dislike it, and shun it as your enemy. Even the smell of it will be disagreeable to you. 'I repeated the suggestion, and then he awoke, cheerful and refreshed, and without any knowledge that anything had been said to him. Three months later I had a letter from him saying that he was in excellent health and had not drunk a drop of any intoxicating liquor since the evening he was in my office. A year later he came into my office, looking hale and hearty. I asked him what he did after leaving me that evening.

He replied that he went home and took a nap, that about 1 o'clock he awoke, and, as usual, thinking he would have a drink, went to the saloon. On entering he thought it smelled very queer and disagreeable; in fact, it made him sick. He went out without taking his drink, and had not taken any liquor from that time to the present. The suggestion made to him while he was in the hypnotic state, of which he retained no recollection, still controlled his actions and seemed to have eradicated his dipomania."

Another interesting case of this kind, perhaps even more successful in showing the extent to which hypnotism may be carried, occurred in the experience of Dr. George F. Shrady of New York. The case was a surgical one. There was some injury to the hip and a deep incision was to be made. Dr. Shrady decided to try hypnotism instead of anesthetics, the patient having a prejudice against them. Accordingly, having placed the patient, a middle-aged man, he said to him:

"Now you must lie there for a time until your nerves are calm. We are not ready to begin yet. Calm yourself as much as you can while I am preparing and lie perfectly still. That's right. Just so. When we are ready we will let you know."

While talking thus, so concentrated was the attention of the patient, Dr. Shrady made a deep incision in the thigh, without the knowledge of the man, talking to him all the time, kept him in a condition of hypnotism or semi-hypnotism which deprived him of sensation, although he was perfectly conscious, and once asked:

"When are you going to begin, doctor?"

"Pretty soon, pretty soon," replied the operator. "Just keep perfectly quiet here."

At length, when the surgeon was busy with himself with some bandages, the patient had turned and said:

"Why, you have been doing something to my leg. Why don't you tell me?"

By that time the operation was practically concluded and the subject had suffered not the slightest pain. This patient was, however, an unusually easy subject. In other surgical cases the patient has known what was being done, but has felt no pain. Some persons are easy to influence in this way, others difficult. Some seem incapable of being made subject to the influence, but others can hypnotize themselves. One man will succumb to one method and remain uninfluenced by some other which would quickly send another man into the hypnotic sleep. Passes and counter-passes affect some; gazing intently at a bright object influences others; physical contact, particularly that of the thumbs, with the hypnotizer is efficacious in many cases, and easy subjects go into the hypnotic state merely upon being forced to concentrate their attention upon some one subject to the exclusion of all others.

A common error is the belief that persons of inferior will power are more easily subjected to the power of a hypnotist. This is claimed by physicians to be untrue. A man may be of sturdy will and great character and yet be a fine subject for the operator. Another of the weak, imbecile sort of men might defy all efforts.

Many physicians believe in a great future for hypnotism in the medical profession, and more and more study is constantly being devoted to the subject. This has been proven by the fact that both New York and Chicago have played based on the hypnotic question receiving the attention from crowded audiences.

In Trilby, as well as in Linsey Woolsey, the hypnotist is the villain, although it must be allowed the hypnotic force of the play of Linsey Woolsey is theoretically possible and finely carried

out, yet it shows only one side of hypnotism, the dark and uncanny side.

But, nevertheless, there is an instance on record where, similar to Mr. Arthur's heroine, who is put to sleep by the hypnotist and is taken for dead. However, in the case mentioned the party supposed to be dead was not taken to the grave, but was awakened after sleeping three days. She awoke thinking it was the next morning. This makes Mr. Arthur's story quite plausible.

Hypnotism is truly a fascinating study, and it will not be long before practical and beneficial use will be made of the occult forces.

The above from the Chicago Tribune is an impressive hint that hypnotism will finally become the savior of the world. If it can cure dipomania it can eradicate other depraved tastes, making the dishonest forsake at once their wicked ways; in fact, it can be instrumental in bringing about the millennium dawn.

Jus TICE.

SEEING SPIRITS.

They Walk, Talk and Sing on the Spiritual Temple Platform.

For the past six months the phenomena of Spiritualism, as exhibited by physical manifestations in the form of materializations and transfigurations, have been exemplified twice a week at the First Spiritual Temple, corner Exeter and Newbury streets, and every facility has been accorded both the press and the public for examination and investigation.

Among the thousands of representative business men of Boston, perhaps none is better known than Mr. M. S. Ayer. For years he has been a firm believer in future existence, and the return of spirits, and his faith has been exemplified by his works, for it is due almost wholly to his effort that the Spiritual Temple, one of the finest church edifices in Boston, was erected. He is said to have invested half a million in the enterprise.

In the hundreds of seances that have been held at the Temple for full form materialization, Mr. Ayer says there never has been what may be termed a failure, though some have been more successful than others. Hundreds of mediums have appeared, and he says all have met with a remarkable degree of success.

The cabinet used in these seances is made of whitewood wainscoting, beaded, matched and glued together, and consists of three pieces, two sides and a back, which are held together by two and a half-inch screws. It is always put up and taken down in full view of the audience, and has been carefully examined by representatives of every paper in Boston, who have failed to discover any deception in its construction. Over the top and front of the cabinet is draped a red curtain, after which the lights are lowered and the medium enters the cabinet, which has been opened to show that there are no confederates.

Mrs. Bliss, a woman of about 40 years of age, with a dark complexion and dark hair, about 5 feet 5 inches in height and the possessor of a rather large body, was the medium in attendance yesterday morning. At precisely 11 o'clock she entered the cabinet. In fifteen seconds by a stop watch the graceful figure of a very tall, light-haired woman parted the curtains for a moment, when they were closed by invisible hands. In ten seconds they were opened again and the form of a beautiful girl, apparently about 17 years old, appeared, waved her hands and vanished to the sphere from whence she came.

At this point the organism, who possesses a sweet and beautifully modulated voice, struck up "It is Well With My Soul," in which she was joined by the audience of 1,500 people. When the chorus was reached, a rich bass voice was heard proceeding from the cabinet. As soon as the singing was finished the form of a very large Indian appeared, and remained for a full minute in full view of the audience. He was followed by the form of a medium-sized man, with side-whiskers, who was greeted with a burst of applause by the audience. He was recognized by hundreds as looking like Charles Dudley, formerly one of the managers of the Banner of Light. Following him in rapid succession came a large, stout, middle-aged man, and female, among whom was one whom Mr. Ayer said was an ancient Egyptian spirit, who was the architect of Solomon's temple, and Miss Lucille Weston, formerly a well-known English actress, who waved her hand in a familiar manner to the Standard man, and then disappeared into the cabinet, after requesting that the audience sing "Home, Sweet Home." This person possessed a thrilling soprano voice, of remarkable sweetness, power and expression, which gave evidence of the highest cultivation. When "Nearer, My God, to Thee" was sung by the audience, a rich tenor voice from the cabinet could be heard above the singing of the vast congregation.

During the seance nearly thirty full forms appeared, many of whom were recognized by people in the audience. A number of different tongues were spoken by the apparitions, and the forms were evidently of different heights and degrees of stoutness.

It appears that "the dim religious light" is not essential to materializing spirits through the mediumship of Mrs. Bliss, for some of the most perfect forms were shown with the gas turned on at full pressure. Twice the medium was seen seated in the chair, with a full form crouched at her feet.

The above from the Boston Daily Standard, a new A. P. A. paper, illustrates the wonderful phenomena, taking place in Boston.

Boston, Mass.

"Encyclopedia of Biblical Spiritualism." By J. W. Bailey. This is a work of great value, containing the spiritual Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Waitsbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

DOLE-ISMS.

And Some Reflections Thereon by John Wetherbee.

I do not suppose you have ever heard of Brother Dole (Moses T. Dole). He is a local celebrity; like myself, a layman in our order, and a veteran Spiritualist—I can remember him as one for almost forty years. He is an active member of the Veteran Union Spiritualist Association, and is the efficient treasurer. I never hear his voice in a crowd, that I do not stop and listen to it, and always find myself paid for doing so. He is very earnest and very bright, and always wins on any encounter with an outsider, particularly if they are evangelical or orthodox, as he draws his ammunition from the Bible. He is so ardent and well-posted in that venerable book that I never knew him to fail of making his opponent speechless. I will relate one or two instances, which I have called Dole-isms, for I never knew anyone who used so aptly Bible ammunition and to such a good end. How many good religious people I have seen floored by his method, and some of them have been big guns, even D. D.'s.

At a short time ago I heard his voice in a crowd, and stopped as usual to hear what was up. One of his neighbors having said to him: "Now, Dole, give up this nonsense you are now so enthusiastic in, and devote your energy to some good cause; join us and help build up our church. You could do it and be of credit to yourself and the world, instead of wasting your time on such nonsense as these Spiritual manifestations, which, as a sensible man, you cannot believe."

"I do believe them," said Dole, earnestly, "more than you do the ideas you teach; don't I know when I see a thing whether I see it or not?"

"Oh," says the man, "I don't doubt you when you say you see a thing; you see it, but a great many things you only hear of; that is what I refer to."

"Well," says Dole, "all that you believe in your church is hearsay. You don't see and know a thing, and you want me to leave what I know and join you in believing what I don't know, nor you either; do you take me for a fool? I have just heard something that I believe because, though not an eyewitness, I have known similar things to occur. Here is the report: A party of men were moving in some expedition and were cutting down trees and wood near some water, and one of the men lost his ax, which fell off its handle into the water and sunk, and the man was feeling badly, for it was a borrowed ax. A man who was passing by, who was mediumistic, seeing the man downcast and dejected, asked him what was the reason, and the man told him and showed him the spot where the ax sank. The man said: 'Hand me a chip, and he did so, and the medium threw it near the spot where the ax fell, and the chip sank and the iron ax floated and the man got it and was happy.'

The man said: "Do you believe that story, Dole?"

"Yes, for reasons I have said, I do; don't you?"

"Well, I am surprised at that, for I read it in the Bible, in II. Kings, chapter 6, and the medium was Elisha, the prophet. Oh, no—you don't believe your own stories, and want me to join you, and believe them, when you don't. No, you don't catch me in that company."

The man dropped Dole like a hot potato.

Dole's way is to relate the matter in a modern form so that the opponent don't know he is quoting Scripture until he has denied the statement. This pious usage, a sweet and beautifully modulated voice, struck up "It is Well With My Soul," in which she was joined by the audience of 1,500 people. When the chorus was reached, a rich bass voice was heard proceeding from the cabinet. As soon as the singing was finished the form of a very large Indian appeared, and remained for a full minute in full view of the audience. He was followed by the form of a medium-sized man, with side-whiskers, who was greeted with a burst of applause by the audience. He was recognized by hundreds as looking like Charles Dudley, formerly one of the managers of the Banner of Light. Following him in rapid succession came a large, stout, middle-aged man, and female, among whom was one whom Mr. Ayer said was an ancient Egyptian spirit, who was the architect of Solomon's temple, and Miss Lucille Weston, formerly a well-known English actress, who waved her hand in a familiar manner to the Standard man, and then disappeared into the cabinet, after requesting that the audience sing "Home, Sweet Home." This person possessed a thrilling soprano voice, of remarkable sweetness, power and expression, which gave evidence of the highest cultivation. When "Nearer, My God, to Thee" was sung by the audience, a rich tenor voice from the cabinet could be heard above the singing of the vast congregation.

During the seance nearly thirty full forms appeared, many of whom were recognized by people in the audience. A number of different tongues were spoken by the apparitions, and the forms were evidently of different heights and degrees of stoutness.

It appears that "the dim religious light" is not essential to materializing spirits through the mediumship of Mrs. Bliss, for some of the most perfect forms were shown with the gas turned on at full pressure. Twice the medium was seen seated in the chair, with a full form crouched at her feet.

The above from the Boston Daily Standard, a new A. P. A. paper, illustrates the wonderful phenomena, taking place in Boston.

Boston, Mass.

"Encyclopedia of Biblical Spiritualism." By J. W. Bailey. This is a work of great value, containing the spiritual Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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FIFTY YEARS

IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by Father CANTUARY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 82 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.

CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.

CHAPTER III. The Confession of the Sacrament.

CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Fugitive, and the Poor Widow's Cow.

CHAPTER VI. Festivities in a Paragon.

CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VIII. The First Communion.

CHAPTER IX. Intellectual Education in a Roman Catholic College.

CHAPTER X. Moral and Religious Instruction in the Roman Catholic Colleges.

CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII. Rome and Education—Why does the Church of Rome let the Convent of the United States, and visit to destroy them?—Why does the object to the reading of the Bible in the Schools?

CHAPTER XIII. Theology of the Church of Rome, its Anti-Social and Anti-Christian Character.

CHAPTER XIV. The Vow of Celibacy—The man, the woman, and the child.

CHAPTER XV. The Impurities of the Theology of Rome.

CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I was to give up the Word of God to follow the Word of the Pope.

CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantiation—The Old Testament and a Christian name.

CHAPTER XIX. Vicarage, and Life at St. Charles, Hiverre Boyer.

CHAPTER XX. Papuleau and the Patriots in 1833—The burning of "Le Canard" by the Curate of St. Charles.

CHAPTER XXI. Grand Dinner of the Curate of the Marquis de la Riviere.

CHAPTER XXII. Jam appointed Vicar of the Curate of Charlebourg—The Priest, Lives and Deaths of Fathers Beaudouin and Perron.

CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the priest during the epidemic.

CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetreu—Terrorism—General Cargo—The St. Seals.

CHAPTER XXV. Money—Strange and sacrilegious traffic in the so-called Holy Land—The Curate of St. Eustache—The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI. Continuation of the trade in Masses.

CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the water god) in my vest pocket.

CHAPTER XXVIII. The Rev. Mr. Parent and the "Bon Dieu" at the Oyster Boire.

CHAPTER XXIX. We have not space in this notice of Father Chaligny's work, but the least of all the chapters, those omitted are



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, MAY 18, 1895.

NO. 286

SPIRITUALISM DEFENDED

BY J. C. WALKER, OF THE JOHNS HOPKINS UNIVERSITY, MARYLAND.

BALTIMORE STIRRED UP.

The Pastor of Grace M. E. Church Attacks Spiritualism.

And J. C. Walker, of Johns Hopkins University, Replies.

REV. DR. HARCOURT ON COMMUNICATIONS FROM THE OTHER WORLD.

In Grace Methodist Episcopal Church, Lafayette Square, the pastor, Rev. Dr. Richard Harcourt, preached a sermon last evening on "Spiritualism," taking as his text the story of King Saul and the Witch of Endor, found in the First Samuel, twenty-eighth chapter and seventh and eighth verses.

The doctor said in part: "Ignorance and superstition are married together. Priestcraft and witchcraft have long lived in the same neighborhood. Witchcraft is a fungus growth on the religion of the people, and it often becomes more prominent than the thing from which it receives its life. A desire to know the future is not in itself a sin. But to profess to know the unknown is one of the oldest sins of the race, and, as no sin stands alone, so of this one—the believer in it is partaker of it. The tree of knowledge of good and evil may offer fruit that is pleasant to the sight; and seemingly to be desired to make one wise, but it is fatal food—not to be touched by any but the venturesome and the profane.

"Of late we have come to believe in a hypnotic force. But what that power is scientific research has not fully determined. Yet its limitations are as fixed as the force of steam. There is with it a nervous power which seems to penetrate the personality of other weaker souls, and to reproduce the impression of the brain, and sometimes even to control the will. But when we have granted this, we have nothing but trickery and deception beyond it. The reading of folded papers, the bringing of music out of cabinets, the presenting spirits in a material form, have been proved over and over again to be feats of jugglery, mountebanks played before companies of credulous men and women. Modern Spiritualism is one-tenth hypnotic and nine-tenths trickery. The argument as to the latter is very simple. Here, as in England, there are men who will place in an envelope, sealed by themselves, a large sum of money, and who will give it to any medium who will read the number of the notes or bills. Here and in England there are men anxious to attend a seance with but one privilege—that of carrying a loaded revolver to see how the spirits like cold lead. To such plain requests Spiritualists answer: 'No skeptics need apply.' They tell us that no knowledge of a future state is communicated to mortals further than they are prepared to receive it. That is to say, you must be ready to swallow or you will get no medium to act. The dark is always necessary, in order to see, and a cabinet must be set up, from which the spirits must come and go. Your nerves must be unstrung, and your heart throbbing with a mysterious expectancy. Then Benjamin Franklin and George Washington and lovely infants and spiritual lovers will come by the car load and speak in gushing tones; but only then. It is pitiful in the extreme to see men and women calling themselves Christians stooping to be the dupes of such an imposture. Yet, in many cases, we understand how easily they are led into this folly. Some great bereavement unbings the mind, and the great desire to know something of the state and condition of the loved leads them to grasp at any straw, hence the story of some medium's power receives ready credence."

Dr. Harcourt told of instances that came up under his own observation, where this feeling of bereavement has been taken hold of. "One of my members," said he, "who only a short time ago lost a lovely daughter by death, had a call from a lady that she never suspected of being a Spiritualist. She told her that she had good news for her; that she had attended a seance at the home of a friend, only a few blocks away from her home, and that her daughter was there, and wanted to see her mother, as she had something to communicate. 'And what did you say to her?' I inquired. 'Well, I told her I knew there was no one she would communicate with before her mother, and if she could be heard from in the house of a friend, she could be heard from here, and I did not go.'

"I think that we ministers of the gospel are very much to blame for much of the prevalent belief in the return of the soul after death. Funeral discourses are full of it, the dear departed hovering near, and the cloud of witnesses are spoken of as realities. The Bible gives no authority for such belief; there are no grounds on which to build such a belief but ignorance, superstition and heatism. Between the living and the dead there is no intercourse. Think for a moment, will you, of the state of

this world. I mean of our condition in it, if the spirits of the dead could return. Could we have any peace? Any comfort? Any joy? For it must not be forgotten that we carry with us into the next world the feelings that sway and govern us here. Oh, ye who run after table-tappings, there is no comfort for you in this narrative about Saul and the Witch, for it is not in the power of witch or wizard to raise the dead."—Baltimore (Md.) American.

AN OPEN LETTER TO THE REV. DR. HARCOURT, PASTOR OF GRACE M. E. CHURCH, BALTIMORE, BY J. C. WALKER, PH. D., OF JOHNS HOPKINS UNIVERSITY.

BALTIMORE, April 25, 1895. To the Rev. Dr. Harcourt—Dear Sir: You are reported by the city press as having said in your lecture of last Sunday evening on Spiritualism:

"In answer to the question, 'Did Samuel actually appear?' No one doubts God's power to raise Samuel from the dead, but that He did it we do not believe. Would the God of truth and goodness, who had refused to be deceived by Saul through the properly appointed means, grant him his desire through illegitimate means? Think of it, a lawbreaker, who had to work under fear of arrest, a woman with a familiar spirit, able to call back to life one of the Lord's most faithful prophets! Oh! ye who run after table-tappings, there is no comfort for you in this narrative, for it is not in the power of witch or wizard to raise the dead."

But in I Samuel, xxviii, 14, et seq., we find the definite statement that the woman did call up Samuel, and that Saul recognized him and conversed with him—for the reading is as follows: "And the [Saul] said unto her, 'What form is he of?' And she said, 'An old man cometh up; and he is covered with a mantle.' And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself." Then follows the conversation in verses 15 to 19.

Now, in view of the fact that the Bible says that the woman had "a familiar spirit," that she did call back the spirit of Samuel, and that Saul did converse with him, may we not be permitted to think, if we care to, that it is all true, and that after all your contradiction of explicit statements of the Bible is not so worthy of our credence as the Bible itself?

But, sir, how dare you preach that the Bible is the word of God, when you doubt those of its teachings that you find to your distaste? Do you feel yourself capable of improving upon the word of God by thus amending it? And, pray, sir, if everybody has a right to reason on these statements in the Bible that seem unreasonable and hence incredible, what becomes of the cherished

INFALLIBILITY OF THE BOOK?

Have you any more right to reject the recorded doings of the Woman of Endor than your Unitarian friend has to reject the Holy Trinity? Or your Hebrew friend to reject the whole of the New Testament? In short, the moment that you admit that you may reject even a single statement in the Bible, you believe in the infallibility of the Bible, and so reject it as the word of God? For, as such, it must be infallible.

Consistency would seem to dictate that you cease preaching that the Bible is a divinely inspired book, or that you accept its statements without questioning their truthfulness. The moment that you exercise your judgment in regard to any of them, that moment you are guilty of infidelity to your holy office, which is to repeat and not to judge.

Did it never occur to you what the

FATE OF THE BIBLE

would be if men should be encouraged by such examples as yours to treat it as though, instead of its being the word of God, it were a mere history composed by man, open, as all other books are, to criticism? You must know that if the people should reject all that seems unreasonable, as you have taken the liberty to do, the Bible would retain none of those recorded miracles, visits of angels to mortals, visions, conversations with the shades of the departed, upon which all its claims to our confidence as being of divine origin rest.

I was sorry that you committed the indiscretion at the beginning of your lecture to say: "Ignorance and superstition are married together." For although you were thinking only of the despised Spiritualists, such a remark might set a layman to wondering whether the gross ignorance of the Middle Ages was not responsible for the universal superstitious devotion of the masses of the church; or whether there is any significance in the fact that in those countries where superstition has to-day the firmest hold upon the people, where Christianity is most deeply implanted, there ignorance is the densest; or whether this fact that superstition and ignorance are one and inseparable may not explain why the Rev. Dr. L. Moody and the Salvation Army find ignorance to be the only soil from which they can hope to reap a bountiful harvest of converts. As I remarked, it is unwise to make such insinuations even when the Spiritualists are meant, for we are so apt to call un-

desired attention to the weak spots in our own armor.

It is strange, as you say, how good, intelligent Christians will allow themselves to be

"DUPED BY THESE FRAUDS."

We can understand how that might have been easily done thousands of years ago in Bible times, when the masses were grossly ignorant, but to-day, in the nineteenth century, it does seem incredible. And what is most surprising is the class of people that are thus duped. Among them we find such men as the late Prof. Zollner, one of the most distinguished mathematicians of Germany, who by his very training sought an unquestioned demonstration for everything; the late Robert Hare, professor at the University of Pennsylvania; Thomas A. Edison, the electrician and scientist; Judge A. B. Richmond; Abby A. Judson, daughter of the distinguished missionary, and the author of numerous works on Spiritualism; the Rev. Moses Hull; the Rev. Mr. Watson, distinguished author, and for thirty-six years a preacher of your denomination; the Rev. W. W. Hicks, of New York, and thousands of others equally as distinguished.

Now, if these parties were to inform us that they had discovered an ancient manuscript with accounts of the return and communion of spirits with their friends, then I think we might be excused, not knowing the author, for refusing to consider the matter worthy of serious attention, for in that case the records might be false even though the manuscript said they came from God, for ostensibly that would be no proof. Any clever, unscrupulous writer in a superstitious age would be apt to so declare in order to give his writings greater weight with the masses. But, in the case under consideration, we have not an anonymous manuscript, not an unknown author, but thousands of intelligent men, as careful and as skeptical as general principles as ourselves, who have investigated the phenomena of spirit return and communion, and in spite of all the impostors and jugglers that they have discovered who were trying to pass themselves off for mediums, they assert upon their honor that after all limitations are eliminated the genuine does exist.

I am not sure, Dr. Harcourt, that we have not been making a mistake in supposing that our Christian civilization has produced no tricksters who are ever ready to counterfeit, if possible, any article that may yield them profit. It is more reasonable to suppose that if there are genuine spiritual phenomena there are also certain persons incapable of producing them honestly, who are trying, with more or less success, to imitate the genuine. This is true of bank notes, of coin, of commercial paper, and even of articles of food—why not of mediumship, so-called? So, then, the discovery of a fraud neither proves nor disproves the genuine, though, as a piece of, of circumstantial evidence, it would have to be counted in favor of the existence of the genuine, after which it is fashioned. And is it not possible, too, that the proportion of the counterfeit to the genuine, if there be any, is much exaggerated by the fact that unless we are investigators, we seldom hear of the manifestations in the presence of genuine mediums. But let a fraud be exposed, and the fact will be heralded from Florida to Oregon, through the columns of the daily press, for that is the news that the people desire.

ARE THE PHENOMENA PROVEN?

Judge Richmond, in his review of the report of the Seybert Commission, page 216, says: "It is evident, then, that the issue is narrowed down to the single question: 'Are the phenomena proven?' Have competent observers, who so testify, actually seen them? If they have not, then should our courts of justice be abolished; for in them the most momentous interests of human life are decided upon just such testimony as is presented to the world in the claims of modern Spiritualism. If the evidence of our senses is not to be believed, if reputable men and women are not to be credited when they narrate what they saw and heard, then may God forgive us all for the injustice we have done, either as judges, advocates or jurors, when we have been called upon to decide upon the guilt or innocence of our fellowmen. I have been instrumental in my professional life in sending two men to the gallows, and hundreds to the penitentiary, on just such evidence as this. If human testimony is not to be relied upon, then are our courts of law a miserable farce, and our judgment and reason but as a broken staff, which, if we lean upon will pierce our hands."

STATEMENTS ON FAITH:

Another fact which is worthy of notice is that we are not obliged to accept any statements on faith, for the invitation is extended to all to investigate, to question, to study, to think, to contest, if they will. And we are told that it is better not to frequent seances of professional mediums, for even if everything were genuine, we should not know it, and hence not be convinced. But they say that investigators should inform themselves of the necessary conditions, then organize home parties, admitting no one but confidential friends,

and follow directions. Here every element of possible fraud will be eliminated, for no honest person will try to deceive his friends; and if one can trust his friends, then he can confidently accept any manifestation that may occur under such conditions. No investigator should ever think of attending a public seance where there is a person who for hire pretends to give him messages from the departed. I should not have a very excited opinion of the mental capacity of an individual who should allow himself to be persuaded by the words of a stranger of the truthfulness of the so-called communion with exanimate intelligences.

With such evidence before us, is it not about time for the church to arouse from its lethargy and by investigating candidly, honestly, patiently, find the light that so many have found on the question of immortality, and so prevent this exodus to the ranks of materialism, of those gifted minds that have not been able to accept the dogma of immortality as a mere faith? Are we quite consistent in asking them to believe in a faith which we refuse to believe on the oath of our most trustworthy friends? What effort! What a reflection on Christian intelligence!

PROOF IN THE PSYCHIC FIELD.

Since the only proof of immortality lies in this psychic field, it is our duty to investigate it, and if we can thereby make the world happier, by conclusive evidence that the soul lives on and retains its personality after death, called, they shall our work be of the highest service to all mankind.

Says Victor Hugo: "The mission of science is to study and sound everything." To abandon psychic phenomena to credulity is to commit treason against the human understanding." Says T. E. Allen in his article on telepathy in the Arena for March, 1895:

"The best proof for immortality, and I am inclined to think the only one possible—must be sought in that domain pre-empted by the so-called supernaturalism of the great religions of the world and by modern Spiritualism, and some of the occultists of our day, a domain now being invaded slowly but surely by the workers of the Psychological Research movement, whose aim is to fly the standard of science over this great borderland, and to annex it to our present possessions of cultivated and fruitful territory." In another place, speaking of the light which the demonstration of the fact of thought-transference throws upon the condition of exanimate souls, he says: "If man is immortal, then he contains a spirit, or rather, he is a spirit incarnate, or spirit plus a physical body. Men as exanimate spirits must be able to communicate with one another; communion must be gained upon some organ of the physical body, but upon some faculty or power possessed by spirits. Finally, as we also are spirits, we must possess the faculties that belong to spirits: therefore, spirits can communicate with mortals." It is evident, sir, that you can escape this conclusion only by assuming that man is not a living, immortal soul.

FRAUD AND HYPNOTISM.

Just a few remarks now in answer to certain of your statements. Your declaration that the phenomena of Spiritualism are nine-tenths fraud and one-tenth hypnotism, does not do credit to the intelligence that an instructor of the public is supposed to possess. It is evident that you have never investigated the subject with any thoroughness, if at all. You have probably attended a few so-called exposures of Spiritualism, allowed the trickster to make his own conditions, saw how wonderfully clever his imitations were, and then went home, thinking that you had really investigated Spiritualism! Do you think the fact that the magicians of Pharaoh successfully imitated the miracles of Moses and Aaron, which were to be a sign from God to the Egyptians (Ex. vii, 22), proves that these two distinguished gentlemen were clever tricksters, playing on the credulity of the people? What would you think of a man whose business it is to investigate these signs of God, who, instead of seeking for the genuine, should court the false, and after witnessing the performances of the magicians should go away and declare that the so-called "signs of God" were the production of trickery, and that Moses and Aaron, who possessed the God-given power of producing them honestly, were the biggest impostors on earth? Would you call that investigating honestly, candidly, and patiently, in order to ascertain the true—not the false?

THE SPURIOUS AND GENUINE.

Did it never occur to you that, no matter how many successful counterfeits are at work imitating Uncle Sam's coin and greenbacks, that does not change the fact that his money is genuine? We know it is genuine because we have seen him making it, and the sight of a thousand car-loads of counterfeit money would not shake our perfect knowledge of that fact. But if a foreign government should desire to injure Uncle Sam's credit abroad, and should come here and seek out all the counterfeit money possible, and even pay more for it than the genuine would cost, I am confident that enough would be forthcoming, not only to injure our nation's reputation, but even to make some of our enemies believe that our currency is all counterfeit, and that we, as a people, are a set of blockheads. Yes, Dr. Harcourt, if you prefer the false to the true, you will have no difficulty in finding what you seek; but please don't insult our intelligence again by declaring that the true does not exist, simply because you have never sought nor found it.

NEGATIVE TESTIMONY NO EVIDENCE.

Negative testimony is no evidence at all. If nine hundred and ninety-nine men out of a thousand should swear in court that they had not seen John Smith murder Richard Doe, and the thousandth man should swear that he had seen him do it, any jury in the country would convict Mr. Smith of murder. So the statement of one intelligent man that he has enjoyed the sweet privilege of seeing, recognizing and conversing with his departed loved ones, outweighs any amount of testimony from those who have not enjoyed that privilege. But will you say what you reflect that the number of persons who claim to have had such communion are counted by the thousands, almost by millions?

READING NUMBERS ON BANK NOTES.

In regard to another statement of yours, I beg leave to tell you that if you know of any men who are willing, as you say, to give bank notes to anyone who will read their numbers, when the notes have been placed in envelopes and sealed by the owner of the bills, kindly consult Maggie Gaule, of your city, on the subject, or Pierre L. O. Keeler, next Tuesday, at Saratoga hall. Either of these parties will be found at your service. It was not necessary, however, for you to deny clairvoyance, for the English Society for Psychical Research has shown (Proceedings, Vol. VII, pp. 30-99), that clairvoyance is a fact by itself, independent of Spiritualism.

INVESTIGATING WITH PISTOLS.

In regard to the men who desire to attend seances and amuse themselves by discharging "cold lead" into the "spirits," I have only to say that you do yourself no great honor by countenancing such methods of investigation. Scientists and other gentlemen do not investigate with loaded revolvers, for they feel that if the supposed "spirit" is really the medium disguised, they have no moral right to shoot him, much as he deserves such treatment; and if the form they see is a spiritual one, then a different kind of welcome from the one you prescribe should be accorded to this visitor from the great beyond.

Imagine a man sitting in his doorway with a shotgun, waiting to shoot anyone who should come claiming to be his child who long ago was kidnapped and has never returned! Do you think that his attitude would encourage that child to return and greet him if he knew it? Just ponder a moment on what that child would think of his father. The same requisites for an investigator is impartiality. He must be governed by only the one desire: To ascertain the truth. Those who seek in that spirit will find.

DARKNESS AND SPIRIT MANIFESTATION.

You attempt to make a great point of the fact that for certain manifestations a subdued light, or partial darkness, and a cabinet, are required. That such conditions tend to encourage fraud in the production of particular manifestations, no one will deny; but that it is prima facie evidence of fraud is not true, for may it not be possible that these phenomena are governed by certain laws that you do not understand? But certain conditions are necessary in order to produce certain results—a fact no one will dispute. Now, no one would think of accusing a photographer of fraud (unless he was a "spirit photographer") for requiring a dark room or cabinet, in order to bring out the delicate image on the sensitive plate, for we all know that the light would destroy it at once.

But since there is so great an opportunity for fraud at dark seances, the Spiritualists, as I have already said, advise investigators to avoid seances where there is any possibility of deception. If one has not the patience to organize a family circle and sit regularly until some manifestations occur, as they are likely to do within ten sittings, then the best way is to consult a medium privately, and weigh well all that you are told; but one should not fall into the error of thinking that because what you hear is mysterious, it is spirits that give the medium the intelligence; for after all, it may be nothing more than mind-reading—another fact demonstrated by the society to which I have alluded. But this much will be accomplished: You will discover the importance of an investigation of this mystery, for you will be convinced that the medium did not obtain the information in the ordinary way.

THE BEGINNER.

For a beginner in the field of investigation, I should advise him to do as I did; buy a pair of slates, mark them, tie them together, take them to one of the slate-writing mediums, never letting them go out of his hands or out of his sight, and then get the inside written full, perhaps on messages in the hand-writing and over the signatures of certain loved ones whom he knows would come back and greet him if it is possible for them to do so. But one should never use a medium's slates, nor let his own go out of his hands, for if he does he may easily be made the victim of deception. But even when writing is obtained within sealed slates under these conditions, I think we make a mistake to jump immediately to the conclusion that it is the work of exanimate spirits, for it has been shown that the mind, or incarnate spirit, has extraordinary powers. But such a communication would perform the good work of removing some of our prejudice, of lessening our supply of bigotry, of arousing a thirst to know the whole truth, and of encouraging us in our investigations. But you ask, is it reasonable to suppose that there really is communion with exanimate spirits? Let us see. Granting that man is a spirit who re-

tains his identity after quitting the body, then he will have all the likes and dislikes he ever had. Such being the case, his love for friends and kindred will remain. He will not care to forsake them if he loved them in life, and so will be attracted to them; for what other place would attract him more than that where his loved ones stay and mourn him as dead? We can't conceive of his leaving unless forced away against his will, and who is going to do it? And where, oh where, would they take him? Beyond the stars? Where is that? To Jupiter? Why, please, to a distant planet any more than to the south pole? No, logic can discover nowhere for him to go, no place to which he would cease to go; so the only conclusion is that he stays where he wants to—on earth among his friends and familiar scenes that his heart has never ceased to love.

AN IMPORTANT QUESTION.

But can he communicate with the living? Psychical research has demonstrated enough to prove the possibility; for since it has been shown that the minds of certain sensitive persons can be absolutely controlled by the mind, or incarnate spirit, of anyone who is able to come into perfect rapport with them, as a hypnotist, so we can reasonably suppose that an exanimate spirit can control the mind of a sensitive (called a medium) with whom it can come into perfect rapport; in which case we should expect the sensitive or medium to act as the mouthpiece of the exanimate intelligence. This explains, too, why we cannot all commune with these exanimate spirits, if there are any—we are not all sensitives.

But can we suppose that a sensitive can see the forms of our beloved ones, as they claim they can? To one unfamiliar with psychic phenomena would come the answer, no. But it has been shown by experiment that a person by the force of his will alone has caused a friend at a distance to perceive him as though present. From this we may reason by analogy that the exanimate mind or will, since we suppose it to remain unchanged, can produce the same effect on any incarnate mind with which it can come into rapport. So, to sum up, if man is immortal, we shall be surprised if he does not remain near his friends on leaving the physical body; if he cannot communicate with them through the medium of a sensitive; and if he cannot so impress certain persons that his form is pictured in their minds and can be described by them.

IS IT DESIRABLE?

But granting that it is possible to ascertain the nature of the hereafter, is it desirable? The question is too preposterous for discussion. Why is it, when we are going abroad, we buy maps of the cities and countries we are to visit? Why is it we ascertain all we can about the people, their mode of living, their dress, their occupations—everything in fact, that can throw any light on the surroundings that are soon to be our own? Simply because it is natural to do so; we want to go prepared. How much more, then, is it to our advantage to ascertain all we can on the subject of the hereafter toward which we are all hastening, and to which this life is but the vestibule? The more knowledge we can obtain the better we can prepare ourselves for that eternal life.

DEATH A NATURAL CHANGE.

How consoling and encouraging is the thought that death is only a natural change, a transition to a life where every ambition shall be given full sway unhampered by a physical body and the necessity of wasting one's energies in order to support it! How sweet must be the knowledge that our loved ones, whom we unjustly say God has taken from us, are still with us, happy and free, and will talk to us as often as we like, if we will only provide the necessary conditions in our home! And how close the two worlds will seem together if we, as thousands claim they have done, can so develop the spiritual sense that we too can recognize our children, parents, brothers, sisters, our wife or our husband, in our midst, not as ghosts or devils—for we don't believe in them—but as the darlings of our heart, who have simply exchanged the physical body for the spiritual one! Then can we truly say: "There is no death."

I should respectfully suggest, Dr. Harcourt, that before you attempt again to enlighten the public on this important question, you investigate the subject. It is not one to be scoffed down or treated lightly. Very respectfully yours, J. C. WALKER.

Coleridge was so absent-minded that he often passed his most intimate friends in the street without recognizing them.

Schumann was gloomy and moody. He often responded to a question without turning his head to look at the questioner.

Gen. Greene had the reputation of being the most polite man in the Revolutionary army, during the war of independence.

The good are heaven's peculiar care.—Ovid.

Human science is an uncertain guess.—Prior.

Each one sees what he carries in his heart.—Goethe.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

A wise man should have money in his head, not in his heart.—Swift.

He deserves small trust who is not privy counselor to himself.—Ford.

If hours did not hang heavy every word would become of scandal!—Bancroft.

In persons grafted in a serious trust, negligence is a crime.—Shakespeare.

SO BE IT!

The Doctrine of the Resurrection.

The Rev. Dr. Heber Newton, of the Episcopal church, reappears at this Easter season, as a heretic, after long retirement. In a sermon preached last Sunday at All Souls in Madison avenue, and reported in the Tribune, he announced himself as substantiating a Spiritualist, rejecting the doctrine of the resurrection of Jesus, as taught in the creeds of religious orthodoxy, both Roman Catholic and Protestant, and substituting for it another.

A different and conflicting doctrine is that "the story of the resurrection of Jesus Christ" was meant to be the historic attestation that the dead are not dead; that they can reappear and commune with us. "The whole significance of the record is thrown away," says Dr. Newton, and the resurrection becomes "a wholly exceptional marvel, of no typical value under the theory of the disciples and of the church, the body that came forth from the tomb of Joseph of Arimathea was 'the very body of flesh and bones which was laid away there after the crucifixion.' Accordingly, he holds that it was essentially a spiritual body; and, apparently, his theory is that during the whole life of Jesus on earth, his body, which had seemed to men material, was thus spiritual and mystical. "The general tenor of the descriptions of the appearance of Jesus," he says, "are of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of the existence on an entirely different plane from that on which we are now living;" but "these descriptions correspond exactly to what we learn from all mystic experiences of the new life in which the spiritual body is the only body."

The resurrection, therefore, is interpreted by him as the revelation and demonstration that "the dead are not always far from us, that they may commune with us, and we with them." He explains "the apparent physical nature of the organization of the risen Jesus" by saying that "all occult experience confirms the belief that the spirits of the dead can at times manifest themselves in what are to us material forms, visible, audible and tangible;" and thus he declares his acceptance of the creed of Spiritualism.

The Rev. Dr. Newton does not attempt to reconcile this theory of the resurrection with the language of the gospel records, or the doctrine of the church, but acknowledges frankly that it conflicts with them both. "I cannot accept the testimony of the disciples," he says flatly. Because "what the church understands is plain," he is not deterred from having a different understanding of his own. The evident of doubting Thomas's having refused to believe in the resurrection without physical proof, he regards as having no value as conclusive evidence; for "we must remember the possibility of Thomas misunderstanding whatever words were spoken in such a moment, and of his misreporting them." He brushes him aside as a merely human and fallible witness, and says that "the moment the idea of an absolutely infallible record is abandoned, we can no longer pin our faith to any mere statement that stands by itself, and that is contradicted by the general tenor of the record." "The general tenor seems to me to compel the inference that the disciples were wholly ignorant of the true significance of the mission and resurrection of Jesus."

That we are not wrong in assuming that Dr. Newton's theory is that the body of Jesus was always a spiritual body in essence, and not physical merely, as it appeared to men to be, seems to be indicated by the supreme importance he attaches to it, as solving fundamental religious doubts, which, he confesses, had long disturbed his mind. "I have had my doubts," he said, in beginning his sermon, "as you have had; but they have given place to a strong conviction, into which I would gladly lead you." Such a theory, of course, disposes of the difficulties raised by the Episcopal heretic, McQueary, for instance, touching the story of the incarnation, for it makes the birth of Jesus the birth of a spiritual being only, and separates it wholly from a mere physical phenomenon. In another sermon he will explain his idea more fully; but unquestionably, it is radically opposed to the doctrine of the church and to the gospel narratives of the resurrection. It is more consistent with the view of Spiritualism, to which the Rev. Dr. Newton will be welcomed as a hopeful convert, at the time when it is much in need of such a recruit.

The above is from the New York Sun.

Yes, Dr. Newton will be welcomed to the ranks of Spiritualism. In fact, he has really been there for several years, in mind and spirit. B. NEV LENCE.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakespeare.

JESUS A MYTH.

So Asserted by a Prominent Philadelphian.

Reply to W. E. Coleman by B. B. Hill.

I notice in THE PROGRESSIVE THINKER of March 10, that Mr. Coleman undertakes to criticize my views upon "Jesus a Myth," as published in the above-mentioned journal Jan. 5th. On reading his article I realized that he has lost none of his peculiar style that formerly characterized his efforts to enlighten the public through the press. With all of Mr. Coleman's boasted knowledge concerning this question, it is only necessary to glance over the files of Mind and Matter to see how he was pierced through and through by the keen blade of searching criticism wielded by its late editor, J. M. Roberts, Esq., when Mr. Coleman attempted to criticize his able MS. treating upon religious subjects, ancient and modern. Mr. Coleman was silenced by Mr. Roberts, and has evidently not felt inclined to resume the attack, until now, when Mr. Roberts has passed to Spirit-life. Mr. Coleman has reason to remember Mr. Roberts, and I do not wonder at his manifest dislike for his old opponent, as it is only natural.

In the article upon which Mr. Coleman offers criticism, I referred to the so-called evidence put forward by Christian writers drawn from the New Testament, to prove the existence of the historical Jesus. I claimed that such evidence was not admissible, in view of the admitted forgeries and interpolations in the manuscripts from which the New Testament was compiled. I also referred to several passages in history to which Christian writers point as a proof that Jesus, the so-called founder, lived, all of which have been proven to be forgeries and misrepresentations, hence have no value with independent scholars. I further stated that all history in the age in which Jesus is said to have lived ignores him, and this fact alone goes far to prove that Jesus was a mythical character, and lies as a ponderous weight against other claims for his existence. I also stated that it appears more than probable that the evidence that is coming to the surface, that the life and teachings of Apollonius of Tyana, whose historical existence is unquestionable, were appropriated by the promoters of Christianity, in the formulation of that system. It appears that they suppressed the name of Apollonius, instead of which the name of Jesus Christ was adopted as the central figure.

I will now respond to Mr. Coleman's criticism. In reference to my quotation from the Rev. D. O. Allen's work, Mr. Coleman says he does not find it in that work. The title of the work he refers to is India, Ancient and Modern. I am familiar with the same, and the statement that the Rev. Mr. Allen tells us that the doctrines and teachings of Christianity are found in the Hindu Vedas, is not found in Mr. Allen's work word for word, the substance of my statement is therein contained. The purpose in my former article was to only briefly allude to this reference, without going into detail. The Rev. Allen sets forth that the Vedas hold to the doctrine of one Supreme God, and demi-gods, both male and female. Here we have the fundamental elements of Christianity in a general sense. First: A Supreme God, Second: Jesus Christ, and Mary, the mother of God. The latter are both worshiped by the original and representative church as Gods or demi-gods. Sacrifice was also an important factor in the religious teachings of the Hindus. As a parallel, we have in the Christian system the sacrifice of Jesus Christ for the sins of mankind. Are not these some of the fundamental elements of Christianity? Upon what would Christianity rest without them? Hence, it appears that the essential and fundamental elements in Christianity were foreshadowed in the Hindu Vedas. If we read the Rev. Allen on the Vedas, without prejudice and without standing on technicalities, we may readily see that Christianity borrowed much material from remote antiquity, with which to formulate its system. Upon this point Virohad R. Gandhi, the eminent Hindu scholar, who represented his countrymen at the late Parliament of Religions, and with whom I have many interviews last summer at Cassadaga, said, in answer to a question, that to take from the Christian Bible the moral truths and teachings of Buddhism, there would be nothing left of value, meaning that no new truths were contained therein that were not known in the ancient religious history of his country. We need not depend upon the statements of D. O. Allen or any other one individual to prove this correct, however, as it is commonly known and generally admitted by independent scholars.

While visiting the Parliament of Religions, I obtained interviews with a number of other learned individuals, and representative Hindus, and was informed by them that the essential moral truths claimed by Christianity were found in the sacred writings of the Hindus many centuries B. C. On this same line Buckle, the historian, says: "To assert that Christianity communicated to our moral truths previously unknown, indicates gross ignorance or willful fraud."

Now, whether all the doctrines of Christianity were contained in the Vedas or not, is not of so much importance as the fact that whatever material was appropriated in the formation of the Christian system, including its central figure, Jesus Christ, was gathered from the more ancient religions, known as tree worship, phallic worship, serpent worship, fire worship, sun worship, ancestor worship, etc. Mr. Coleman may dispute this, but history not manipulated by Christian writers fully sustains this view.

Now as to Rabbi Wise, whom Mr. Coleman seems to know more about than Rabbi Wise himself, I have this to say: I read the account of his journey to Jerusalem, some years ago, in a Cincinnati journal, and it was but natural to suppose that such a statement would not have been published in the city where Dr. Wise resided unless it was true. Mr. Coleman says Rabbi Wise may have made a journey to Jerusalem, though he never heard of it. I think Dr. Wise should have at least advised our presumptuous friend of his journey to that historic city, which would have enabled him to be more definite in his statement as to the matter.

Rabbi Schindler's statement is next in order. The following is an extract from a letter written by this eminent Biblical scholar bearing upon this subject: "All who have even superficially read history, know that the Christian religion has developed from Pagan and Jewish sources and the supposed author of it was a myth. It is well known that there is no contemporary evidence in regard to him; that if he has lived, he was not known at all, and has not been a great ideal of a man which Unitarians wish to make him." Here is Rabbi Schindler's statement verbatim. Mr. Coleman volunteers the following statement as to Rabbi Schindler's views. He says Rabbi Schindler, like many others, has declared the Christ a myth, but Jesus a man. I very much prefer to accept Rabbi Schindler's straightforward, unequivocal statement, instead of Mr. Coleman's contradiction of it. I think his attempt to explain Mr. Schindler's position very presumptuous and not in the least helpful. Rabbi Schindler has published in the past has nothing to do with the matter under consideration. His statement stands on its merits, and being of recent date doubtless expresses the Rabbi's present views concerning this matter. When the Rabbi says the supposed author of Christianity was a myth, there can be but one reasonable conclusion as to his meaning, viz: that he referred to the historical Jesus. When he says it is well known that there is no contemporary evidence in regard to him, he evidently refers to a real personage and not an ideal Jesus as Mr. Coleman would have it.

It is decidedly amusing to read individuals of the type of Mr. Coleman write upon the Jesus question. They undertake to tell the world the difference between the historical Jesus and the mythical Jesus, as well as the difference between the Jesus of Nazareth and Jesus the carpenter's son. Mr. Coleman says he calls the ideal Jesus a myth (I suppose he means his ideal, of course), but he accepts the historical Jesus. If any sane person should undertake to follow out these fallacies they would doubtless become insane by the effort, as these baseless theories would have a tendency to lead the mind into more mystification, if possible, than mythical Christianity itself.

No matter what those of Mr. Coleman's persuasion may claim, as to Jesus as an individual, religious history has decided that Jesus and Christianity are inseparable. They stand or fall together. Calling him a man does not change his relation to Christianity. Such theorists have been forced by the light of the nineteenth century to relinquish so much of the Christian story as bears upon Jesus being the only begotten son of God, who gave him to the world as a sacrifice for the sins of mankind. I understand that Mr. Coleman now believes in Jesus as a man only. If he continues to progress, he will doubtless reach the point where he will regard Jesus as a myth also.

Now, if the only begotten son of God part of the story is untrue, what unprejudiced mind would accept the theory that Jesus, the central figure of this legend, existed at all without having absolute proof of the fact? In a word, if the superstructure is rejected, why retain the central figure? The historical as well as the ideal Jesus and Christianity are inseparable, except in the minds of certain theorists who have a hobby of holding on to Jesus in some form, as a relic of their early education.

Further, Mr. Coleman says: "There is no more reason to doubt that Jesus lived and died in Judea, in the first century, than there is to doubt the existence of Alexander the Great, Socrates or Mohammed."

This statement is a very common one as well as shallow. The existence of none of these celebrated characters have been denied. Not so with Jesus. His existence has been and is denied by independent historians of the past as well as the present, before whom even William Emmette Mitchell bow.

Strains, in his "Mythical Life of Jesus," and the above statement of Mr. Coleman in the following manner: I quote from the conclusion of that work: "Few great men have existed of whose history we have so unsatisfactory a knowledge as we have of that of Jesus. How much more clear and distinct, beyond all comparison, is the figure of Socrates, which is 400 years older. It is true, indeed, that of the history of his (Socrates') youth and education we likewise know but little, but we know accurately what he was in his mature years, what he attempted and what he effected. The figures of his disciples and friends stand out before us with historic clearness; as to regard to the cause and manner of his condemnation and the facts of his death we are perfectly informed."

This eminent scholar differs radically with my critic in his pointed allusion and comparison of the historical evidence existing concerning Socrates and Jesus, it being unquestionable as to Socrates and unsatisfactory as to Jesus.

Prof. Edwin Johnson also evidently differs radically from Mr. Coleman, judging from what he writes in one of his famous chapters, published in the same number of THE PROGRESSIVE THINKER as was Mr. Coleman's criticism, and from which I make the following quotation: "The monks have created an imaginary race of Jews, and have made them do and suffer things which it is impossible they could have done or suffered, culminating in an imaginary judicial murder of an imaginary founder of the church, in an imaginary city, at an imaginary epoch. These are grave words to have written: it has cost me much to arrive at the certainty that they are true words; but it is a solace to reflect that the scene of Calvary which filled my child's soul with 'unutterable dismay, has been proved beyond a question to be merely a sombre effort of ecclesiastical dramatists, and cruel dreamers of the cloister.' I presume that Mr. Coleman will say that Mr. Johnson meant something that he did not mean, or did not say. However, I very much prefer to accept the majority of Mr. Johnson rather than that of Mr. Coleman upon this question.

In conclusion I will simply add that those who have had a special interest in sustaining this Pagan Christianity, have spared no effort to discover unquestionable evidence of the existence of the historical Jesus, upon whom the life of Christianity depends. The nineteenth century is about to be indicated upon the dial face of time, and this long-sought-for evidence is not forthcoming. In the meantime proof is steadily accumulating, not only to prove Jesus a myth, but that the materials to formulate Christianity were gathered from the religions and legends of remote antiquity.

I wish to return thanks to Mr. Coleman for his criticism.

man for his criticism calling this question up, as it has given me an opportunity to explain my position more fully, as well as bring out other points upon the subject.

We have noticed from time to time various articles in the spiritual papers objecting to the discussion of this subject, but in consideration of the fact that so many millions are in a state of mental slavery by reason of the false teachings and misrepresentations concerning the origin of Christianity and the existence of its founder, it seems to me that it is a subject of great importance. Those who say that it makes no difference whether Jesus was an ideal or a real character, are but taking a superficial view of the matter, and one not calculated to advance the cause of truth.

We are told by those from the other life, who ought to know, that millions on the spirit side are suffering in spiritual darkness and uncertainty on account of the mental slavery to which they are fixed on their minds while in this life, concerning Jesus and Christianity. In view of this, should we still encourage this fallacy? Should we still help to rivet the links that hold mankind in this state of spiritual darkness? Or should we, as Spiritualists, fully accept the living light of to-day, instead of looking backwards and downward through the uncertain mists of the dark ages, for truth?

A serious danger now confronts Spiritualism, more serious than persecution, is the tendency to Christianity. If it succeeds, the mighty forces put forth by the great and good from the spirit spheres to usher in modern Spiritualism will be neutralized for the present, and humanity will still plod along enslaved and bowed down by suffering. To those who have received the light comes also duty and obligation. Are we discharging our obligation in this respect? Is the question of the hour.

THE RAPS.

They Convert a Member of Parliament.

In 1852, in the house of Isaac Post, in Rochester, N. Y., I first heard the "spirit rappings." I knew well all the six or eight truthful and intelligent persons present. I had no belief in Spiritualism, and no wish to believe, but went to the house of my friend at his urgent request.

Only a few raps came, apparently on the floor, in the corner of the room, and away from any person present. I asked a few questions, and intelligent answers came; the questions were not important, but that manifest intelligence was the surprising wonder: I walked home dazed and confused, asking myself: Is this some strange glamour, delusive and vain, or is it a signal for unseen intelligences? My feeling was that I must find out, if possible. Fortunately, I was among trustworthy friends and kindred. Leah, eldest of the Fox sisters, of Hydesville (since Mrs. Underhill, of New York), was the medium on that first evening, and for some time I saw no other, and have never seen her superior.

At the home of Benjamin and Sarah Fish, the Quaker parents of my wife, with only the family present, convincing messages came from my parents and sister and her child; voices were given, and coming events foretold which were verified in after years. One of many incidents must suffice. George Thompson, M. P., from London, England, an eminent and eloquent man, made a member of the English Parliament by the votes of London workmen, and known in this country as an early anti-slavery speaker, was a guest of Isaac Post. The family were deeply interested in the "manifestations," and a book entitled "Light from the Spirit-World" was soon after written automatically through the hand of Friend Post.

To meet the wish to know of these things, Mr. Thompson went with them to a séance, where my wife's mother was present, with a choice company of personal friends.

The eldest Fox sister was the medium. In due time Isaac Post suggested to Mr. Thompson to ask questions. He had visited Hindostan on government business, and had in mind to ask of some Hindoo, unknown of course, to the company save himself. His question was: "Are any of my Hindoo friends present?" and three raps responded yes. Then he asked: "Will they give me some message?" and a signal rap came, asking for the alphabet to be repeated, and the message given in letters tapped out. A gentleman wrote down the letters designated, with this result: "D-w-a-r-k-n-a-t-h-t-a-g-o-r-e-e." This being repeated, letter after letter, was declared by all to be a medley without meaning, until Mr. Thompson took it all in at once. Studying it a few moments, he exclaimed: "Dwarknath Tagore! my dear friend, is this you?" when a shower of raps emphasized the joyful recognition. It was the name of a Hindoo of high rank and large ability, an intimate friend. For a half hour he kept up an animated conversation. One question was: "What did you send by me to my wife in London?" and the answer was: "A Hindoo city?" (place and state). "A cashmere shawl," was spelled out. At last he asked: "Where did we meet last on earth?" and "Regent street, London" (number given), was the answer. "What mood of mind were we in?" was then the inquiry—questions vocal, written or mental being answered with equal readiness—and the response came: "Anger." With deep feeling, Mr. Thompson exclaimed: "It is true," and asked: "Do you still keep that feeling?" and the welcome answer was: "No, my friend; in the light of this higher life such feelings fade away; we are friends again, even more than ever." A precious hour was that to the noble Englishman, who became a Spiritualist in his own country.

GILES B. STEBBINS.

"Mansell, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability, showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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DETROIT AWAKENED.

Wonderful Seances by the Pettibones.

TO THE EDITOR:—I have anxiously scanned the columns of your paper, with the hope that I might therein find some tribute to the wonderful Spiritualistic manifestations so freely displayed at the public and private seances of Mr. and Mrs. Hatfield Pettibone, the famous mediums.

To many readers of THE PROGRESSIVE THINKER, the merits and abilities of the Pettibones are probably household words, but to the people of Detroit they were and are revelations. Detroit is to-day, perhaps, more busily engaged investigating spiritual phenomena than any other city of like population in the Union. We are all agog—a general awakening has taken place. Public manifestations are being attended, and it would be an extended labor to number the private circles. Spiritualism is in the air, and is catching.

This state of affairs has, for the most part, been induced by the marvelously good work done by the Pettibones. Their missionary work for the cause has been of incalculable benefit to our people. They have obtained fairly, and will always enjoy, the fullest confidence of all with whom they have come in contact. They have been tested rigidly, and have come forth victorious from every test. Their honesty is indisputable, while their courtesy and attentiveness have secured them the pleasantest social recognition from many of our best people. Coming, as they do, in the wake of many insincere mediums, their honorable and straightforward methods are refreshing. Not one seance has been a failure. Demonstrations of the most convincing kind have occurred at every meeting; and that, too, under any and all conditions imposed by the audience. Messages written in full view of the assembly, by materialized hands, have invariably been recognized as correct, and have brought great comfort and encouragement to the recipients.

It is not my intention to enter into a detailed account of the marvels seen at a Pettibone seance. Their phase of mediumship is too well known, but to pay a just tribute to those who have established themselves on so high a plane and who have done so much to further a cause that should be dear to every human heart. Their private sittings and developing classes have been most successful, and deservedly so.

F. R. HUNT.

CAMP-MEETING

Of Spiritualists at Orion Lake Summer Resort, Mich.

The thirteenth annual camp-meeting at Orion will be held at Island Park, commencing Saturday, June 1st, and closing June 17th, including three Sundays.

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MEDIUMS.

The well-known and popular materializing medium, James Riley, of Marcellus, Mich., is engaged by the society for fifteen days.

W. A. Mansfield, the independent slate-writer, will be present also. Augusta Ferris, of Bay City, trumpet and independent slate-writing. Gives tests from the platform.

Mr. Cooper, test medium, of Detroit, will be present, and many other good test mediums will be on the ground.

PROGRAMME.

Saturday, June 1, 2 P. M., conference. Sunday, June 2, 10:30 A. M., address of welcome by presiding officer, O. S. Burgess, and response by Mrs. A. E. Sheets; 2 P. M., D. P. Dewey, tests.

Monday, June 3, 9:30 A. M., song service and short addresses; 2 P. M., Mrs. A. E. Sheets, tests.

Tuesday, June 4, 9:30 A. M., conference. Mrs. A. E. Sheets; 2 P. M., D. P. Dewey, tests.

Wednesday, June 5, 9:30 A. M., song service, short addresses, tests by Mrs. Augusta Ferris; 2 P. M., Mrs. A. E. Sheets, tests.

Thursday, June 6, Memorial Day. Mrs. Anna L. Robinson, Mrs. A. E. Sheets, Mrs. Hopkins and others.

Friday, June 7, 9 A. M., business meeting. All members requested to be present. 10:30 A. M., Mrs. Martha Root, of Bay City; 1:30 P. M., song service; 2 P. M., Mrs. A. L. Robinson.

Saturday, June 8, 9:30 A. M., conference; 10:30 A. M., Mrs. Robinson; 2 P. M., Mrs. Martha Root; 7:30 P. M., social, with programme.

Sunday, June 9, Woman Suffrage; 10:30 A. M., D. P. Dewey, tests by Mrs. Robinson; 2 P. M., address by Mrs. M. A. Root, tests by Mrs. Ferris.

Monday, June 10, 10 A. M., song service; 10:30 A. M., Mrs. Martha Root, tests by Mrs. Ferris; 2 P. M., Mrs. Root, tests by Mrs. Robinson.

Tuesday, June 11, 9:30 A. M., conference.

CONSUMPTION

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their address and five dollars. T. A. Stocum, M. C., 183 Pearl St., New York.

once; 10:30 A. M., Mrs. Hopkins; 2 P. M., Mrs. Anna L. Robinson, tests by others. Wednesday, June 12, 9:30 A. M., conference, Mrs. Hopkins; 1:30 P. M., song service; 2 P. M., Mrs. Robinson, tests.

Thursday, June 13, 10:30 A. M., short talk, tests; 2 P. M., Mrs. Anna L. Robinson, tests by others.

Friday, June 14, 9:30 A. M., conference; 10:30 A. M., supplied; 2 P. M., Mrs. Robinson; 7:30 P. M., literary and musical entertainment.

Saturday, June 15, 10 A. M., song service; 10:30 A. M., Mrs. Robinson, tests; 2 P. M., L. V. Moulton.

Sunday, June 16, 10:30 A. M., L. V. Moulton; 2 P. M., L. V. Moulton.

WOULD NOT LIE.

Couldn't Cramp Greeley.

At last George Washington loses the bell as the bravest boy who couldn't tell a lie. The bravery of Horace Greeley in owning up to the truth and taking a whipping for many consecutive days shows a thirst for knowledge and moral heroism which is not recorded of young Washington, although if he had been brought to the test George and Horace might have been a tie. Here is the story, clipped from the New York Recorder.

EMMA R. TUTTLE.

It happened in the town of Erie, Pa., where Horace "spad" a great deal of his boyhood. The lad was unusually precocious, and at the age of 10 years was considered the prodigy of the town. He was a great reader, and eagerly devoured anything in the way of useful literature that came in his way. His father was a poor man, and Horace had not many chances for mental culture, but so keen was the boy's love of study and ambition for knowledge that he used to visit by stealth an old neighbor who possessed a handsome and finely stocked library. This old fellow was to the mind of Horace's father, the essence of all that was irreligious. His name was Scaggs—Nathaniel Scaggs—and, despite his quiet method of living and his acknowledged honesty of character, he remained, to Mr. Greeley's mind, a vile and hardened sinner. Old Scaggs rarely attended any place of worship, and on pleasant Sunday afternoons could always be seen sitting in his front garden boldly smoking his corn-cob pipe. These were the causes of Mr. Greeley's condemnation, and he dubbed the old scholar "a child of the devil."

But Scaggs had taken a fancy to the bright-faced Horace and invited the boy to his home. After the first visit and a glimpse of that wonderful storehouse of books, Horace could not stay away. He knew his father hated old Scaggs and called him a "lost soul," and he realized if his visits to their neighbor reached his ears that his father would instantly prohibit his calls.

At the same time old Scaggs' kindness had won his heart. His wisdom had gained his admiration, and he felt the same for his father's dislike toward his old friend. Besides, the old man was teaching him Latin and opening daily to the boyish mind fields of thought and speculation, and pointing out with care and patience philosophic truths so eagerly listened to by young Horace.

Once, in the "middle of a sentence of Cicero, while the two were engaged in their daily reading, the boy stopped short and exclaimed: "Mr. Scaggs, my father doesn't like you. He says you are a child of the devil!"

The old man was silent for a moment, and then burst out laughing. "Why does your father dislike me, Horace?" he asked.

"Well, you don't go to meeting, you know, sir, and then you smoke your pipe on Sunday."

"Yes, I do, my boy; but I did not know that was a great sin. I am sorry your father dislikes me, my son. Let us go on with Cicero." And the reading continued. That night Horace Greeley made up his mind to speak to his father and make a plea for old Scaggs' friendship; accordingly, just before bedtime, Horace accosted his father:

"Father, is not God forbearing?" he asked.

"Yes, my son; why do you ask?"

"Does he not forgive much to those who are kind and intelligent?"

"Why do you ask?" still inquired the father.

"Well, I think Mr. Scaggs is both kind and intellectual, and I somehow hoped that the good Lord would overlook his smoking and not going to meeting."

The old man at once grew stern, questioned young Horace regarding his solicitude for their neighbor, and eventually the secret of the boy's visits and studies was brought to light. Mr. Greeley forbade his son to go near old Scaggs again, denounced Latin books as impious reading, and threatened the lad with the strap.

Horace Greeley, after he got to be the editor of a big New York newspaper, used to tell this story with much feeling. "After being forbidden old Scaggs' companionship," he said, "I went and told the old man about it. He seemed grieved, but told me to obey my father. The next day I was with my teacher at the usual hour, and after promising him I would tell my father of my visit, our lesson went on as usual. Then I went home and told my dad, and he walloped me! For a whole week I continued my visits to my old preceptor, and each night I received a thrashing—more severe each time. At the end of the week I had to eat my meals standing up! Then my father looked me up a few days, and we left Erie for Vermont in less than a fortnight. Yes; I slipped out and bade old Scaggs good-by. The old man was tearful and gave me the worn volume of Cicero as a parting gift. Of course, I got a licking for that visit also, but I had seen my old friend and had my beloved Latin reader buttoned tightly beneath my waistcoat. I honored my father always. Mr. Greeley concluded, 'but I never forgave him those lashings. He was a blue Presbyterian, and could not tolerate Sabbath-breaking. He was a mighty good man, but when I think of those whippings,' and then Mr. Greeley used to squirm, much to the delight of his listeners.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual experiences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"The Development of the Spirit After Transition." By the late M. Faraday. The origin of religions and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price 10 cents.

"Life of Thomas Paine." By the National and Paine and Notes by Peter Eckert. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, N. Y., and portraits of Thomas Paine, John Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

"The Quarantine Raised." Or the Twenty Years Battle Against a Worker Bound. By Moses HULL. Price 10 cents. For sale at this office.

"White Magic." Taught in "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25. For sale at this office.

"Obsession." How evil spirits influence mortals. By M. Faraday. P. 33. Price 10 cents.

"Gospel of Nature." By M. L. Sherman and Wm. P. Lyon. A book replete with spiritual truths. Price \$1.00.

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Tired Women

Should stop and consider the dangers which threaten them because of their weakness, languor and lack of ambition. Thousands of women find their strength unequal to the demands of duty. And yet there is no escape from the incessant round of

COL. INGERSOLL.

Mr. Haynes Tries Ineffectually to Reach Him,
And Therefore Can't Get His Opinion.

TO THE EDITOR:—The enclosed correspondence may possibly interest you sufficiently to warrant publication. It is to be hoped the Colonel will not hide behind his "private secretary," but will respond at once, when he returns to his office from Hoboken! Will the Colonel be honest? "Honest, my lord! Ay, sir, to be honest, as this world goes, is to be one man picked out of ten thousand." Should our distinguished friend and co-worker in the cause of truth favor me with an answer, I will immediately forward the same for publication in THE PROGRESSIVE THINKER, so that the credulous (?) minds of the 10,000,000 Spiritualists (or thereabouts) in the United States, and also the balance of the world, too, may have the benefit of the Colonel's intellectual and keenly logical solution of the great question.

GEO. A. HAYNES.

Council Bluffs, Iowa, March 2.

COL. R. G. INGERSOLL, Bloomington, Ill.—My Dear Sir:—Doubtless you are frequently indicted by curious persons with communications touching your position—"we don't know!"—but trust you will pardon me for sending the enclosed printed report, cut from THE PROGRESSIVE THINKER, of a seance recently held at 232 Forty-sixth street, New York, the residence of Mrs. M. E. Williams, where and when spirit materializations are alleged to have occurred under test conditions. I shall be pleased to read an expression from you, as to the genuineness of said phenomena and the sufficiency and competency of the testimony of the witnesses thereof, therein mentioned. The work of Col. Ingersoll in exposing false theological doctrines, no doubt is appreciated and admired by all honest, truth-loving persons; but, are there not "more things in heaven and earth than ever were dreamed of in your philosophy," Colonel? Yours truly,

GEO. A. HAYNES.

Council Bluffs, Iowa, Feb. 8.

GEORGE A. HAYNES, Esq., Council Bluffs, Iowa.—Dear Sir:—Your favor of the 9th inst., addressed to Colonel Ingersoll, arrived during his absence from the city. He is not expected to return for a month. I read the account of the "materializing seance given under strict test conditions by Mrs. M. E. Williams, 232 W. 46th street, New York," and read the names of twenty-four persons attending the seance. It may be true that "among the number were lawyers, brokers, journalists, representatives from the secular press, and stanch business men whose commercial attainments were such as to suggest no lack of keenness or sagacity," but investigation does not support the claim that "among the number were lawyers."

Could the Lawyers' Diary for 1894 and 1895 fail to give the name of any one present as a lawyer. I find a Cromwell G. Macy, 261 Broadway, in the "Diary," but fail to find a "Cromwell Gardner Macy, Jr." Yours truly,

ROBT. J. WILSON, Sec'y.

New York, Feb. 19.

ROBT. J. WILSON, Sec'y., New York City.—My Dear Sir:—I am very much obliged to you, indeed, for acknowledging the receipt of my letter of the 9th inst., to Colonel Ingersoll, and ask you to kindly call his attention to it when he returns to the city. The question you raise, whether there was, or was not, a lawyer present when the alleged spirit materializations occurred, under strict test conditions, possibly would not detract from or add to the strength, character and competency of twenty-four respectable, intelligent witnesses thereof, consequently your objection in that regard would seem in the language of the legal fraternity, "incompetent, irrelevant and immaterial." The presumed good character of the testimony would seem to establish the fact that said materializations did occur, but whether said materializations are the production of disembodied human beings, or not, is the question I should be pleased to have Colonel Ingersoll elucidate. In view of Colonel Ingersoll's position, "We don't know," I assume he has fully investigated all phases of modern spiritual phenomena. I have not the pleasure of a personal acquaintance with Colonel Ingersoll, but trust he will pardon the liberty I take in addressing him on the subject. Yours truly,

GEO. A. HAYNES.

Council Bluffs, Iowa, Feb. 23.

GEORGE A. HAYNES, Esq., Council Bluffs, Iowa.—Dear Sir:—The "materializations" were supposed to be given "under absolute test conditions." In support of this statement a list of those present was published, and that "among the number were lawyers, brokers, journalists, representatives from the secular press, and stanch business men whose commercial attainments were such as to suggest no lack of keenness or sagacity." Inquiry develops the fact that there was not one lawyer present, therefore the story is false, in so far as it pertains to that statement. If the story is false as regards an "incompetent, irrelevant and immaterial" particular, the presumption is that it will be false as to "competent, relevant and material" particulars.

Yours truly,

ROBT. J. WILSON, Sec'y.

New York, Feb. 26.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

Northwestern Camp-Meeting.

TO THE EDITOR:—In your last issue, April 27, is a statement from S. N. Aspinwall announcing that the Northwestern camp-meeting work has been taken up by a "new organization," with a capital stock of \$10,000. My advice to your readers is not to take shares in the "new organization" until the names of the organizers are announced, and it be proven that "the men who have taken hold are men of business and means."

The disgraceful failure of last year was not owing so much to the "third times" and "railroad strikes" as to the mismanagement and quarreling amongst the officers elect. The old saying was fully verified, namely, "a house divided against itself cannot stand."

I heard many of the engaged mediums state that they would never visit the camp again; and to this day, some of the mediums are minus the last year's fees.

I have been informed that the assets of the old organization, consisting of cottages, furniture, etc., were turned over to Mrs. Aspinwall, and many of the creditors, some of whom were poor men—have not received a cent.

I attended the camp, and lived on the grounds the whole of last July, and know whereof I write.

In making this statement, I guess I shall not please some of the organizers, but I write in the interest of the public in general, and for my fellow-Spiritualists in particular.

Englewood, Ill. PROF. WM. YATES.

TO THE EDITOR:—In reply to the letter of Wm. Yates in regard to my article of April 27 about the new stock organization, I will say that it has been organized and incorporated, with a capital of \$10,000, and by business men and men of means. Its officers and directors are S. N. Aspinwall, president; M. E. Mack, first vice-president; Mrs. Lepper, second vice-president; O. B. Underhill, third vice-president; Merrill Ryder, fourth vice-president; W. E. Lewis, fifth vice-president; Allen F. Brown, secretary; Henry Lepper, treasurer. All but one, I believe, own their own homes, and four of them are worth at least from twenty-five to fifty thousand dollars. It is undoubtedly true that the camp last year was mismanaged. Their moving from Marquette Island to an expense of some three hundred dollars was a great mistake, as I told them it would be, and then the employment of eight or nine foreign speakers, railroad fare both ways, entertainment and salary, was very injudicious and shortsighted for a new camp, and one which was already encumbered with debt. Clinton, a larger and older camp, only employed four. I was not an officer, but gave my advice freely, and am sorry to say it was disregarded, and the outcome was even worse than I predicted. Still, I think all phenomenal and test mediums were well supported. Mr. Yates knew that I had nothing whatever to do with the management of the camp, and was not on the grounds over two times during the month. I believe every medium and speaker was paid in full, except Edgerly and Hull. He says the property of the association was turned over to me, and many of the creditors, who are poor men, have not received a cent.

Mr. Watson, and others, came to me, and wanted me to act as assessor. I refused, but they continued to urge me, saying that I was the only man who could straighten matters, and go on with any hope of a camp-meeting being continued. I finally consented, although in poor health, and really not able to assume the responsibility. I filed my bonds, and the law says, in twenty days get an order from court, and sell. I knew it would bring comparatively nothing at public sale, and I have held it open for over two months, trying to have the creditors make some arrangements, but they have failed to do so, and I have formed the Stock Association, which at the sale will probably bid more than any others.

If people who call themselves Spiritualists would with their means and energy, do something for the cause, instead of continually throwing stumbling blocks in the way of those who are working for the cause without money or pay (as no officer in our association receives pay, except the secretary), it would be not only an advantage to themselves, but to others, and the cause we all love.

S. N. ASPINWALL.

The Camp-Meeting.

TO THE EDITOR:—We wish to announce through your columns that the Northwest is to have a camp-meeting this summer to commence Sunday, June 30th, and continue four Sundays. We have organized a stock company, with Dr. Aspinwall president, and a board of directors of solid business men. None of the officers were active workers in the past society, and the company is new and independent of the old Northwestern camp-meeting. It is organized on a sound, financial and legal basis, with 1,000 shares of stock with a par value of \$10 and the arrangements for coming and future camps well under way. We are confident of the successful outcome of our efforts.

The company is known as the Northwestern Spiritualist Camp-meeting Association. The meeting will be held this summer on the same ground as last, at Twin City Park, between the two cities. A five-cent fare from each city will bring all within a short distance of the gate. The grounds are also near the State Fair ground, where each year large track meetings are under way during the same month. Twin City Park joins beautiful Como Park of St. Paul, a 300-acre park surrounding a picturesque lake, and a park where the skillful hands of the landscape gardener have added to the natural beauty of the view, while some of the finest bands in the country are daily employed in adding to the enjoyment of the thousands who visit Como.

Minnesota is a pleasant and healthful summer resort, called the State of Lakes because of the many beautiful lakes. The average Minnesota July contains a few warm days but cool breezes, and cool, comfortable nights as a rule. The heavy rains that have fallen during the past week give promise of a very different and far more pleasant summer than the severe drought allowed last year.

To mediums, we would say, aside from the pleasure of a month in Minnesota, that we are situated almost in the center of a population of 500,000 people, congregated in the Twin cities and suburbs, and that the broad prairies of Minnesota, northern Iowa and the Dakotas look to our camp as the summer home of our cause in the northwest. All mediums of every phase, who are developed in the special power to the point

of successful work, will find a good field and undoubted success with us. We have secured some excellent talent and wish to correspond at once with all phases of mediumship, as we have but a few weeks in which to perfect our programme. (Will F. M. Tabor please send his address?)

The management will give especial attention to the comfort of all who come among us. To our patrons, we would say, we need at once the addresses of all who wish programs sent to them. We will cheerfully answer all questions and as promptly as possible in regard to our arrangements. If you are disposed to assist in the good work, we shall be glad to hear from you at once, as we have shares in the company to issue. Everything will be arranged in a business-like way for the comfort and convenience of the guests. This year is the test. If you wish a permanent camp in the northwest give us your earnest work and help to make it permanent.

All communications should be addressed to ALLEN F. BROWN, 516 Manhattan Block, St. Paul, Minn.; or to DR. ASPINWALL, 2433 Fifth avenue So., Minneapolis, Minn.

Mrs. Marion Skidmore.

The following resolutions were unanimously adopted by the board of trustees of the National Spiritualists' Association, at the meeting held in Washington, D. C., recently:

Whereas, This culminating messenger, busy everywhere this culminating year, has everywhere our rank since our last meeting, and among other shining lights has removed from the mortal form our esteemed co-worker, our beloved and honored sister, Mrs. Marion Skidmore, whose lifelong service in the cause of human emancipation from every bondage of error has made her name honored wherever our cause is known, and who was especially endeared to this association, having been for one year a hard-working member of its board of trustees, and for the current year its honored honorary vice-president; therefore,

Resolved, That we have learned of Mrs. Skidmore's transition with deep emotion, for we feel that the National Spiritualists' Association, the Cassadaga Lake Association, and the cause of Spiritualism everywhere, have met with an irreparable loss in bodily presence, but that the rich legacy of her life of good deeds that she has left the world is a living monument to her memory and an example to us all.

Resolved, That while we deeply feel the loss of her physical presence, pervaded by her exalted soul, we rejoice in the consciousness that she is released from bodily pain and suffering, and in the knowledge of her continued existence, and her interest in the welfare and progress of our cause, a cause that enlisted her lifelong devotion while she was in earth-life, and receives her added support in her home of the spirit.

Resolved, That we extend to her husband, Mr. T. J. Skidmore, our esteemed and honored brother, and to her relatives and friends, our sincere sympathy in this their human sorrow, and kindly remind them that the religion and philosophy of Spiritualism are their comfort and shield in this supreme hour, to soften the pain of separation, and the keenness of our mutual regret at her passing on.

Resolved, That these resolutions be spread on the records of the National Spiritualists' Association, and copies be forwarded to the family and friends of our arisen sister, and to each of the Spiritualist papers for publication.

F. B. WOODBURY, Secretary.

BOOK REVIEWS.

"A CITIZEN'S REMONSTRANCE TO THE LEGISLATURE, AGAINST LEGALIZING TO COLLEGE-DIPLOMATED M. D.'S A MONOPOLY IN THE USE OF M. D. AND TITLE OF 'DOCTOR,' AND ANY ENACTMENT TENDING TO DEPRIVE SICK PEOPLE OF THEIR CONSTITUTIONAL RIGHT AND 'POWER OF ENJOYING IN SAFETY AND TRANQUILITY THEIR NATURAL RIGHTS AND BLESSINGS OF LIFE,' AND ESPECIALLY THE INESTIMABLE RIGHT AND BLESSING OF CHOOSING AND EMPLOYING THEIR OWN DOCTORS." By A. E. GILES, Hyde Park, Mass.

This pamphlet of 32 pages, from the press of Colby & Rich, is most timely. The full title tells what it is, and the erudite and painstaking author has well wrought at his task. Massachusetts is one of the five States that remained free from the manacles of medical practitioners. Every year the petition was sent up to the Legislature for the enactment of laws which should give the exclusive monopoly of healing to medical graduates. Every year a little band of vigilantes opposed it successfully, until last year the obnoxious measure passed, but shorn of its worst features by excluding clairvoyants and persons practicing hypnotism, magnetic healing, mind cure, massage, and Christian Science, from its action.

Mr. A. E. Giles has condensed his arguments against the "doctors' plot" in this pamphlet, and wherever there is necessity of forming public opinion on this subject, or influencing legislation, a more efficient means cannot be devised than its circulation.

The facts and arguments that the boasted medical science cannot even tell when a person is dead, are forcefully presented, and the danger of premature burial is imminent. Mr. Giles well says: "It is modern Spiritualism that has revealed and continues to unfold the elemental truths that constitute the philosophy of health, disease and death, of psychology and healing."

Pertinently he asks: "Why should statutes be enacted for the examination of M. D., Doctors of Medicine, and not of D. D., Doctors of Divinity? Is not the soul as precious as the body?" He concludes by maintaining that the people demand the repeal of the obnoxious law, even if the constitution of the State has to be amended, that they have the "power of enjoying in safety and tranquility their natural right of employing such physicians as individually they may choose."

Ready to Roast Her Child Alive.

Spokane, Wash., May 10.—Newton Blagg, a rancher residing near Chattey came home yesterday in time to save his 2-year-old child from a horrible death. His wife, driven insane from religious frenzy, had built an altar in the woods near the house, upon which she had secured the babe, preparatory to roasting it alive. She was engaged in offering up a prayer for her sacrifice when her husband arrived.

Names, says an old maxim, are things. They certainly are influences.—Tryon Edwards.

Massachusetts State Temple
Order of the Magi.

553 BOYLSTON ST., BOSTON, MASS.

TO THE EDITOR:—The undersigned, scribe of the O. M., for the jurisdiction of Terra, takes pleasure in reporting from the Atlantic coast the state of the work.

We had a most beautiful and interesting journey over the Nickel Plate road, through a lovely country. It was our first view of the Empire State, and we were regaled with the sight of hills and mountains, green valleys, dancing brooks and rushing rivers. We passed through lovely farming regions where thousands of blossoming fruit trees were perfuming the air.

As we approached the "Hub" we noticed that the landscape, although most beautiful, was not in so advanced a state as farther West. Boston has much to interest and we are preparing to see all that is possible.

THE WORK OF THE ORDER.

We found the work of the order going on finely, considering the disadvantages labored under in starting in a new place in hard times. On Friday evening we attended our first convocation, when fourteen worthy and intelligent mystics were advanced to a higher grade in our sacred circle. It seemed strange to the Scribe as the Musicians of the Grand Temple, Miss Merta Richmond, to attend a meeting where all the faces were unfamiliar except two or three; but we soon became acquainted with them and have learned to love them, as we have learned to love the dear ones in Chicago.

The temple is located among great educational institutions, and the very air seems charged with "learning and culture." But the people are not so learned but that they are more than glad to get a chance to absorb the truths of mysticism. I am informed that heretofore Boston people have had no opportunity to study into the principles of mystic philosophy as demonstrated by mathematics. "The people have had any amount of philosophy and religion of a speculative nature, however."

Beginning next Sunday at 3 p. m., we are to have open lectures on astronomy and astrology at the temple, in order to give outsiders an opportunity to hear something of the foundation principles. The lectures will be given by Prof. Richmond and will be free.

We find on conversing with the members in this temple, that they have a very clear perception of the magnitude of the work of the Magi and look forward to a grand future for it. THE PROGRESSIVE THINKER seems to be as well known in Boston as it is in Chicago. It not even more so, considering the difference in population.

During the next five or six weeks, those who address letters or orders to us, can, if preferred, address to 553 Boylston street, Boston, Back Bay, and thus save the forwarding delay. We hope to close up the work here in time to do some in the Chicago temple before closing for the summer.

C. M. RICHMOND, Scribe of G. T.

Maumee Valley Spiritualist Camp.

TO THE EDITOR:—This community has been again awakened from a slumber of some months in spiritual matters, by the arrival among us of the medium speaker, Dr. A. Sawin, of New York. He has been devoting the past week to some much-needed missionary work among the scattered families of Spiritualists, and culminated his labors by a magnificent discourse in the hall in the grounds of the Maumee Valley Spiritualist camp, owned by G. C. Betts.

He has given out, in seance and in private sittings, the strongest proof of the spirit, and helped our people by his intelligent conception and explanation of much that has been found and our various theories and issues connected with it. After his lecture yesterday afternoon, he gave, notably, to strangers and unbelievers present, most eloquent tests again and again, of spirit friends present, with name and accurate descriptions of form and features, which bore swift and unerring testimony of our beautiful truth, and undoubtedly must bear its golden fruit later on.

The camp ground is one mile from Bailey Station, Lucas county, Ohio, on the line of the K. C. & St. L. railway, twenty miles from Toledo, and four miles from both the Wabash, and C. & D. railroad lines.

Its environment is most beautiful, on the margin of the Maumee river, and in the midst, at this season, of blooming meadows and peach and apple orchards, now alive with sweet blossoms. The locality is inspiring; the grounds are circled with a grand grove of fine timber, which greatly adds to the magnetic forces, ever so helpful and strengthening. The camp will open this year on August 3rd, and continue for two weeks, during which time a continual round of speakers and mediums will be present. The healthy surroundings and the constant attractions will undoubtedly prove the means of bringing out large numbers this coming season as last.

It is due this community to say that it is intelligent, law-abiding, and one and all seemingly interested in the beautiful philosophy which the camp is intended to promulgate. The usual number of churches exists, but the great consensus of their members seem willing and many anxious to know, if possible, what it means. Scattered here and about through this beautiful valley, there exist, also, the families of true-blue Spiritualists, and it is through their devotion to the cause that a sentiment came to spring up, which resulted in the beautiful grounds being prepared as a camp, and we look for the blessing of spirit, and the outpouring of its best thought, from year to year, to help bind our camp to the connecting band or cycle of these really national privileges which are existent throughout our beloved country to-day.

G. C. BETTS.

Passed to Spirit-Life.

Passed to Spirit-Life, on the evening of April 13th, from his home in Summerland, Cal., John W. Darling, aged 78 years, 1 month and 6 days. Born near the city of Albany, N. Y.; in early life, with his parents, he moved to Kalamazoo county, Mich. In 1840 he was united in marriage with Mary A. Doan.

Two sons and two daughters preceded him to the higher life. He saw spirit forms weeks before he died; one daughter appeared to him the second morning before. His wife remarked: "You will be walking arm-in-arm in Spirit-life with our two girls, ahead of me;" and he was seen by two clairvoyants arm-in-arm with two female forms at his funeral.

No strange hands were permitted to prepare his remains for burial. His aged, loving wife, and three sons that had watched and cared for him so long, did the last offices and tenderly placed him in the coffin and watched the two nights before the burial. Kind friends wreathed the form with smilax and white roses. Flowers were piled on the coffin and went with it to the grave. His body was laid in Mother Earth in sight of the grand Pacific Ocean. Funeral services and words by the gifted medium and speaker, Mrs. George Cooley, assisted by M. E. Taylor and the Summerland choir.

M. A. D.

Passed to higher life, at McCords, Mich., April 30th, 1895, Clara A. Peet, in the 69th year of her age. This sweet-spirited, patient sufferer, after a long and painful illness, has laid down the burden of earth and gone to the loved one beyond. She was so well beloved that she left a large place in this world, for it is according to the hearts that hold us how much we are missed. The funeral was held May 2d, at 2 o'clock P. M., at the beautiful country home of her brother-in-law, W. H. Lind. She was a member of the Eastern Star, and the oldest of six sisters. By request of the deceased, who was a strong Universalist, Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., conducted the funeral service.

Mrs. Eunice L. Carey, wife of Charles Carey, of Kimball, South Dakota, passed peacefully away on Wednesday morning, April 24th, at the age of 77 years. In 1872, in company with her husband, she moved to Waterloo, Iowa, and to Kimball, South Dakota, in 1884. She was the mother of six children, three boys and three girls. She was well and favorably known here and those who knew her best, knew her to love. She was a strong believer in the conscious existence of the soul in immortal life, and that she would enter therein as she stepped from this clay. She only wished to live that she might make others happy. A large number of friends attended the services at the church, after which the remains were taken to Waterloo, Iowa, for interment.

CHARLES CAREY, per C. J. M.

Mathew A. Harrington, living three miles south of Grand Mound, Iowa, passed to the higher realm of existence Thursday, April 25.

Mr. Harrington was born May 26, 1809, at Laurens, Otsego county, N. Y., consequently was nearly 96 years of age at the time the life principle made its transit. He married Elizabeth Walrod, April 6, 1845, by whom he had ten children, eight of whom were present to honor his ashes in the last ceremonies of earth.

Mr. Harrington was widely known, having lived on the farm where he was buried, for fifty-seven years. Having been a Spiritualist for forty years, he was mentally broad and liberal in his views, his knowledge of the progressive tendency of human existence making him fraternal to all and democratic in spirit. The funeral was largely attended, and we instructed our audience that human life began as an invisible sentient energy of nature, and through the reciprocal relations and progressive tendencies in nature's great laboratory of elements and forces, man passed through the successive stages of existence, having lived on the farm where he was buried, for fifty-seven years. He was a Spiritualist for forty years, he was mentally broad and liberal in his views, his knowledge of the progressive tendency of human existence making him fraternal to all and democratic in spirit. 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SATURDAY, MAY 18, 1895

A Very Black Eye.

Some Hebrew scholar comes to the aid of the Bible, in a late issue of the Truth Seeker. After laboring to make a point in its favor, and telling us that that holy book is the only source of the Hebrew language, and that it contains the entire vocabulary of that people, yet he says he cannot worship his God, because he is represented "less good, less moral and less intelligent than the average man." And then: "God likes blood. He incited a pack of brickmakers to plunder and rob nations on whom they had no claim, to kill the men, slaughter their wives and babies, and carry off their virgin daughters. He made a patriarch of that tricky, defrauding, cheating, rascally Jacob; and ignored the moral, generous, forgiving Esau. He punished the gentle and noble King Saul, and chose to rule over Israel that murderer, adulterer, hypocritical fiddler, David, the son of Boaz and Ruth, of cornfield fame, a descendant of Judah and Tamar, of incestuous memory, who struck up a bargain on the road to Timnah. This David of godly fame begot Solomon, the licentious, and through these vile ancestors came the son of God."

True, these Jews were immensely vile if the inspired narrative is to be trusted. The "Lord God" portrayed by the sacred historian is not the tender, loving parent, with infinite goodness, which the preachers want us to believe. Is there not some mistake about the record? Did not the inspired compilers interpolate descriptions of the old heathen gods, ignorant, vicious and repenting, in place of the Almighty Father and Friend of us all? It really looks that way.

New Temperance Movement.

It is announced that a new organization, known as the National Temperance Union, has been set on foot and fully organized in this city. Some of the members were lately connected with the W. C. T. U., but they have come to the opinion that the latter organization has outlived its usefulness; that its progress was impeded by a blind adherence to a false theory. The new society proposes to compete with the saloon, giving shelter in rough weather, free lunch, etc. They should learn from the old Washingtonians that help to the cause of reform should not be limited to those who are labeled Christian. The original temperance movement, like the anti-slavery, was set on foot by infidels. They were the most earnest workers in the temperance cause, while the Christian clergy were placing obstacles in their way.

We hope the new organization will throw wide open its door to every sincere temperance man and woman, with no regard to religious or non-religious convictions; that its results will follow which will shame dogmatists into the abandonment of trying to reform the world along the narrow lines of sectarianism.

Lucky They Are Dead.

The representation of Rev. Mr. Matley that women are soulless is the revival of an old subject in the church. Many priests and deacons a few decades ago were very emphatic in their negation of feminine immortality. Indeed, they based their opinions on the silence of the Bible on this subject, as does this modern preacher. They insisted there was no intimation in that fountain of heavenly knowledge that mothers, sisters, wives and daughters have any lot or part in the resurrection.

The critical reader who inquires into the character of the women of the Bible should find any such will be as blithely told to meet in an orthodox heaven. And the same is true of the patriarchs. The more careful the search, the more certain he will be that the whole brood are a bad lot, and it is lucky for the world they are dead. Unless mightily reformed, it will be well if they remain so.

Heed the Moral.

A terrible cyclone passed over a portion of Kansas, in the vicinity of Wichita, on the 1st inst., leaving death and desolation in its trail. The horrified people saw the approach of the destroyer, and prayed most fervently for deliverance; but the demon of the storm, the instrument of God's wrath, as churchmen call such afflictions, swept

right on over their prostrate forms. A teacher in a district school saw the impending danger. With the little brood under her charge she fled from the line of destruction. Looking back a minute later the school-house had utterly disappeared; but, relying on her own strength and energies, the dear children were safe.

MORALE.—Don't stop to pray to any God when danger threatens, but, in western parlance, "get up and git."

Christian Arguments.

Walter C. Larned made a tour of Europe, and has just published a volume entitled "Churches and Castles of Medieval France." He visited Carcassonne, an ancient city of southwestern France, fifty-five miles southwest of Toulouse. The old city stands on an elevation, surrounded by double walls, and has a castle and lower dating from the Middle Ages. The latter is filled with arguments and logic such as were employed to convert heretics and skeptics to the true faith, and which made Christianity the dominant religion. It was in this city 450 Albigenses were burned for heresy. Mr. Larned shall tell what he saw, as published in his book:

"There is one tower on the walls of Carcassonne whose heating arrangements had a very different purpose from that of boiling oil. This is the Tower of the Inquisition—an enormous tower. In its upper story still exists the immense fireplace where the irons of torture were heated. Here the judges sat and interrogated, and to which the hot irons were applied. If they remained obdurate there were several stories below where other means could be used to induce them to embrace the gentle faith of the inquisitor. Lowest of all, there is a story which can now be reached only by a ladder—perhaps it was so then—and here is a post to which are attached chains. When this was discovered, not very many years ago, human bones were found among the many links of these long chains which held the victim till he died. This tower is too terrible to linger in. It makes one shudder even to look at it, especially because it is not fully restored within, and its immense deep yawns far below like some terrible abyss into which human souls might be plunged. It is like a passage from Dante's Inferno."

Sense in the Pulpit.

THE PROGRESSIVE THINKER delights to record every advance of the clergy which evidences they have an interest in humanity above that of sectarian creeds. A late dispatch from New York says Rev. John O. Peters, of St. Michaels, preached on Sunday and Sunday newspapers, wherein, during his discourse, he said:

"We are now trying to get back to the liberty of the Lord's day, but we are constantly hampered by puritanical prejudices and laws formerly passed in accord with that prejudice. The spirit of the fourth commandment is to rest from a continuous toil of six consecutive days. What but fresh air and green fields and the happiness that comes from a change will give that rest from toil? Try to realize that times change. We are not all alike and should not try to think we are."

"For a man who has no other time than Sunday to read the newspapers, it is his right, it is even his duty to read them on that day; he should know what is going on in the world, and much information on art, literature, music, politics may be gained from a perusal of the best of our Sunday newspapers."

Now, there is practical common sense, just such a news item as all take pleasure in reading.

A Righteous Judge.

An important ruling has just been made by Judge McKay, of the 34th Judicial District of Kansas. The teacher in school district No. 5, of Barber county, introduced the reading of the Bible with singing and prayer in her morning exercises. Ray Fram, of Kiowa, declined to join in worship, but continued his studies. The teacher, failing to make the law heed her directions, called to her aid the School Board, who were equally unsuccessful, so they expelled the boy from the school. A mandamus was issued by Judge McKay, and the School Board into court. Able counsel were engaged on each side, the School Board having four lawyers in their service. The whole question with statute and constitutional law was thoroughly examined, followed by a verdict affirming the pupil's right to devote his entire school hours to study, and denying the right of the teacher to read the Bible or engage in any worship in public institutions of learning paid for from taxes collected from the entire people.

Cost of Converts.

A fearful revelation was made the other night at a collection of the laity and clergy of the several Christian denominations of this city, held in the Association Building, wherein the cost of making converts to the several churches came to the front. Frederic L. Chapman, of the Ram's Horn, entered into statistics. He showed by figures that it cost the Baptists \$235 for each conversion last year, the Methodists \$334, the Presbyterians \$533, and the Congregationalists \$580. This result was obtained by a division of the expenses of ten of the biggest local churches in each denomination by the number of new members."

If these figures are trustworthy, and \$445 is the average cost of making Christians, what will be the sum total for evangelizing the world? Where is that wealth to come from? And who will be the gainer other than the priest, because of such expenditure?

Restoring Natural Rights.

The British Parliament, at last advice, had pending bills, one to abolish all prosecutions and penalties for the expression of opinions on matters of religion; the other legalizing Sunday lectures and concerts. The necessity of legislation to restore these natural rights to the people tells all too forcibly what priestly tyranny has done in the past to enslave humanity. Their damnable laws in regard to blasphemy are still in force in nearly all of the original thirteen States of America. Repeal should be the watchword and rallying-cry.

SPIRITUALIST PAPERS TO BE EVOLVED OUT OF EXISTENCE.

Spiritualists' Papers, and the Process of Evolution.

It is only a question of time when all the exclusively Spiritualistic papers, in obedience to certain well-defined laws, will be evolved out of existence. The signs of the times present very prominent indications of this result in the not far distant future. The potent instrumentalities that will surely accomplish such a result eventually are now exhibiting themselves very plainly in the horizon, and their portent can not be mistaken. Yes, every exclusively Spiritualistic paper will be evolved out of existence, and, strange to say, Spiritualism will be the great gainer thereby, and will not miss them in the least. Several of them are now struggling in the throes of dissolution, and are spasmodically gasping for breath in consequence of the gleamings of a brighter dawn. They are sinking money—yes, and no mistake—working against manifest destiny; working against the final day when death will come, and they will be numbered with the past. This is a cheerful aspect indeed! They have done their work, are now living, as it were, on the past, and vainly striving to get their former foothold. We take a comprehensive, optimistic view of this condition of affairs, and when its outcome is fully evolved, Spiritualists will have occasion to rejoice.

There are only a very few Spiritualist papers that are self-sustaining. We venture to say that THE PROGRESSIVE THINKER is the only Spiritualist paper in this country, or in the world, in fact, that has made money since its very first issue; yet it, too, later on, will be compelled to yield to the advancing tidal wave which is evolving new conditions, unless those in charge of it possess genuine genius, and can adapt themselves to a new order of things. The fact is, it will not be necessary to sink money in establishing exclusively Spiritualistic papers, for in the very nature of things they will not be required. We shall welcome that happy day (if we are still a pilgrim on this terrestrial sphere) with great rejoicing. Thus you see we are optimistically inclined.

We will not, however, cavort around with our pen any longer, but will give the reasons for the faith within us. The fact is the secular press is gradually superseding the Spiritualist papers. Take, for example, the Port Huron (Mich.) Daily Times. Its editor is a Spiritualist. We publish an article from his pen in this week's issue of THE PROGRESSIVE THINKER. The paper contains much valuable information on occult subjects. The New York Recorder has a department devoted to Spiritualism. The St. Louis Globe-Democrat devotes a great deal of attention to occult subjects. The Arena, of Boston, a leading magazine, is especially prominent in its discussion of matters relating to Spiritualism. It is evident the secular press is coming rapidly to the front in its presentation of grand truths in reference to the future life, and within twenty years no great daily will be complete without its department in relation to Spiritualism, and the result will be the evolving out of existence of the specially devoted Spiritualistic paper.

The world is moving onward and upward, and in the meantime great changes will be accomplished, and he who would not like to lag in the rear must ever be on the alert, be wide awake, and look out for the main chance.

The disappearance of all the exclusively Spiritualistic papers will be accompanied by the more general diffusion of the Spiritualist philosophy. The secular press, leading magazines and scientific quarters will be endeavoring to outdo each other in lucidly presenting occult subjects, and the world thereby will be the gainer. Of course, the Spiritualistic papers will survive for awhile, and will finish their work, and then pass serenely out of existence, the last to go, probably, being THE PROGRESSIVE THINKER.

A PREMONITION.

It Saved the Life of a Little Boy.

Motorman Collins, of the Leonard avenue line, Columbus, Ohio, related a thrilling experience he had a few days ago. "I was coming west," said he, "and had just rounded the corner of Fourth and Chestnut, and turned the current on so as to make good speed to High Street, when all of a sudden a strange feeling came over me, which I will never be able to explain to my dying day. It seemed to me there was an overpowering impulse for me to stop my car, and I obeyed the impulse instantly, without attempting to reason about it. I reversed the current, and nearly pitched the conductor through the car, so quickly did I stand the car on end, as the boys say. The next moment I knew why I had stopped, and you may bet I was glad that I did so. From right under the front platform there crawled a little tot of a boy, who ran screaming to the sidewalk, and disappeared around the corner. The little fellow had undoubtedly attempted to cross the track directly in front of my car, and had I not stopped at the instant I did, he would certainly have been ground to pieces. No, I did not see him until he crawled out from under the platform, and I am willing to swear that I have told you the exact truth about the matter. I cannot explain the impulse that prompted me to stop the car, and in fact, to tell the truth, I didn't have any choice about the matter, but just had to stop whether I wanted to or not."

SPIRIT PHENOMENA

Of an Interesting Character.

Remarkable Manifestations of Spirit Presence.

A Little Spirit Boy's Remarkable Power.

INVESTIGATIONS OF THE EDITOR OF THE PORT HURON (MICH.) DAILY TIMES.

All Christians assume and believe there is a future life, although there are wide differences of opinion among them as to the specific conditions of spirit existence. Spiritualists claim to have actual proof, and knowledge of the fact of continued, conscious individual existence after physical death, and of some of the conditions of such existence. For my own part, until within the past month, I have been for nearly thirty years an agnostic. I have said to my Christian friends, who accept the doctrine of a future life upon tradition and faith, and to my Spiritual friends, who claim to have actual proof of the fact of such life: "It may be so; I do not know." One thing, however, I have never been able to understand; why Christians generally should sneer at alleged proof of a person in a state of continued consciousness, and of which have been open to them for investigation during the past forty years.

In the year 1874 I witnessed phenomena at the Huron House which demonstrated beyond question that there was some truth in alleged occult or spirit manifestations. Nevertheless, I neglected to make any further investigations. Previous to that experience I had regarded all alleged spirit phenomena as either fraud or hallucination, or a combination of the two. Afterward I contented myself with the agnostic view of it. I did not know.

It was not until the early part of the present year that I took a further interest in the subject. This interest was aroused by two circumstances, or combinations of circumstances, quite different in character. The first was, certain reports which came to me, mainly through personal friends who were not Spiritualists, and claimed to be doubters regarding spirit phenomena, which, if not all fraud or hallucination, indicated clearly that the spirit intelligence of my little boy Willie, who was drowned last August, was seeking to communicate with me. The second circumstance was, evidence in published reports of hypnotic phenomena which came to my notice, indicating that the intelligence of an individual of a person in a state of perfect hypnosis possesses many of the attributes and powers alleged to be manifested by decarnate spirits. This led to the writing of the series of articles on Science of the Soul, now in course of publication.

The Detroit Society for Psychological Research was organized in March, and I became a member. "At the first two meetings phenomena were developed which greatly interested me, and early in April I had my first sitting with a trance medium, under circumstances which rendered it impossible for any communications which might be received to come through previous knowledge of the medium. The development was wonderful, to me not at all absolutely convincing; but it is my purpose to detail them in this article. Some of them will be reported in future articles on "Science of the Soul," and a connected report of the most important phenomena developed in the investigations I am now making will be given in the book which it is my intention to publish during the latter part of the present year.

If there is a future, immortal life, that fact is a thousand times more important to every human being than the life in the flesh. For this reason, every fact presented to the physical senses which goes to prove such existence should be made known and carefully weighed, no matter how trivial or unimportant in itself. For those who sneer at spirit phenomena as at those who investigate it in the days, I have the same contempt that I would have for some who might sneer at the investigations of Edison or Tesla into electrical phenomena, or at their discoveries and inventions. But let it be understood that in using names in this report I do not thereby involve, or seek to involve, any person mentioned in acceptance of my own conclusions, or in belief in the actuality of spirit existence.

During the present week certain phenomena have occurred, so wonderful, and to me, so convincing, that I feel it a duty to make them known. Since my investigations began about six weeks ago, details of the manifestations brought to my notice have been reported to my family, and to a few personal friends, from time to time. Last week a friend who has been a doubter regarding spirit phenomena, if not a positive disbeliever in it, told me that he desired to test the spirits, and handed me a sealed envelope, giving me no hint of its contents. This I placed in the pocket of my coat. The understanding was that an answer was to be sought at a sitting I expected to have with a trance medium in Detroit on Monday last. I had arranged with J. B. McIlwain to go to Detroit with me, and make a stenographic report of all that might occur or be said at the expected sitting. Mr. McIlwain was called to Lansing, and instead of going to Detroit, I went to see Mrs. Anna L. Robinson, on Monday evening of this week.

During this sitting the control said to me: "Willie says you have something in your pocket for him."

I replied that I knew of nothing; but afterward remembered the sealed envelope given me by my friend, and found it still in my pocket. Willie was reported to say further that I had flowers in my pocket for him. The control also said:

"Willie says, 'tell mamma and the friend who gave you the envelope this: There is no need of any abundance over here; everybody is well.'"

I protested that there was no sense to such a message, but was told by Willie that it was a joke, which mamma and the friend would understand. Later in

the evening Willie told me that I had something else (two things) in my pockets for him, and that one of them was in a pocket of my overcoat. I felt in the overcoat pockets, but found nothing.

After the sitting Monday evening I called upon the friend who had given me the envelope, and returned it to him with the seal unbroken. It had never been in any hands but his and mine, and had not left my pocket from the time he handed it to me a few days before, until I handed it back to him. He said he had given no other person the slightest hint of what it contained. He then opened it and handed me the slip of paper it had contained, on which were written the following words: "There is no need of any abundance over here; everybody is well,"—exactly the words Willie had said me to report to my friend. He then said he had been told that during his life Willie had on one occasion used the word "abundance" for "abundance," and he had purposely written the sentence so that no intelligence but Willie's could understand its meaning. The test seemed absolute, and unexplainable upon any other theory whatever, except that the report that it was a "joke which mamma and your friend will understand," came from Willie's intelligence. Mrs. Sherman knew of the joke during Willie's lifetime, but had no knowledge whatever of the contents of the envelope.

After returning home I told Mrs. Sherman that Willie had insisted there were flowers in one of my pockets for him, and that he had said there was something for him in a pocket of my overcoat. Mrs. Sherman then took from one of the pockets of the overcoat a handkerchief, and from under the handkerchief two geranium blossoms. In explanation she said that, desiring to make a test, the flowers had been placed in my overcoat pocket as it was hanging in the hall without the knowledge of any other person, shortly before I left home for the sitting with Mrs. Robinson. At the same time she said in a low tone, "Willie, I am placing these flowers in papa's pocket for you, and I want you to tell him about it to-night." This test also seemed perfect.

These developments influenced Mrs. Sherman, who had previously declined to take any active part in my investigations, to consent to visit Mr. Robinson with me, and an appointment was made for Thursday, at 10:45 o'clock. This sitting lasted an hour, and showed that Willie not only knew and could tell everything of importance which had happened in the family recently, but knew and could tell the unspoken thoughts of members of my family who were not present. He also said what his daughter Edith had been doing in Brooklyn, N. Y., and stated facts to be reported in a letter which he said she would write, but which had not been received or written at that time.

But the most wonderful thing, almost beyond belief, was to come. After the sitting had closed, at 12 o'clock, just as Mrs. Sherman and myself were taking our leave, Mrs. Robinson, being clairvoyant, as is usually the case after a trance-sitting, said, "Willie stands by his papa now, and is showing me some chalk crayons. What is that, Willie? Oh! he says he is going to mark on papa's coat."

At this we all laughed, and Mrs. Robinson agreed with Mrs. Sherman and myself that he could not do it, even if he thought so. Observing Willie closely, clairvoyantly, Mrs. Robinson said to me, after a minute:

"Excuse me, is that a new suit you have on?"

I replied that it was.

She continued: "Willie is he going to write his name on your old coat at home, with the crayons?"

I said: "What, the coat hanging in my closet at home?"

That is what he says," Mrs. Robinson replied.

Turning toward the point where Willie was represented by standing, I said: "You can't do it, Willie, even if you think you can."

Mrs. Robinson said: "He says he can do it and he will do it. He has gone."

Conversation followed upon other topics, and within two minutes Mrs. Robinson said: "Here comes Willie now. What's that? Oh! he says he has written his name on papa's coat, and you will find it there when you get home."

Mrs. Sherman and myself went directly home after this. We had no confidence in the actuality of what Willie said he had done—or if he had written his name, that he had done so it could be seen by physical eyes. Shortly after our arrival home Mrs. Sherman and myself, accompanied by a friend who was present, went to our sleeping-room, opening off from which there is a dark closet used exclusively by myself as a wardrobe. Opening the door I found hanging there, exactly as I had left it the previous Sunday, a coat which I had worn most of the time since last spring. None of us expected to see anything, but as I brought the coat to the light and opened it, we all saw, on the lining, just above the skirt and partly on the skirt, in Willie's handwriting as he signed his name during his life, the W being at least five inches long and the other letters of proportionate size, his name—Willie. The writing had the appearance of having been done with crayons; white, shaded with light blue.

Mrs. Sherman nearly fainted, and for my own part I was so agitated that my friends told me I was as pale as a ghost long hours afterward. The circumstances were such as to render it practically impossible that the writing could have been done by any physical hand, or that any trick could have been played. For my own part I am absolutely certain that no physical hand except my own touched the coat from the time I hung it in the closet, last Sunday morning, and the time I took it down at 20 minutes after 12, four days later.

Within fifteen minutes afterward the coat and the writing were seen by Mr. and Mrs. Fred W. Sherman. I telephoned to Mr. Jas. H. White, and three-quarters of an hour afterward the writing was seen and examined by Mr. White and Miss C. H. Hubbard. During the afternoon it was seen by Mr. and Mrs. J. W. Porter, Mrs. Robinson and Miss Clara Stockwell. Up to 6 o'clock the writing continued bright and distinct, although it could only be seen in certain lights.

At 6:30 returned home. The sun had just gone down, and looking at the coat

by electric light I was unable to discern the writing clearly. During the evening it was examined by J. B. McIlwain, Geo. A. Ashpole and several others, and all were able to see the outlines of the writing and, with certain angles of light, to perceive it quite distinctly. On Friday morning it had entirely disappeared.

I have never heard of another case exactly parallel to the above, although somewhat similar phenomena have been reported in great number. The assumption usually is that a spirit can only perform a physical act in the presence of a medium or a "circle," from whom the physical strength must be drawn. If this is true, how could Willie obtain strength to write his name on my coat, hanging in a dark closet, with no one near, so that it could be seen by physical eyes? My theory is that this strength came from what is called the "animal magnetism" transferred to clothing and other articles worn or handled. I had worn the coat on which the writing was almost continuously, for a year, and since I took it off last Sunday it hung in a dark closet, in which were many other articles I had worn. The writing was perfectly distinct when the coat was first taken out, but as it was only rendered possible by this condition of "animal magnetism," it faded when exposed to the light, and when the coat was seen and handled by others; and within eighteen hours it had disappeared altogether.

L. A. SHERMAN.

Port Huron, Mich.

Catholic Opinion of the Christian Endeavor.

Rev. Father Phelan, of a Roman Catholic church in St. Louis, and editor of the Western Watchman, last week published a criticism on Protestantism that has been like throwing a bomb into the camp of the enemy. Especially he aims at the Christian Endeavor, the pet scheme of the Protestant churches to inveigle the young people within the fold. The criticism, true or false, is caustic, and the appearances which lead to it sufficient to cast a plausibility over his arraignment.

"The associations of Christian Endeavor and the Epworth League number over a hundred thousand young men and women. Every one of them expects, hopes and labors to get married. They are actively engaged in courting when not most actively busy in singing and praying. These young people are very much in each other's company. There is, perhaps, not one of the young women who has not one or more beaux. Under such circumstances it would be the simple dictate of every-day prudence to keep these people under surveillance. Last summer 30,000 people met in a large city in the East and stayed huddled together in hotels and private houses for two whole weeks. These 30,000 were actually courting, and they were thrown into promiscuous company and free to roam at their own sweet will whithersoever their passion might lead. The corrupting tendency of such heterogeneous gathering of young people cannot be over-estimated, and for downright viciousness and depravity they have never been equaled since the horrid saturnalia of Greece and Rome. The history of these general conventions will never be told, but chapters without end could be written in the heart's blood of afflicted mothers."

No doubt the Reverend Father draws his conclusions from his knowledge of what such a concourse would be were the members Catholic, and brought together at the command of his own priesthood. He cannot understand that in the new life which liberal thought has produced, the old idea that young people brought together can only be actuated by debasing motives has passed away. Just in proportion as people seek intellectual channels and methods for culture will these lower incentives be held in abeyance and forgotten.

IMPORTANT NOTICE.

Spiritualists Everywhere, Attention!

Do you know that the National Association is rapidly gaining in strength and numbers and that it will aid it success will soon crown our efforts?

Do you know that in over twenty States legislative have been introduced to enact laws which, put upon the statute-books will cause the arrest of our mediums and that soon you will not be allowed to choose your own physician?

Do you know that in the very next Congress an attempt will be made to regulate hypnotism by law and also to institute a National Board of Health composed of regular M. D.'s?

Do you know that a combination of clergymen and physicians are organizing to retard the progress of Spiritualism in every possible way, and that they will be opposed and overcome and that it is your duty to assist in this work?

Do you know that you have rights as American citizens, guaranteed you by the Constitution of the United States of America and that the time is near at hand when you must demand those rights?

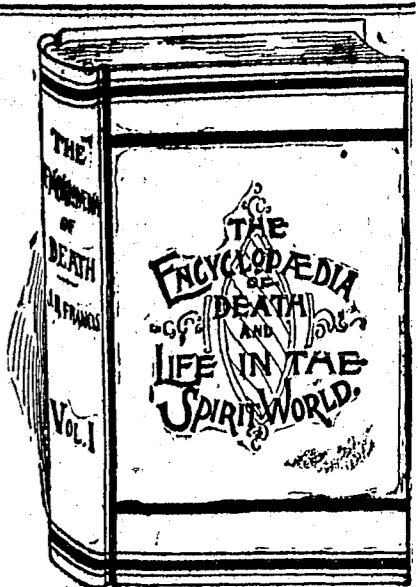
Do you know that our motto must be "America and Liberty, first, last and always?"

Do you know that quite a number of our mediums have been already arrested in various parts of the country—one in Florida last week?

Do you not think it is your duty to assist those who are determined to protect our rights and our liberties, not only working with and for them but also giving your finances as far as possible to aid this grand movement?

The N. S. A. needs more books for its library, and spiritual tracts and papers for missionary documents, as there is not now enough to supply the demand. Do not forget at the May Memorial services our noble co-workers who have entered Spirit-life. Mrs. Marion Skidmore, Mrs. Olive Blodgett and a host of our noblest leaders have left us, and their message to all is, "Go on to victory." FRANCIS B. WOODBURY, Secretary N. S. A.

One of the best evidences that Ayer's Hair Vigor is an article of exceptional merit is the fact that the demand for it is constantly increasing. No one who uses this incomparable dressing thinks of trying any other preparation for the hair.



THE ENCYCLOPEDIA.

The more we find time to read your valuable book, Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, the more we are impressed with its great mission.

It is not so much what we know from experience or learning, as it is to let others know it, and that is just what this work of yours is doing—imparting that knowledge to others, that they might learn, that they might know, and in particular to those to whom the picture of Death has been held up in all the terrible forms that an imaginative brain could draw them.

But thanks to the Encyclopedia of Death, it shows the passing out of this life is the taking on of a new life, or it is the birth into a new one, and that we should not weep for those who have passed this change. Oh! what grand truths are to be found in not only this, but all of your works.

What a task to get up such a volume—such a storehouse of spiritual gems, and none but those engaged in such work can comprehend the immense amount of labor and time devoted to such a cause. There is hardly a day that one of our family will not pick it up, and read aloud to the others the grand truths that are to be found in it. And many strangers visiting our home have found the time devoted to looking through it well spent.

No Spiritualist should be without it, and every home should have one. May its good work go on, until it is read throughout all lands, and you be crowned with the success which your well-directed efforts so richly deserve.

Yours most sincerely,
DR. A. M. ROBERTS,
107 South Leavitt street, Chicago, Ill.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

A REMARKABLE CASE.

Spirits Perform a Series of Surgical Operations.

AN IMPOSSIBILITY TO THE SCIENCE OF ANATOMY ACCOMPLISHED WITHOUT A KNIFE, ONLY AIDED BY A MAGNETIST—A REMARKABLE UNFOLDING OF MEDIUMSHIP.

TO THE EDITOR:—Knowing that Drs. Esdaile, Elliotson and many others were afflicted and slandered for recording surgical cases performed by them through the application of magnetism, it adding the knife of the operator to traverse and divide the living fibre unfet, and knowing that the least of the operations herein recorded, all done without a knife, is an impossibility to anatomy, in spite of being able to amply corroborate these statements by numerous disinterested people, this would forever remain unwritten but for a duty owed the Spirit-world.

A few months ago, Mr. E. H. Wilson and family, of No. 45 Alpine street, Boston, were devout and active members of the Baptist Church. Spiritualism and Spiritualists were to them things to be avoided. Their availing, the rough tearing away of many things held sacred, the awful week of uncertainty, the struggle for life with an unseen and unknown force, the dawning of the truth of immortality, the beautiful thoughts and gifts of mediumship it brought, the restoring of their loved one to health and strength, together with the spirit guidance now seen throughout it all, would remain untold after volumes of writing. But Spiritualists can and will—by reading between the lines, and feeling—obtain much of the wonderful story that the following is but a few condensed notes of.

In two generations, on the maternal side of this family, nine people have, through spine trouble, been invalids, from a few months at times to twenty-five years. Mrs. Wilson for a period of twenty years was unable to stand. Miss Mildred, aged twenty-two, was naturally of a weak constitution and a fine, nervous temperament. Having suffered almost every known disease, been paralyzed by a lightning stroke, from which she never fully recovered; been poisoned by mercury, and the curve of her spine growing worse, she was a stranger to health and almost a physical wreck.

On January 5th, as Miss Wilson was preparing to retire, she heard a rapping noise in the corner of the room, and felt her clothes pulled. This startling occurrence was repeated on the two nights following. Thoroughly aroused and not a little frightened, after exhausting the idea of rats, imagination, etc., the whole family sat with their hands on a table, which soon began to tip faintly in answer to questions. At the next sitting, and afterwards, the tips were stronger, and in this slow manner, aided by the alphabet, much truthful and valuable information was received from a high order of spirit intelligence. The spirits gave directions to the family to secure the writer's services, who was wholly unknown to them. The street and number where he could be found, his leisure time, charges, and many minor details were given, all of which proved true. Through the table many spirits were recognized, some tunes played, and others drummed out.

On January 20th Mrs. and Miss Wilson attended a developing circle. The latter was entranced, and influenced by a spirit aunt, who spoke and sang. Next day Miss Wilson was impressed to go to the piano, where the spirit aunt sang while another influence played the accompaniment. At a developing lesson, January 23rd, the writer treated her partially paralyzed side, making it stronger than the other, and cured her sore throat. She was deeply entranced and sang in three voices; this number was increased to five at a lesson a week later. At the next, Mrs. Wilson heard clearly and distinctly. The spirits exacted a solemn promise from the writer to continue in the service of the family and teach the spirits magnetism, especially how to induce anaesthesia. Miss Wilson's tonsils were so large that no instrument at the City Hospital would fit them. Giving considerable trouble in singing, she had often expressed a wish to have them removed. On rising, February 14th, they had entirely disappeared during the night.

Two days after an artistic phase began to develop, and numerous sketches and pictures in pencil, oil and water colors were executed by the entranced medium. Each night about March 1st she would feel the influence working on her. Questioning them, they said they were trying for levitation. On March 7th Miss Wilson arose with a lame back, feeling bad generally, and to the profound astonishment of family and friends found herself on the previous evening, her spine being straightened; returning to bed, the spirits continued to operate. Upon his arrival the writer found her in a weak condition; heart action very irregular, highly feverish, pulse 124, much inflammation in the body, the organic parts apparently much deranged, the spine straightened, but still slightly crooked, and the right eye raised. After a long magnetic treatment a spirit controlled the medium-patient and said that a corps of spirit doctors had straightened the spine, but in so doing had disturbed about everything else, and that her feverish condition made it impossible for them to hold her so as to continue.

By inducing anaesthesia, rigging a sort of cabinet over a portion of the body, aided by the physical as well as magnetic strength of the writer, the spirits were enabled to continue their operations, during which an oval light could be seen over the parts being worked upon. The patient was much relaxed and improved. Under similar conditions these operations were continued on the three days following, the patient, however, growing gradually weaker, finally becoming very critical.

A change occurred on the third day; a doctor controlled the patient and gave some decisive directions. This doctor has remained in charge of the case ever since, controlling the medium-patient and giving directions whenever necessary. Under his guidance, at different times, the pelvis bone, hips, ovaries, intestines, rectum, and the mercury thoroughly operated upon. Owing to the weak and diseased state of her constitution, the daily gain recorded has until recently been slow, the patient sitting up for the first time April 9th, and she is now gaining rapidly. The marked

changes that have taken place in the body are most strikingly seen when the former clothes are put on, the bosom and waist being much lower, the former better formed and the latter being fuller, the hips broader, and the whole stature about two inches taller. The fortitude of the patient and family, the heroic work of the spirits entrancing the medium, resting her and relieving pain, their spiritual work, giving communications from departed friends, and proofs of immortality to the many visitors of the convalescent, must furnish material for books, and must therefore for the present remain untold.

Yours for justice to the Spirit-world,
PROF. PARNELL, Magnetist.
No. 312 Shawmut ave., Boston.

AMERICANS ON GUARD.

One Senator and Forty Congressmen.

"Put none but Americans on guard tonight,"—Washington.

The denunciations, strictures, comments and advice given by certain writers in THE PROGRESSIVE THINKER and other papers regarding the American Protective Association are certainly very amusing, for it seems that these would-be censors, who know but a little, and sometimes absolutely nothing, about certain organizations, have the most to say about them.

As they claim to know all, there is nothing left for the balance of humanity to know, hence we are supposed to be very ignorant about such matters. The American Protective Association is composed of people who are more intelligent, braver, and more loyal to the United States Government, than those who (in order to show their astute wisdom and importance) have gone to the useless trouble of denouncing the American Protective Association.

The assertion made that the association is largely composed of members of churches, may be a fact, but I doubt it. As far as I have investigated, I have found a majority to be Protestants, in fact, Spiritualists, etc. But supposing the majority are church members, they are all citizens, sworn to defend personal liberties and human rights, and I would rather stand shoulder to shoulder with such, than to give countenance or join fortunes with those cowards who are denouncing the association. I wonder if "the dog that eat the other dog" or tried to—was ever refused membership. It looks that way; hence the bluster.

The American Protective Association is a secret order like every other one; it is the only safeguard to keep out dead-heads, traitors, curiosity-mongers, and those who are very desirous of sharing its benefits without paying therefor. All societies must take these precautions to protect themselves.

A papist is not an American citizen; they cannot be. Citizenship demands an undivided fealty to the United States Government, an unwavering loyalty to support and defend it (at any and all times) against its enemies, whether foreign or domestic, even to the laying down of one's life. A papist's first duty is to the Pope (a foreign prince, and an enemy to political, religious and mental liberty), and to the papal church—the god-mother of ignorance, superstition, cruelty and crime—and it behooves Spiritualists, as well as every Protestant in the world, and especially in the United States, to band together to check the hellish designs of the papist church in America. Spiritualists have no excuse for posing as traitors to their country.

I do not wish to misjudge any one's opinions or objects, but to me it looks like rank cowardice, in fact treachery, to denounce an organization which is banded together to defend our liberties and lives, just because it contains members who belong to the Protestant churches.

In the American Protective Association ranks are many veterans who, like myself, have shared the hardships and dangers of the battlefield, and have smelled gunpowder, and are not afraid to die in defense of liberty and human rights.

With one Senator and forty Congressmen in the Fifty-fourth Congress, all claiming to belong to the American Protective Association, there may be laws passed that will greatly curtail the power and influence of the papal church, in Washington at least.

We must hope for the best, prepare for the worst, and fight popery wherever we meet it.
E. M. JONES.

Spiritual Music.

TO THE EDITOR:—Under the above heading in your issue of May 1st, I read of Bro. P. O. Hudson of Bay City, Mich., to which I wish to draw special attention. I have long been contemplating writing a similar article, but never got at it. Having just read it, I sit down immediately to commend it, and ask that you, as the head of the new Spiritual Publishing House, make another "new departure," and publish such a book of music immediately; or as soon as it can be well done, as Bro. Hudson has outlined. I will add that it should contain from fifty to one hundred selections of exclusively true Spiritualistic sentiment in word and music, varied to meet all occasions, with the words printed beneath each line of music, so that the eye can easily see the words and music. Four or five stanzas can thus be placed and not have the words away off by themselves so far that those unfamiliar with them can not keep track of them readily. There should be a cheap, stiff cover and the size admit of carrying the book in a pocket. The price should not exceed twenty cents. There may be such a book in existence; if so, I do not know of it and it should be known. Such a book should sell by the many thousand. Please give it your thoughtful and immediate attention so as to have them ready before the coming season commences, if thought advisable.

While writing, I wish to say a word in regard to another article in the same paper, written by another Hudson, A. S. M. D., of Stockton, Cal., under the title, Love. It is a strong and thoughtful article, showing courage and advanced thought. It merits a second reading.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

OBSESSION.

An Obsessed Man in Prison.

TO THE EDITOR:—I have been very much interested in the articles that have appeared in your columns from time to time upon the subject of obsession, and I believe it would be well for Spiritualists to look into this phase of manifestation from the standpoint, not only of disease but of crime.

I write you at this time because of the case of a man now in Oregon prison, sentenced for forgery. There is much in connection with this man's history, and that of others, which I wish to probe further before making it public, but Mrs. Lucy A. Mallory, of Portland, who saw and talked with him while lying in Portland jail, tells me that she considers him obsessed, and consequently irresponsible.

Mrs. Mallory is editor and publisher of The World's Advance Thought, is a fine medium and a lady of intelligence and refinement.

After reading the article in THE PROGRESSIVE THINKER upon obsession as connected with disease, by A. A. Kimball, of Mass., I wrote to that gentleman sending him a letter that the imprisoned man had written to his wife, and what he had sent to me, asking him if he could get in connection with this case. The following is Mr. Kimball's reply:

"DEAR MADAM: Your favor of the 6th inst., is at hand. When a favorable opportunity presented itself I handed the man's letter received from you to my wife, she not knowing anything about the letter whatever. Her sensations were nervousness, top of head feeling badly; blood rushes to the top of head; stifled, suffocating feeling; blood feels very hot as it returns from the head. A female spirit then took possession of the medium who complained of feeling badly. Got up and wanted to walk continually; don't want to be held; twisting and wringing the body; wants her liberty. I gave her a few pailons had lifted; said they called her crazy but she was not; she could write a book. Throat feels badly; pain in right leg and hip, also in lower part of abdomen. Says she gets nervous and excited when with her nurse. (By this she means the man. She was around him. Spirits invariably speak of the one they are around as their nurse.) Spirit feels as if she got into the wrong man. (That is when she controls the man) complains of indigestion and pain in the heart.

The man that takes care of me says sometimes that he don't know what in the devil ails him. This spirit then left the medium, and a Catholic spirit came and said he wanted that woman brought back, as he wanted to use her around that man; said he had been obsessing people with her. The above phenomenon shows me very clearly that the man's case is a clear out one of obsession, and there are a great many obsessing influences about him. He is no more responsible for what he did than he is for being born. He is a partly developed obsessed medium, and it is a shame and disgrace to an intelligent people to confine a man in a penitentiary for what he is not responsible for. Spiritualists ought to be founding homes for such people. They should never be taken to an insane asylum on account of the terrible conditions existing on the spirit side about an old asylum. This man needs the evil spirit conditions about him broken; then his physical conditions built up and he would soon be all right.

For what crime was he committed? Hoping that a good power may intervene and save him, I remain sincerely yours.
A. A. KIMBALL.

The symptoms as described are correct as far as I know, but I think those connected with the limb and pain in lower part of abdomen are mine, as I carelessly folded the letters and put in the same envelope, which I should not have done. Still, he may have developed that condition as mine is in the left hip and leg, and the medium speaks of the right hip and leg, but I have noticed that sometimes things are reversed like a face in a looking-glass.

I hope you will publish this soon, as I want the attention of the Spiritualists of Oregon called to this case. I know him to have superior medium powers, but he has never sat for development, has ignored the gifts as far as possible. Conditions are now such that if he can be freed and put into suitable surroundings he could now take time to develop, and I think he would be willing to do so. Yours for more light.
INVESTIGATOR.

A Convict's Prophetic Vision.

Ira Cooper, received at the penitentiary December 8, 1893, from Ashland County, to serve a three-year sentence for burglary and larceny, had his left arm wrenched from the socket and torn completely off by being caught in the shafting.

A remarkable incident in conjunction with the affair is related. At three separate times, as stated by Cooper to a friend who stood by the side of his cot after he had become somewhat calm after the accident, but before the operation, he had dreamed of being one of the men in the cell, and he had the dream and saw himself with one arm gone; which one he did not remember. Shortly after he had the same sort of a dream and remembered in his waking hours that it was the left arm that was missing. On Wednesday night, so he stated to his friends, he had the most vivid dream of the series, in which the scene of the actual occurrence of yesterday was lived over in almost the exact details. He stated his dream to his cellmate Thursday morning, and also stated to him that he had had a similar dream twice before. He gloomily predicted that something would happen that day, and seemed to be thoughtful and depressed all day—usually so. When night came Thursday he was a little more cheerful and seemed glad the day passed off without the occurrence he had feared. Yesterday morning he rose somewhat gloomy, yet hopeful, but the vividness of the dream could not be shaken off, and it was the first thing he thought of and spoke of after he had recovered somewhat from the first shock of the affair.—Ohio State Journal.

People with hair that is continually falling out, or those that are bald can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

VIBRATIONS.

And Living in the Region of the Same.

When one comes to live in entire harmony he is conscious of being in the region of vibrations. The term has been vaguely used, with little definite significance or relevancy; but its meaning implies all the magnetic currents which exist in the universal ether, and which convey sensation and thought from mind to mind. Persons who are strongly attached to each other are so because of harmonious vibrations—vibrations to which they are mutually responsive. Such conditions will keep a friendship vital and ardent, even though between them no communication passes. As long as the vibrations are harmonious will the persons be in accord. When they cease to be so, discord will arise, no matter how apparently uncaused for.

One thinks of a friend and immediately meets him around the corner. It is a matter of vibration. It differs from telepathy in that it is more universal, like the palpitations of light and heat and electricity, and not limited to those flashes of intelligence that pass from mind to mind. Certain colors are said to be "good for vibration." Warm, rich glowing red gives out a high and intense degree of vibration, and so is good to have in one's room. Vibration, in its extended sense, is one of the laws of the universe, like gravitation and attraction.

Those who receive impressions directly from the spiritual realm dwell in the sphere of vibration. In this sphere life becomes a matter of supreme joy, of daily experience of deep meaning. Even paradise does not create itself, and heaven—that spiritual state which makes heaven—can be and should be created while on earth by every human being. It is perfectly possible to live on the etheric ambrosia of life. It meets us at every turn. Every day may be a rapture, an ecstasy filled with all the fullness of joy.

Enthusiasm is only the intense form of spiritual energy. It is the most potent of forces. By means of it one is borne upward to the highest plane which he has the capacity to attain, and on which he can live his truest life. It is the plane on which work is immediate achievement, and achievement is victory. Work is good and leisure is good, but idleness is incompatible with the higher life.—Lillian Whiting in Planets and People.

The Popular Science Monthly for May, 1895.

The chief feature of the May Popular Science Monthly is an article by Herbert Spencer, which is announced as the first of a series of ten or twelve on Professional Institutions. In this first paper, dealing with Professions in General, Mr. Spencer points out the distinguishing characteristics of the professions, and shows that they are derived from the functions of the early priest or medicine man. Prof. James Sully in his Studies of Childhood now passes from the ideas to the feelings of children, taking up that which he shows is not always produced by the same causes in different children. Prof. Frederick Starr traces the progress of Archaeology in Denmark—the country that has given this science many of its leading terms and divisions. Many cuts of prehistoric objects and portraits of eminent Danish archaeologists illustrate the account. Prof. Charles S. Minot, of the Harvard Medical School, contributes a spirited and suggestive essay on "The Work of the Naturalist in the World," containing both warnings and congratulations. W. D. Le Sueur discusses "Kidd on 'Social Evolution,'" criticizing what that author says of the attitude of science toward religion. The good work in zoology done by Conrad Gessner in the sixteenth century is described by Prof. W. K. Brooks under the title, "An Old Naturalist," with reproductions of some of Gessner's illustrations. M. Paul Leroy Beaulieu writes on "The Office of Luxury," which he regards as a stimulus to exertion. Logan G. McPherson discusses "Business, Friendship, and Charity" in their sociological relations. Other articles are "Race Mixture and National Character," by L. R. Harley; "Woman as an Inventor and Manufacturer" (illustrated); and "Microbes as Factors in Society," by M. L. Capitain. Dr. William P. Lusk contributes a sketch of "The Illustrious Boerhaave," a famous Dutch physician who died early in the last century—with a portrait. The "Editor's Table" and other departments are as vigorous and readable as usual. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

Camp-Meeting Convention. The Executive Board of the Texas Spiritual Camp-Meeting Association will convene in Spiritual Hall, 322 Elm street, in the city of Dallas, Thursday at 8 p. m. the 18th of May, holding three days to decide upon a suitable location for camp-ground. J. C. WATKINS, Pres. Texas S. C. Ass'n.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. T. Buchanan. "I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

"There Is No Death," by Florence Maryatt. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

A CHURCH SENSATION.

Spiritualism Is the Work of Spirits Employed by Satan.

TO THE EDITOR:—Hardly a week passes over our heads but that brings the history of one or more converts to Spiritualism. To-day (May 7) I pick up the Cincinnati Daily Tribune, and the first article the eye lights upon reads as follows:

"CHURCH SENSATION."

"Middletown, O., May 6.—Dr. George M. McCampbell's sermon at the Presbyterian Church Sunday night has created a sensation among the members of that aristocratic denomination. The learned doctor proclaimed from the pulpit that he believed in Spiritualism in that it was the work of wicked spirits in the employ of Satan. Table moving, trumpet blowing and slate-writing were manifestations of supernatural power. His affirmation of this belief almost caused a public outbreak during the service among some of the older members of the church. Perceiving the rising wave of excitement, Dr. McCampbell quelled it somewhat by saying: 'The Bible is my authority. What is yours? I take the Apostle Paul's word for it. Whose do you take?'

"On the streets to-day the sermon has been almost the sole topic of conversation. Prominent Presbyterians, such as Dr. Samuel McClelland and Mr. J. K. Thomas, denounce it in unmeasured terms and are quite caustic in their comments concerning the pastor. A riot, figuratively speaking, is imminent in the church, and it is likely that the session will be convened at an early date to take cognizance of the matter."

"Dr. McCampbell is serene through it all, and says that he is here to preach the gospel to all men and will do it even though the shams get adamantine hearts out of old ruts."

While I am glad the good doctor has got far enough out of his head to acknowledge the truth that spirits return and communicate, I am sorry that as yet he has only opened hell and let naughty spirits out. Are we to understand by that that the Devil is more lenient with those he has in his charge than God is with those caged up in heaven? Or has God control of them all? and does he allow wicked spirits to come to this earth for wicked purposes and refuse the righteous, whom he keeps caged up in heaven, the privilege of looking over his battlements, or asking earth's poor sorrowing creatures how they fare in this world of sin and misery. It is to be hoped that Rev. Mr. McCampbell's God will learn from his Devil, and let an occasional good spirit out to counteract the work of "wicked spirits in the employ of Satan." In the language of Rev. John Jasper, "the world do move." MOSES HULL.

The Free Thought Magazine.

The following will appear in this excellent magazine for June:

"ABOUT THE HOLY BIBLE"—A CONTROVERSY.

"Prove all things; hold fast to that which is good," or, in more modern diction, prove all things and accept all that is true, has been the motto of the Free Thought Magazine from the first. With that object in view we commence in the June number of this magazine a free and friendly controversy about the Holy Bible. We are glad to be able to say that the principal disputants in this discussion are able and most worthy advocates of the respective schools of thought they here represent. Their portraits appear as the frontispiece of this magazine. Rev. Jas. R. Kaye, Ph. D., a well-known Congregational clergyman, represents the Orthodox side, and Prof. Felix L. Oswald, A. M., M. D., will champion the Liberal side. The Rev. Dr. Kaye presents his first paper in this number, and Prof. Oswald will review it in the July number. This discussion is expected to run through the next ten or twelve numbers of this magazine, and for the purpose of making the discussion more valuable and more interesting, we cordially invite intelligent individuals on either side of the controversy to send us short reviews—not to exceed 250 words—of the various points and arguments presented by the respective disputants.

Free Thinkers everywhere will find this magazine most excellent. Send for it. Address H. L. Green, 213 East Indiana street, Chicago, Ill.

A Born Poet.

TO THE EDITOR:—About five months ago I saw in your excellent paper a notice of the death of W. T. Vance, of South Haven, Mich. In the years gone by, there were very friendly relations existing between us. A little circumstance occurs to my mind just now, that illustrates so well the character of the man, and at the same time carries with it a wholesome lesson, that I think it worthy of a place in THE PROGRESSIVE THINKER.

Mr. Vance was a born poet, and could talk in rhyme as easily as in prose. At the time we were at work on a large building together, with many others. The church bell was tolling the dirge of an old pioneer who had not lived strictly a Christian life, but had succeeded in amassing quite a fortune, and the workmen made some uncomplimentary remarks concerning him, that we did not endorse.

I asked Mr. Vance to give us some poetry on the death of Uncle Dell. (I change the real name.) As it was never written, I can quote only from memory but one verse, and that imperfectly:

"Our aged brother, Uncle Dell,
Performed his mission, and did it well.
His life was not on the moral plane,
But helped the world that height to gain,
By carrying the water and hewing the wood
And preparing the world for the coming good."

I wish I could formulate the rest of the poem, but memory fails, and this one verse conveys the divine lesson. Brother Vance was a pioneer in the cause of Spiritualism, and stood firm amid the shot and shell of churchianity when the cause was not as popular as it is to-day, and he knew whereof he spoke in "preparing the world for the coming good." R. SPALDING.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Walsbrook. One of the author's most useful books. It should be read by every man and woman. Price 50c.

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THE LYCEUM GUIDE.

For the Home, the Lyceum

and Societies.

A Manual of Physical, Intellectual

and Spiritual Culture.

COMPILED BY EMMA ROOD

TUTTLE.

A COLLECTION OF MUSIC AND

Songs, Golden Chain Recitations, Memory Gems,

Choral Responses, Funeral Services, Programs for

session, Parliamentary Rules, Instructions for Or-

ganizing and conducting Lyceums, Instructions for

Physical Culture, Callanetics and Marbling; Ban-

quet Standards, the Band of Mercy, etc. It is the

aid of which a Progressive Lyceum, a Spiritual or

Liberal Society may be organized and conducted

without other assistance. It supplies the want of

Spiritual Societies for fresh Spiritual songs, with

music free from the discords of the old hymnology.

It furnishes a unique selection of choice readings and

responses such as no other selection contains. It gives

the best of the new spiritual music and words

which is made plain by engravings. It gives in-

structions how to make the badges and banners and

inscriptions for the Lyceum, and has all the most

valuable songs which have been gathered

from that source.

The author and compiler of this Guide is eminently

qualified to compile such a work, and has been

the author of many of the best of the new spiritual

songs. The book is the result of practical work

and tested by the interest awakened in the actual

work of the Lyceum. It is admirably adapted to the needs of the family, sup-

plying the want of space well collected and ready

to use. The book has been placed at the

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

L. L. Bair: Q. We hear people speak of God, First Cause, Infinite Energy, The Absolute, Ruler of the Universe, Designer, etc. (1) Is it not possible that the spirit of man is the greatest energy that exists?

(2) If the philosophy of evolution is true, could there ever have been a God absolute?

(3) If this Law of Evolution exists, does it not exist in all things?

(4) If there is an energy, a force, a Spirit Absolute, has it not attained its perfection through the laws of evolution and progression?

(5) Can we conceive of an energy with no antecedent perfect from eternity?

A. (1) As the individualized spirit of man is only a fragment, it cannot be even comparable in degrees—only in likeness—with the energy of the whole; for a part cannot be equal to the whole.

(2) Evolution is only a method of creation, and does not even touch final causes, or cause. The theologian might logically say—were he not already tangled in the meshes of Biblical explanation—God creates in this manner. Evolution touches the question of God only as it overthrows existing Moslem ideas of the creation.

(3) Evolution is the method by which all things are evolved; but (4) of that energy, which to our minds is utterly incomprehensible, by which things are evolved to higher and higher states, we can know only of its existence as expressed in matter, or the things evolved. Evolution is not a scheme by which the energy or force back of creation is perfected. We must take, as a foundation, that this is absolute and without change, as the laws which express it to our comprehension. Ascension and change are on the material, the things effected.

(5) Eternity and infinity are words expressive of mental limitation, rather than reality. Ten million years is as incomprehensible as a hundred million to the mind, and hence are eternity. When we say a star is 1,000 billions of miles away, to the mind it is an infinity because a distance of which it can form no conception nor draw comparison. In like manner the attempt to conceive of an uncaused energy without an antecedent falls from our finite limitations, and we should rather acknowledge our imperfections, with the asseveration that more advanced beings may see clearly when it is dark to us, rather than draw a conclusion from our own finiteness of comprehension.

I. C. D. and others, Washington: Q. In Prof. J. P. Thordyke's republished account of the mysterious noises, etc., at the house of Jno. D. Fox, in Hydeville, New York, the account locates a spot in the center of the cellar which we would infer located the buried remains of the missing peddler supposed to have been murdered. Nothing is concluded in said pamphlet as to whether they ever dug to discover said remains.

Can you inform five regular subscribers to THE PROGRESSIVE THINKER, whether the missing peddler's remains were ever found?

A. It is recorded by Emma Hardinge-Britten in Modern American Spiritualism, page 37, that the remains were found according to the statement of the rappings. The narrative she has given has never been disputed and has passed into the history of the case. It is as follows:

"On the Monday following, Mr. Fox and others commenced digging in the cellar, but as the house was built on low ground, and in the vicinity of a stream, then much swollen by rains, it was not surprising that they were baffled by the influx of water at the distance of three feet down. In the summer of 1848, when the ground was dry and the water lowered, the digging again commenced, when they found a plank, a vacant place or hole, some bits of crockery which seemed to have been parts of a wash bowl, charcoal, quick lime, some human hair, bones (declared, on examination by a surgeon, to be human), and a portion of a human skull.

"The presence of human remains in the cellar proves that some one was buried there, and the accompanying quick lime and charcoal testify to the fact that all traces of that mysterious inhumation were purposely destroyed."

The murderer was named by the spirit purporting to be that of the peddler, but he had removed to another town, Lyon, and came forward with a certificate of good character signed by forty-four persons. The accusation of the spirit, of course, was not admitted as evidence, and thus the matter dropped.

L. B. Lyman: Q. In what way may we best seek advancement in psychic development, or perception of spiritual things and methods?

A. There are various means adapted to different organizations, and according to the object proposed.

Perception of spiritual things, or sensitiveness may be quickened by magnetism of an operator, or, what is the same, the magnetism of a circle, or by sitting alone by means of the harmonizing passivity of silence. But to gain impressions in a certain given direction, the best means is to think in that direction. By that means spirits whose thoughts are in the same direction are attracted, and the mind is better prepared for impressions in that subject.

Miss Milla Björke: Q. What is mental science as taught by Helen Williams?

A. It is very difficult to state the opinions and beliefs of an individual, and Helen Williams would be the best authority to which to appeal. As we have underlined her writings, she enforces the ultimate logic of mental healing, which few others care to do.

J. E. M., Montreal: Q. I would like to ask a question, on which to my mind is involved in a paradox. One of the enigmas in ethical philosophy, cause and effect is noticable in: "As a man sows so shall he reap," and "Reasons is satisfied;

but in the case of the exercise of a virtue, such as faith, a woman trusts a man, she is duped and ruined; again a man or anybody may take a railway ticket, the train runs off the track and is smashed. Where is the connection between sowing and reaping there? Why do the innocent suffer for the guilty? Is the question of reincarnation involved? The sins of a former existence accounting for the punishment in the succeeding and consequent suffering apparently without justice?

A. This correspondent is perplexed over subjects which have confounded the wisest thinkers of all ages. Reincarnation was invented as a solution, and a future world of punishment was another solution. There can be no incarnation held. Nature knows nothing about punishment as a vengeance. Perfection under the moral law will not prevent the result of breaking a physical law. The man crushed in a railroad wreck may be a villain or a saint, he suffers because he has willingly or unwillingly placed himself in a position where he receives harm.

"As a man sows so shall he reap" only applies strictly to such deeds as go to the building up of character in a narrow personal sense.

It is not true as relates to causes and events over which he has no control, as the wreck of a train on which he is traveling, the storm that destroys the harvest he has planted, etc. If we assume a judge with infinite intelligence, sitting on and deciding such cases, we become involved in bewildering difficulties. Then pass away where we view creation as a whole controlled by unchanging laws which do not, cannot bend to the caprice or assistance of individuals. Happiness, joy, full and complete development depend on the harmony which the individual sustains to all laws of his being. If he transcends them, he simply becomes subject to other laws whose fruitage is suffering, physical and mental. Thus if he is not in harmony with the laws of health he becomes subject to the laws of disease; if not controlled by the moral forces, then the brutal passions have sway. A saint may, by hereditary taint of lustful ancestors be corroded with cancer, and suffer untold tortures, because those ancestors, gave themselves and their offspring to the law of disease. There is no pardoning power in law—no forgiveness in the horizon of creative forces: nor is there vengeance, or punishment for its own sake.

The spirit is traveling to the light of perfect knowledge, which means perfect comprehension of law—the order of the world. It stumbles into other paths, where the thorns lacerate, and the flints cut its feet. It goes on, assured that after failure and seeming defeat its object will be gained.

G. C. Nanaima, B. C. Q. When sitting in a circle I am influenced to energize the members. Some of them experience the sensation of cold, some of warmth. It is the same with myself. Why is this difference in magnetism?

A. The sensation depends on the state of the subject. If negative to the operator he would receive the sensation of cold, and the recipient of warmth; if positive, then this sensation would be reversed. The cool breeze often felt by those at all receptive is not a motion in their air but waves of negative magnetism.

A. L. Q. Are the planets inhabited by human beings?

A. The speculations in regard to the inhabitability of the planets and character of such inhabitants, from the time of Dr. Dick to the present, are only idle dreams. The light of the planets to the lens of a spectroscopic shows them to be composed of similar elements to the earth, with perhaps new ones, but the proportion is different and there is absence of some that are important. It cannot be said that science proves that the composition of the planets is like that of earth; on the contrary, it proves that they are quite different, and in the specific gravity of their material there is widest divergence. Hence, if there are living beings on the planets, they must be entirely different from those on the earth, and it is difficult to conceive of evolution attaining a parallel development by means of which man is attained.

The supposition, which of late has been the round of the press, of artificial works being seen on Mars, or of signaling the people of that planet, does not rise to the plane of speculation, for none but those utterly ignorant of the subject would give it utterance. The largest artificial object on the earth, seen from Mars by a telescope the most powerful we possess, would appear as an indeterminate point. There can be no expectation of making an artificial light that can be seen on Mars.

The inhabitants of each planet, if they are inhabited, must conform to the material out of which they are created, and it cannot be supposed that the plan of life on Mars is as on earth. The want, or addition, of a single element may completely change the plan.

A. Call for Assistance.

TO THE EDITOR:—Your truly progressive paper is before me and I am averse to all begging, yet I have a presentiment that in this case it will meet the approval of the Spirit-world, and I hope may influence those of the mundane sphere who have an abundance of the good things of this life, to aid a cause which is dear to all pure-minded thinkers.

We are building an auditorium 60x120 feet at Maple Dell Park, Mantua, Ohio, and we are running short of funds. Friends, would you aid us? Even small donations will materially aid us.

Anyone who will contribute \$10 will have one share of stock given them which will give them an annual ticket of attendance each year.

You who feel you can spare a moiety of your abundance, the angel world will bless you an hundredfold, and you will greatly aid us in this hour of need.

Address W. F. BALL, Treasurer, Mantua Station, Ohio, or NORMAN C. WHITE, Secretary, Hiram, Ohio.

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

A VETERAN.

He Has Ascended Higher.

Passed to the higher life, from his home in Villa Ridge, Ill., Mr. John Lambert, on Thursday, April 18th, 1895, after a brief illness of three days, at the age of 78. His sudden translation was a severe shock to his many friends and relatives. It is all the more sad because he was bright and active, retaining perfectly all his faculties and taking a keen interest in all the affairs of life. He was one of the veteran workers in the cause. He was a close companion of Warren Chase in the early days of Spiritualism. He was honored and beloved by all. His genial and manly qualities endeared him to friends and associates. His life was freely given to the dissemination of the profound truth of Spiritualism. His great desire was that all should come to realize and live to the knowledge of the common brotherhood of man and spiritual existence, and ascendancy over the mortal form. Endowed as he was with a remarkably cheerful disposition, meeting him was like coming into the bright sunlight. We love the man who shows advancement with age in soul and mind. Such we find in the noble life of our departed brother. Greatly will this grand and noble character be missed by his family, his many friends, the society, and the community. The grief-stricken family would find their sorrow overwhelming were it not for the blessed assurance of his spiritual presence. Ever will his memory be cherished with endearment by all who knew him in earth-life. The funeral services were held at his home, Friday at 5 P. M. The services were conducted according to his wishes, consisting of music by the Spiritualist choir (the Leidligh family), which rendered two of Mr. Lambert's favorite songs, and remarks by Bro. W. H. Leidligh and Mrs. Amarala Martin. Offerings of flowers in beautiful bouquets and designs were many and varied in character. His remains were taken early Saturday morning to Cobden, Ill., for interment, where grand and beautiful services were conducted by the Masons.

REMARKS MADE BY MR. W. H. LEIDLIGH. Friends and neighbors, we have met to pay a last tribute of respect to the physical remains of one of nature's most perfect productions, a truly noble-hearted, many man: one whose highest aim was to do right for the love of right and because it was right to do right. The world was his country and to do good his religion. He had the courage of his convictions. He was a Spiritualist in the fullest sense of the term. His belief was not simply a faith, but a knowledge demonstrated by actual facts, that appealed not only to his spiritual, but to his physical senses as well. He was one of the few who do not deny the existence of immortal life and do communicate with mortals on the earth-plane. He was fearless as to what others might do or say of him, so that he knew that he was right; in fact, I have often thought that he knew not what the world fear meant. While such was the case, he was one of the most kind and charitable of men. His heart and hand were ever open and ready to respond to the cry of distress or want. In fact, if he even suspected there were any in need of his sympathy, or more material aid, he would not wait to be called upon, but sought for the suffering and needy one, and tended a helping hand. To know Father Lambert was to love him. An aura of loving kindness seemed to emanate from him that filled the surrounding atmosphere, so that you could not help but sense it. To meet him made you feel as if you were benefited by his kind and cheering influence. Nothing feared him. Even the domestic animals, when he came among them, would gather about him fearlessly, knowing that they would be received with a kindly greeting. Had I the inspirational powers of Mrs. Cora L. V. Richmond, or Bishop Beals, or G. H. Brooks, I might possibly do justice to the occasion, but I cannot fail to feel my utter inability and unworthiness, and all I can say is, that we consider no better tribute to his memory than to live as he lived and acted; live up to the high spiritual promptings of our inner or most spiritual consciousness. It is useless for me to enumerate his many virtues and acts of kindness. Father Lambert was, as all who knew him can testify, simply a grand, noble and manly man. What more can I say? To the bereft family and near friends I can only say, a most kind and loving husband, father and brother, has gone to the higher life in the Spirit-world, and our loss is his spiritual gain. Those of us who were most intimately acquainted with him, know that he was a man of the highest character. He knew that when the Master landed him upon the other shore he would be met by his many numerous friends, who would gladly welcome him home. But I can more clearly express his wishes and ideas as to death by reading a short extract from one of T. B. Taylor's lectures:

"There's no such thing as death. To those who live aright; 'Tis but the racer casting off What most impedes his flight; 'Tis but one little act. Life's drama must contain—One struggle, keener than the rest, And then an end of pain.

There's no such thing as death. That which is thus mis-called. Is life, escaping from the chains That have so long enthralled; 'Tis but the bud displaced, As comes the peacock flower; 'Tis faith, exchanged to sight, And weariness to power."

Oh, brother, plant not at my grave the drooping, weeping willow; nor the dark cypress; but myrtle, laurel, rosebuds, and immortelles are more fitting funeral emblems. Mourning apparel belong to the superstitions of the past. Pleasant words, happy faces, sweet smiles, cheerful songs, I want at my funeral.

"No gloomy vault, no charnel cell, No gloom of decay, No solemn sound of passing bell."

REMARKS MADE BY MRS. AMARALA MARTIN.

This dear friend whom we mourn was of a remarkably firm, honest, strong character, and tender-hearted as a child. When sorrow crossed our threshold, he was always active in its alleviation. His brief but cheery word, his silent pressure of the hand, were the involuntary offerings of a heart filled with human sympathy. He was a self-made man, independent, straightforward and reliable; a scholar in the sense that intelligent experience and daily study go to make one; a constant reader, storing in his mind from the standard literature of the world. He possessed that unusual faculty of retaining in his memory facts and dates of all the most important matters he ever knew. He had large general information, and his mind was an encyclopedia of historical events, many of which were from personal recollection. During all his busy life he never neglected his intellectual needs. No day so short but he read the current news of the times, and kept in touch with the great interests of the world. He was as well acquainted with the intellectual, political and financial situation of foreign countries as with our own. Mr. Lambert was a staunch believer in the harmonious philosophy, being a convert to modern Spiritualism, and since his advent. He investigated its phenomena while he was yet a young man, and became firmly convinced of its truth. All after experiences but strengthened his opinions. He was sincere and fearless in advocating his religion, and wherever his name was known, so also were his convictions. He had no dread of death, but thought it only a change from one world to another, a journey to which he looked forward with the calm satisfaction of a sincere believer in future life. Spiritualism had taught him that the change we call death was but the doorway to a higher life; that it develops us from this physical condition into the great possibilities of a progressive spiritual existence. Years ago, when this noble friend bent over the coffin face of a loved and lovely daughter, he cried himself for his grief. With trembling voice and tearful eyes he exclaimed: "Well, well so must we all go sometime; but while we bury our Nettle, we know that she is but another link in the chain which draws us nearer heaven."

This good man was ripe for the heaven of rest into which he has entered. All the knowledge he gained on earth will be a good foundation for the life of progression awaiting him. Neither will he go unaccompanied, for his good deeds have been heralded before him. He will be welcomed by the best inhabitants of the Summer-land and by the throngs of personal friends. Grieve not, then, oh! sorrowing ones, as those who have no such comfort. He is not dead, but only escaped life ills, and is now enjoying all his newly-acquired faculties. His work is done. So let him peacefully go, while we treasure his memory and profit by the example of his many virtues. The pangs of separation are always severe, but bear them bravely, knowing such would be your dear one's wish; and that it is the only rational thing to be done. And often remember that when you shall seek that starry country from which we sometimes hear this loved one will be eagerly awaiting you. Affection cannot die, and it must live in him as in yourselves. Only a short time more and you shall be united with him you mourn to-day, and enjoy together the pleasures of immortal life.

"And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe Is life—there are no dead."

A SYMPOSIUM.

The Result of Spiritual Investigation.

The question should be carefully and deliberately considered. I think myself justified in spiritual investigation on account of the following reasons: "The Elliott Cotes of the Smithsonian Institute, says: 'I am not a Christian and I do not believe that Jesus rose from the dead and ascended into heaven.' Dean Stanley said of Theodore Parker, who preached for many years in Music Hall in Boston, for the largest congregation in America, that he had done more for Biblical scholarship than any other man in America."

Dr. Samuel Davidson says: "Inspiration properly belongs to persons, not to books, and infallibility belongs to God alone."

Dr. Talmage: "The Bible is either all true or all false."

Mr. Moody goes so far as to affirm that "unless every word and every syllable from Genesis to Revelations is truth, we have no Bible."

President Adams was content to settle down upon the Sermon on the Mount as a perfect code. In this faith he lived with uninterrupted serenity, and in it he died with perfect resignation. The revised version does not claim the Bible is infallible. Thus we see that the question before us is not a light or far-off matter. It is intensely living; it is everywhere pressing upon public attention. It is a subject thinking men and women are making earnest inquiry about, for most of them have been taught from their childhood that to admit the possibility of mistake in the Bible is to invalidate and destroy the book. We may, then, give it a careful and candid examination.

NOW AS TO SPIRITUALISM.

Whether the Bible be inspired or not; whether the Bible be infallible or not, I claim that spiritual intercommunication itself is positive proof of an existence after dissolution of soul and body. I also claim the Bible and science endorse spirit communication.

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AN APPEAL FOR LIGHT In Which the Forces of Nature Are Considered.

MAN THE GRAND ULTIMATE—FATHER CUSHMAN AND MEDIUM—DARKNESS NOT ESSENTIAL—SHOOTING AT A SPIRIT—TURNING ON THE LIGHT.

TO THE EDITOR:—It is frequently demonstrated to our perceptions that persons who do their own thinking are more liable to differ in their conclusions than those who take things for granted without considering the evidence upon which their truth or falsity must depend. Therefore, with your permission, I will offer a few thoughts to the readers of your widely-circulating journal, which were suggested to my mind while considering the ideas and assertions expressed by my reviewer in No. 281, which it seems to me may be discussed with at least some degree of profit.

Conclusions based upon external appearances are often misleading; therefore, before accepting them as finalities in any given case, wisdom suggests the propriety of their being demonstrated to our satisfaction, in such a manner as to leave no room for doubt.

There seems a marked tendency on the part of many well-meaning persons to theorize or, I may say, to invent imaginary systems, which they assume to be modus operandi employed in producing the effects we are privileged to witness. How far these imaginary theories are aids to mental progress, thinking persons will determine for themselves.

At the same time, they are accepted as demonstrable truths by the unthinking, who unhesitatingly assume a familiarity with laws pertaining to the next stage of existence, while in reality life here is to them a mystery.

MAN THE GRAND ULTIMATE.

It may be justly claimed that man is the grand ultimate on this material plane, possessing mental faculties that enable him to survey the ground he has traversed in his gradual unfoldment from the vortex of infinitude to the point he now occupies.

By earnest study and persistent research, he has acquired a vast amount of useful knowledge relating to the mineral, vegetable and lower orders of the animal kingdom, but when attempting to consider himself, well might he exclaim: "The greatest study for mankind is man."

It would be as reasonable to suppose the child in embryo, or even at a later period, capable of comprehending realities that were waiting its experience, as for persons here to assume a knowledge of laws and conditions in the next life.

Experience is the school in which we obtain knowledge here, and I apprehend it will continue to be through all time; so after we shall have passed to the next life, it is reasonable to suppose that we will have a far more comprehensive view, with clearer conceptions of this plane, than it is possible to obtain from a mundane standpoint.

Man is conscious of his individuality, though why or wherefore is to him a mystery. Hence, the moment he assumes familiarity with what pertains to the plane above that in which he lives, it is eminently proper to ask how he obtained his knowledge. It will not suffice to say the affirmation was made on the authority of a spirit, for that does not constitute evidence necessary to establish a fact.

If more light is required in order to accomplish that purpose, then, by all means, turn it on.

FATHER CUSHMAN AND THE MEDIUM.

According to the testimony of good and reliable witnesses it succeeded in Paris, when what purported to be a spirit known to many persons in this vicinity as Father Cushman came from the cabinet. His familiar form was recognized by a gentleman who had repeatedly seen him on previous occasions, and by him Father Cushman was introduced to the audience.

The moment later he was embraced, the light was turned on when lo! and behold, instead of Father Cushman, the medium was held up to the gaze of the persons there assembled, to the great surprise of her friend and traveling companion, who up to that time had never doubted the genuineness of the apparition, fully believing it to be what it purported to be.

There is no evidence that the course adopted there resulted in the slightest physical injury to the medium, though I heard from the lips of her friend that his feelings were injured beyond description.

Had the apparition on that occasion been what it purported to be, and vanished, or melted out of the arms in which it was held, that of itself would have been overwhelming proof of its genuineness, and the medium would not have been set aside by theorists, no more than it has been in the stand they have taken.

NO PHYSICAL INJURY OCCURRED.

It will not do to say that while the struggling form of Father Cushman was firmly held, the atoms composing the body of the medium were transferred with the rapidity of an electric flash to where they were found when the light was turned on. Even those who accept that theory must admit that no physical injury resulted in that case, while further damaging proof against those claims is found in the fact that the me-

diuim's outer garment was left hanging on a nail in the cabinet, while the glasses were found in the toe of one of her shoes which were set aside in one corner.

DARKNESS NOT ESSENTIAL.

Although the accounts contained in the four Gospels in relation to the different appearances of Jesus after the crucifixion are somewhat at variance, neither of them contain the slightest evidence that darkness was an essential condition to enable him to appear. Nor did he manifest any fear of being dispelled by the grasp of a skeptic in the person of doubting Thomas; but, instead of shrinking from his presence, Jesus is credited with saying to him: "Reach hither thy finger and behold my hands; and reach hither thine hand and thrust it into my side." If that report is true, Jesus courted critical investigation.

Numerous instances have been recorded of the apparition of human forms, termed ghosts, in broad daylight when least expected, their nature being revealed by their sudden disappearance.

Others have been seen at night in so-called haunted houses and elsewhere, if human testimony can be relied on.

Florence Marryat tells how her father, Captain Marryat, determined to put a stop to the perambulations of a spectral visitant through the halls of the house where he was staying, and to do so effectually, deliberately fired at it at close range with a pistol, evidently expecting to find a case that would require the immediate services of a surgeon. But, instead of that, the apparition vanished, thereby demonstrating to his mind that it was not, as he had supposed, a human being disguised for the purpose of practicing deception.

Some might claim that that was a ruffianly act; be that as it may, it cannot be gainsaid that its results were highly beneficial to humanity at large, being proof positive that spirits are not subject to laws governing on this mundane plane of existence.

Senseless quotations, such as, "God dwelleth in thick darkness," appeal only to clouded imaginations.

TURNING ON THE LIGHT.

At the same time it is evident to thinking minds that mental darkness is a condition in which ignorance and superstition unfold with amazing perfection.

Darkness is the absence of light on the material as well as mental plane. Therefore, human perceptions are aided and strengthened in either case by turning on the light.

The case my reviewer has presented to illustrate his theories, may be, as he emphatically asserts, "the nearest a true comparison of any two cases that can possibly be invented."

The word nearest is so indefinite in this case, that relatively it may be a thousand miles from the point aimed at, and still be the nearest.

The orderly unfoldment of Nature's laws are made manifest to minds capable of grasping principles and in reasoning from them follow the undeviating lines of cause and effect.

NEBULOUS OR ATOMIC THEORY.

Whether we adopt the nebulous or atomic theory in order to account for the first appearance of this planet in our solar system, the evidence growing out of what has since transpired goes to show that it then contained the principles and potentialities of all future manifestations of mind and matter that were to follow.

To my mind the two theories are inseparable, for in this case nebula represents a mass of glowing atoms vibrating with inconceivable intensity of motion. Hence, we perceive that planets as well as atoms are conceived and ushered into existence under a full glare of light.

Mind, matter and motion are therefore both coexistent and coeternal, consequently could not have been created in a special sense; though each performs its office in strict accordance with principles underlying its nature.

Mind, being positive, exercises a controlling power over matter and motion which are negative to it, so unmistakably that its presence is everywhere apparent.

The term infinite when applied to it expresses universality, but not quality, as many persons seem to imagine.

Motion is evidence of life, which with mind are ever present in matter, through which appeals are made to the senses of reasoning beings.

Having established a basis as a starting point from which all visible forms and invisible elements must have emanated, it becomes to us strictly observe the order of natural growth and unfoldment from that beginning down to the present age.

PROCESS OF CREATION.

Then it will be seen that what is termed materialization had its inception in that early dawn when the atoms composing the first formations in what is designated the mineral kingdom came solidified.

Passing over the unnumbered vista of years required to so far perfect and round out the refining process whereby, where apparent, records of which have been arranged and compiled by geologists, which now constitute the first chapter in the Bible of revealed truths, the second chapter opens with the first appearance of vegetation, when moss was found growing upon the surface of solid rocks, brought into existence by the invigorating forces contained in light and heat.

In vegetation the life-principle is more clearly individualized than in the mineral, though both are devoid of sensation.

At the same time, its subsequent growth and development, which is still in actual process, possesses intense interest to students in search of knowledge concerning Nature's laws, especially those which admit of scientific demonstration.

Therefore light and heat are found to be prime factors in the birth of these two kingdoms, and without it disintegration would surely follow as a natural consequence.

Among those who assume that DARKNESS IS AN ESSENTIAL condition necessary in order to accomplish that which I have endeavored to show was produced in the light is Mr. Mendenhall, who asserts that "this state of negativeness reached through darkness, is a prerequisite condition for the unfoldment of every living object while the state of negativeness, whether pertaining to vegetable, animal or human life."

On the other hand it is clear to my mind that light, heat and moisture are essentials necessary to facilitate the germinal process of unfoldment and growth of seeds or grains, whether cul-

tivated or spontaneous productions in nature's laboratory.

The farmer planting corn covers it with a slight coating of soil to secure moisture, knowing that as long as the earth in which it is deposited remains perfectly dry germination is impossible, though it may be surrounded by "thick darkness."

He also knows that if a grain of corn is allowed to rest upon the surface of the earth where it can receive moisture from below, while exposed to light and heat germination readily takes place, and the root which is the first to appear, immediately proceeds to obtain a foothold that will enable it to support the blade during its upward growth until it reaches maturity.

In that way giant oaks and other fruit-bearing forest-trees come into existence.

Cover the surface of a china plate with wheat, oats or barley; add to them enough water to keep them well moistened, when, if placed in the light, accompanied by a sufficient degree of heat, germination will take place, followed by a rapid growth of leafy verdure.

This reminds me of the Chinese lily, a house-plant that grows in clear water, contained in a vessel, where it matures and blossoms in the light.

Leaves, flowers and fruits come into existence in the light; therefore the conclusion is that darkness is in no way essential, but rather a hindrance to a healthy growth and development in all departments of the vegetable kingdom.

Following the orderly unfoldment of Nature's laws on the material plane, we come next to where animal life appeared, accompanied by sensation, which was not observable in the vegetable or mineral.

It is generally conceded that fishes in the sea and fowls in the air were the first to appear, after which the lower order of land animals came into existence.

In propagating their species, they conformed to the requirements of Nature's laws adapted to their present condition of being, and there is no evidence going to show that the idea of darkness received the slightest consideration.

Countless ages must have intervened before man, who stands at the head of the animal kingdom, was evolved into being, though not until then do we find mind thoroughly individualized.

Man, therefore, is the keystone of the arch, the grand ultimate that has been attained through the refining processes to which matter has been subjected in its upward steps of progress from atoms to his present status.

Upward and onward has been the universal order of Nature so far, and a logical conclusion is that it will continue to be.

One should never lose sight of the fact that man in his present stage of existence is unable to rise above the mental plane he now occupies. Therefore his conception of laws pertaining to the next stage of existence must, from necessity, be vague, if not wholly imaginary.

Man's reasoning faculties having become sufficiently unfolded to enable him to retrace his steps by going backward from effect to cause until he arrives at the point where mind, matter and motion were working together in unison to accomplish all that has since transpired, proves conclusively that nothing was left to conjecture.

Viewed from this standpoint the force of Mr. Mendenhall's remark is not apparent when he says: "Think, reader, of the millions of years employed by spirits in their efforts to bring out of darkness—both material and spiritual—the manifestations that demonstrate to man the truth of his immortality," etc.

From the above quotation, the reader is led to infer that at a given time spirits decided upon and adopted a course of action by which, through persistent effort, they at last succeeded in giving valuable advice to nature, which was followed in the further unfoldment of its laws.

In accordance with principles involved in man's ability to survey the ground traversed through all the devious changes the atoms composing his body were required to pass until they were sufficiently refined to become not only the instrument, but also the tenement of an interior principle existing in, and manifesting through, the human form: Principles, being eternal, live on after the death of the body.

After having crossed the border-line that separates the material from the spiritual, man encounters new experiences, and for the first time has a realization of what is meant by the word spirit.

Then, without violating the laws of nature, he can survey all that is beneath him, and can also cause his presence to be sensed by those in this life, as distinctly as we can be sensed by animals on their plane, when we appear among them.

Human aspirations naturally incline the mind to indulge in imaginary theories which, by being dwelt upon, are liable to be accepted as established facts.

Their promulgation can be nothing less than injurious in all cases, especially where a mind in search of truth is led astray by them.

Therefore, in closing, allow me to remind those who affirm that to be true which is incapable of demonstration, that they are drifting on shoreless seas of imagination, without chart or compass; their utterances having less significance than the sound of a fog-horn in mid-ocean on a dark and stormy night, for that might warn approaching mariners of impending danger.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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A COMPREHENSIVE STUDY OF THE OGGULT FORGES.

TO THE EDITOR:—A study of the occult—whatever branch it may be—is intensely interesting. We are always on the verge of understanding something of its nature, but rarely succeed in obtaining the knowledge we so much desire. The following symposium will be read with deep interest.

HYPNOTISM is destined, in the next few years, to play an important part in medicine. It is claimed by its friends that the influence of mind upon mind has been found to be far greater than that of drugs upon the human system. After seeing what has been accomplished by modern scientists working on a scientific principle, much of the supernatural is removed from the miracles of old days. Authenticated accounts of operations performed in Government hospitals by official surgeons show that the wonderful power not only exists, but that it can be used practically to the alleviation of human suffering.

Great as are the results already achieved, say these friends of the new power, they are nothing to those which may yet come. The science is in its infancy, and, like all new methods, gains ground slowly. Nevertheless it has many firm champions among Chicago physicians. There are some men in the medical world who use it daily. There are hundreds of others who would use it did they know how, and are now reading and studying, not to satisfy curiosity, but to extend their power of relieving suffering. That this is true is shown by the statement of a Chicago book dealer. A few months ago a new work on hypnotism was published. The author treats the subject from a scientific standpoint, and a physician himself, uses language which would only be plain to a physician. As a consequence the work finds readers only in medical circles or among a few who are making a careful study of hypnotism. Despite this fact more than 10,000 copies of the book have been sold in Chicago and the towns close by.

In the hands of charlatans who have used it to fleece the public, hypnotism has met a serious drawback. The idea of quackery and humbug which has become associated with the power has prevented many a liberal-minded person from investigating the true merits of the science. Nevertheless some men, brave enough to chance being regarded as cranks or fools, have gone systematically on with the work. But they have kept their discoveries to themselves, and the popular mind has drawn its information from the statements of the traveling hypnotist or from distorted stories in which the real benefit of hypnotism is lost to sight. Left to the novelist and the playwright the great natural law would be worse than useless; in the hands of skillful physicians it may become of inestimable benefit.

MANY CHICAGO PHYSICIANS STUDYING. Chicago has many physicians who believe in the science and who have studied it; who are men of high standing and are willing to be known as champions of the power. Others are studying, but do not wish it publicly known at this time. Dr. M. H. Lackersteen, of No. 4010 Drexel boulevard is one of these. Dr. Lackersteen served fifteen years as surgeon-major in the British army, and was stationed in India during the mutiny. It was there that his attention was first attracted to the real power of hypnotism, and it was in hospital work in Calcutta that he first saw the great benefit that could be gained for medicine by an intelligent use of it. Since that time Dr. Lackersteen has studied hypnotism in every way available, and for years he has used it almost daily in his practice in Chicago. Research in England, France and Germany showed him that what he had seen accomplished in India could be done as well elsewhere. And it was the wonders that he saw and took part in that made him the believer he now is. Some of the statements he makes seem almost incredible, and yet they are matters of record, and the facts he speaks of are not regarded by those who took part in them as specially wonderful.

"Hypnotism," said Dr. Lackersteen, "is too great a power to be left to the men who use it simply to make money by exhibitions on the stage. It should be in the hands of scientific men who can use it for the benefit of their fellow-men. At present it is almost totally misunderstood, and owing to the bad name which it has acquired the public mind is unwilling to believe anything good of it. The cases which have appeared in the papers of late where criminals have pleaded hypnotism as a defense have done much to bring this about. It was only a short time ago that a murderer was set free because he claimed that another man had hypnotized him and made him commit the crime. Then the jury released the murderer and hanged the alleged hypnotist. Then there was the Wisconsin case where two girls claimed to have been ruined by two men who had hypnotized them. The medico-legal records contain many such stories, and I am thankful that Chicago has none to its discredit so far. For a man who knows hypnotism knows that such things are utterly impossible.

"In the first place, hypnotism is badly

named. Hypnotism comes from the Greek word hypnosis, sleep. A more true name for the power would be suggestion. It is by suggestion that every state is accomplished, and the trance state is not necessary to a use of the power.

"The great master of human nature, the founder of Christianity, said: 'Believest thou that I can do this?' And when he was answered, 'Yes, Master,' he replied: 'Then be it done unto thee in the measure of thy belief.' The power that enables cripples to visit Lourdes and throw away their crutches and be cured is a part of the power which the hypnotist exercises. The faith cure, the Christian Science healing, and all similar ideas, most of which unfortunately have fallen into the hands of charlatans, are all a branch of this same power. It is by faith that their cures are accomplished, and it is only when the sufferer assists that the hypnotist can make use of his power.

THE THREE STAGES OF HYPNOTISM. "There are three stages of hypnotism. One is the ordinary condition, where suggestions are merely given by word of mouth or otherwise, and are so conveyed to the subject that he is made to believe them. The second is the hypnotic state, where the subject is conscious but cannot open the eyes. The third is the somnambulistic condition, in which the subject will do almost anything which the operator suggests. I say almost, for the limit to the operator's power is well defined and he cannot overstep it. It is only these latter two conditions that the public usually associate with hypnotism, and it is in those conditions that the cures that seem the most wonderful are effected.

"There is one case on record where a woman has lived for two years in the third or somnambulistic condition, and during that time has been utterly oblivious to her real self. That case was investigated by the British Society for Psychological Research. It was told of in Chicago and I heard it from Dr. Meyer, who was here during the Parliament of Religions. The case was that of a wealthy and refined Swiss woman. Her family had belonged to the aristocracy and she was a woman of education. She was taken sick and her illness resulted in a nervous disorder. The trouble grew in spite of all that could be done for her. The main trouble was with the throat, and eventually it became so bad that the sufferer could not swallow. All food had to be injected into the system. As a last resort the woman was taken to a hospital, and placed in a hospital. Death was imminent, and the physicians decided to try hypnotism. The woman was placed in a somnambulistic state and her suffering removed. The physicians desired to test the case, and with the consent of the family decided to leave the woman in the hypnotized condition. Accordingly she was made to forget her family and her real standing in society, and was persuaded that she was a poor girl without friends or relatives and entirely dependent upon herself for her livelihood. Then it was urged upon her that she could best earn a living for herself by learning to be a trained nurse and accepting a place in the hospital. She did this, and had been in the hospital two years when the Psychological Research Society investigated the case.

THE THERMOMETER CURE. "Of that case I know only through Dr. Meyer, but that is true. I have no doubts, as I have cured by hypnotism dozens of patients who were suffering from nervous troubles. There was one very laughable case I had some time ago. I have told of it a number of times and one physician christened it the 'Thermometer Cure for Cerebral Disorder.' Of course I can't make public the name of the patient, but he came to me at the Post Graduate Hospital from a city in Iowa. He had been suffering for months with a severe headache. He had been to several physicians in his city and they had tried a dozen different ways of curing him, but without effect. Finally, as they could not learn the cause of his headaches, they decided that he must have brain trouble. So they told him he had better go to Chicago and consult some physicians there. When he came to me he said that he was suffering from cerebral disorder.

"Beyond the diagnosis of the Iowa physician I knew nothing of the case and started to make an ordinary examination of the man. Taking my thermometer case from my pocket I took the instrument out and shook it to get it in working order. Then I put it in the man's mouth and told him to keep it there two minutes. I merely wanted to have his temperature, but he thought that the thermometer was some new kind of medicine, and before he had it in his mouth two minutes he pulled it out and looking at it curiously, said: 'That's mighty strong medicine, Doctor. I never had anything act on me that way before.' I saw his mistake, and acted on it without deceiving him. Turning to my desk I took up a vial of violet water which I found. Giving it to him I warned him that it was a very strong drug and that he must be careful how he took it. I directed him to take five drops three times a day and to take doses by the watch so that they would be eight hours

apart. Then I told him to go home and that he would be all right, but to let me know if the medicine gave out before his headaches disappeared. I never heard from him, but a few months later I received a letter from the Iowa physician. In it he asked for a copy of the prescription I had given the patient. He said the medicine was the most wonderful he had ever seen, as it had entirely cured the man.

"Now that cure was made by hypnotism. The man came to me with the idea that he was to be cured, and by a thermometer and some violet water to deceive his objective body I persuaded his subjective or inner body that the cause of his trouble was gone and that he would be well. It is much like the faith cure, and that is why I say that Christian Science and the faith cure are a branch of hypnotism.

WONDERFUL CASE OF HYPNOTISM. "There is one case which had I not seen and taken part in the operation, I never would have believed possible. Consequently I expect many people will doubt the truth of what I say. And yet such things can be done. It was while I was in the British army. I was a surgeon-major and was stationed at Calcutta. I was called upon to aid in the removal of a fifty-pound tumor from a man. It was such an unusual operation that, of course, I accepted. The operation was to be performed in Dr. Edalati's infirmary. There were several of us in a waiting-room adjoining the one where the operation was to be performed. Then one of the attendants came in and said that everything was ready for work. As we walked up to the operating table I saw that the patient was perfectly conscious. His eyes were open, and as we came in he glanced at us and spoke to one of the attendants. 'I was greatly surprised and started to go back, saying that I thought the man was already under the influence of anesthetics. I was told that he was not. For the first time I learned that he had been locally hypnotized. That is, that part of his body upon which we were to work and the flesh for some inches around had been hypnotized so that it was entirely without sensation. I did not like the idea of cutting into a man who watched every movement, but the others took it as a matter of course and so I went ahead.

"All during the operation the man watched us carefully, and sometimes when we asked the attendants for a sponge or some instrument which we wanted and which was lying upon the operating table he would hand it to us. It was a strange experience and one that I never will forget. It was the first time that I had ever seen such a thing as local hypnotism, and you can imagine the first impression upon such circumstances. After it was all over I learned that the matter was a common thing to the other surgeons. The man had been treated by a native hypnotist, who was regularly attached to the hospital and was paid a yearly salary by the English Government. During my stay in India I saw many cases of local hypnotism. It is produced by constant touch and by passing with the hand over the part to be affected. Monotony seems to be the cause of it, the constant rhythmic touch having the same effect upon the local nerves that the repetition of one sound does upon the ear or one sight upon the eye. You know persons have been lulled to sleep by being persuaded to imagine a constant procession of sheep jumping over a fence. The principle in the two cases is the same.

"Such a case, of course, is remarkable and we can never expect them to become common, but it shows the power of hypnotism. Some people cannot take anesthetics. To such the unconsciousness given by the somnambulistic state of hypnotism would be the greatest mercy in case they had to undergo a severe operation. But some people cannot with safety be put into this third hypnotic state. It is then that the knowledge of how to accomplish the local hypnotism becomes invaluable.

DIPSOMANIA CURED. "To speak of cases cured by hypnotism would be to make a list that would fill a book. In my own practice I have had several cases of dipsomania which I have cured by hypnotism. I can't give the names without violating a confidence, but one of the men was county clerk in a big city not far from Chicago. Aside from his drinking he was a splendid fellow. Bright, kind-hearted, a good husband, his only trouble was whisky. It was in the first week of June that he came to me. I put him in the hypotonic or second stage. While he was in this condition I suggested to him that in the future the taste or smell of anything containing alcohol would make him sick at the stomach. In order that the suggestion might be strong I had him come to me in August and again hypnotizing him repeated the suggestion. This I thought would be sufficient to last for six months. I planned to treat him again about the first of the year.

"During the fall I received a letter from the man's wife. She said that the treatment was working splendidly but that it was a little violent. Once or twice in passing a saloon her husband had caught a strong odor of alcohol and had been made sick. As a consequence

he had to take care to avoid saloons. Everything was all right until just after Christmas. Then I was summoned in a hurry. When I got there the wife told me that while at dinner Christmas day her husband had been taken violently ill. He had been sick at his stomach and since had been unable to take any food without a feeling of nausea. I examined him, but could find nothing the matter beyond his stomach, which was weak owing to the severe vomiting.

"Then I asked his wife if he had taken any alcohol. She insisted that he had not. I asked what he had eaten for dinner Christmas day. Among the things was mince pie, and in this had been put some brandy. It was just after eating this that he was taken sick. Then I told him what ailed him, and said that he had carried out my suggestions in regard to alcohol better than I thought I myself would have done.

"But, doctor," said he, "I didn't think of your suggestion at all. There must be some kind of mechanism inside of me that took up your suggestion and stored it up and acted upon it without my knowledge." And that was as good a definition of hypnotism as I ever heard. His treatment was given in the hypotonic state, because it was necessary to make the impression upon the subjective life.

PNEUMONIA CHASED AWAY. "But I had a case not long ago where no action was required except the ordinary one of suggestion upon the patient's mind. It was late one night that I was called by a man and asked to see his wife. I was just going to bed and replied that I would come in the morning. Half an hour later I was called again—this time by the daughter. She wanted me to come at once and see if her mother had pneumonia. In speaking of the case she said that all her mother's relatives had died of pneumonia. Then I

hurried to the house. A hasty examination showed that the woman had a well-developed case of pneumonia. But, knowing the circumstances, I, of course, did not let her know it. I laughed at her idea that she had it and told her that she never came any nearer death than she was at that time she would live forever. Then I told her to put a poultice over her lungs where the pain was and that she would be all right in the morning. I fought that pneumonia as hard as I could, and by keeping her mind entirely free from fear pulled her through.

"Her nephew, who is studying medicine at one of the colleges, nearly upset my plan. He went to see his aunt and finding she was sick diagnosed the case and told her she had pneumonia. She had been so thoroughly persuaded that it was not pneumonia that she laughed at him and said he was a fool. Then he came to me and told him the same thing and showed how by telling him the truth he was doing the best he could to kill her. In that case I gave her the belief, hypnotically, that she did not have pneumonia. As a result she recovered. Had I told her the truth or had she believed the truth when she was told she would have given up and probably died.

"It is because the object is attained by suggestions impressed upon the subject's mind that I say that suggestion would be a better name for the power than hypnotism. People have come to associate the name hypnotism with some unanny power, and they do not see how each person uses it every day. Every person has two beings. One says 'I argue with myself without realizing how true the statement is. There is an 'I' and a 'myself.' The objective life, as I term it, furnishes the experience, and is the being that we ordinarily regard as ourselves. The subjective life furnishes the memory. It is these two beings that argue with one another.

"It is by acting upon the objective life that the second and third stages of hypnotism are produced. In the first stage the mind is acted upon without the knowledge of the objective life, but while that life is in a normal condition. In the second stage—the hypotonic—the objective life is conscious but is not in full strength. In the third, or somnambulistic state, the objective life is asleep and there is nothing to interfere with the giving of impressions to the sub-

jective life. This state of light somnolence is the one chiefly used in France by the Nancy school in their experiments.

"The popular impression that a person when in a hypnotic state can be made to do anything the operator wishes is all nonsense. No such thing can be done. No man will commit a murder when in a hypnotic condition unless he would have committed it when in full possession of his faculties. No girl can be led astray when hypnotized unless she would have consented when in ordinary life. This has been proved by analogous experiments. For instance, take a man who smokes, hypnotize him, and give him a carrot and tell him it is a fine cigar. He will put away at it with great enjoyment. Give that carrot to a hypnotized woman who in ordinary life does not smoke and she will reject it. Other similar experiments have been tried and they all go to show that a person when in a hypnotic state cannot be made to do anything the idea of which would be repugnant to them in everyday life. Therefore it is that I say that I am thankful that, in this recent lugging of hypnotism into the criminal courts as an excuse for crime, Cook county has been spared from any such nonsensical proceedings.

"Physicians are slowly beginning to perceive the value of hypnotism, but they are so slow. Not that they are any worse here than anywhere else. In America and Chicago we have some of the brightest and most progressive physicians in the world, and there are, as many old fogies and opponents of hypnotism in Europe as there are in Chicago. The only thing the matter is that hypnotism is not in the pharmacopoeia. If it were every doctor would use it; but it isn't, and they won't.

TAKES THE PLACE OF ANÆSTHETICS. "Hypnotism is one of the main factors in evolution. It is absolutely necessary

for the advancement of the animal world. If it were not for hypnotism education would be impossible. In medicine and surgery its value is almost inestimable. It can, as I have shown, be made to take the place of anesthetics in surgery. It can be used to the relief of a woman in childbirth. Many a time has it been used in this way. Many of our confinement cases have been treated with it. For instance, at the commencement of the mother's suffering she is put into a hypnotic trance, her objective life lying unconscious until the child is born and the travail over. Then she is restored to her full mental powers and is in much better condition than she could possibly have been had she been forced to undergo all the physical suffering.

"In functional disorders and in nervous cases there is nothing which produces so good results. Charcot used to have a little vial of brilliant-colored liquid which he kept with great ostentation of care in his office. The vial was sealed and resealed. What its contents were no one knows or cares, but Charcot used to accomplish great results with it. Taking it carefully from its case he would show it to a patient and tell him that it contained a drug of great value and of most wonderful strength. So powerful was it, he would say, that it was not necessary to open the bottle to obtain the effect. To simply place the vial against a certain nerve center would be enough. His reputation and his air of profound belief in the drug would satisfy the patient and when he pressed the bottle against any nerve center that he chose the desired result would be accomplished. That one bottle was used as an emetic, as a purgative, and in a hundred other different ways. The patients thought that it was the wonderful drug that cured them. But it wasn't. It was Charcot's mind acting upon theirs.

MAKING BLISTERS. "You can make a blister, if you want to, on a man's neck with an ordinary postage-stamp. It has been done many a time. All that is necessary is to influence the man's mind, moisten the stamp, and stick it on the neck, and tell the man to come the next day to have the blister treated. If he was satisfied in the first place to have the blister made and believed that you were doing something which would make it, you will

find a good, healthy blister when he comes in the morning.

"I had a case only a few days ago which seems very simple, and yet where the result was wonderful. A young man was brought to me who was suffering from an attack of the grip. He had been a confirmed user of the drug and was endeavoring to break off. The sufferings he endured were something frightful, but he would not take the drug himself. So he came to me and asked if I could do anything to relieve him. I told him that of course I could. I said that the worst of his suffering was over and that by giving him a dose of morphine I could allay the pain with which he was tormented and that they would not return. Did I give him the morphine? Of course not. I gave him a hypodermic injection of distilled water. In five minutes his sufferings were gone and he went away thoroughly at ease and confident that his battle with morphine was over.

"But it is not every one who is susceptible to hypnotism—that is, susceptible to any great extent. Every one can be influenced more or less. Persons suffering from nervous illness are those easiest influenced. Attention is everything. In India I once saw a cavalryman who was charging in action. He held his saber in his right hand, and every sense was strained with the idea of getting into action. While in this condition his left arm was taken off by the shoulder by a solid shot. He did not know nor feel any pain until a companion called his attention from the battle to the loss of his arm. Then he fainted and fell from his horse. It seems wonderful, but the explanation is simple. He had, by centering his attention on his one object, temporarily hypnotized himself. It was not until the action of his companion destroyed this condition that he felt any pain. Then restored to his normal self he fainted from the shock.

"It is the working upon the mind that counts. There can be no suggestion without hypnotism. If it were not for this there would be no mental value to drugs and one patient could be given as large a dose as another. As it is there is a great mental value to each medicine as there is a physiological value. Every doctor, in writing a prescription, should make an allowance, in considering the amount of the drug, for the temperament of the patient. If the physician is able to inspire a belief in the patient that the drug is going to produce the desired effect, then in many cases water could be substituted for the medicine with as good result.

"But the confidence of the subject to be hypnotized must be gained. That is one reason why it is so difficult to hypnotize the young people of the present day. They are all too suspicious. They have been so busy during their lives putting up schemes to do some one else that they are afraid to repose absolute confidence in any one. I can much more easily take persons of middle age and hypnotize them than I can a young one. There are other necessary qualifications on the part of the subject. The person must have a good healthy mind, and a firm will. Confidence and attention are requisites and a willingness to aid. Without will power the attention cannot be centered, and without that little can be done. That is why what I call 'third-witted' people are an aggravation. By 'third-witted' I mean these people whose thoughts fly here and there, never remaining long on any one thing.

QUIETING THE MIND BY MONOTONY. "It is because the healthy mind is lacking that neither idiots nor the insane can be hypnotized. This has been tried time and time again, but has always failed. It is almost impossible, too, to keep the attention of the insane centered on any one thing. During part of my life in India I was in charge of a large insane asylum. One of the chief difficulties that I encountered was to keep the minds of the people quiet. The attendants had been in the habit of trying hypnotism, but I stopped that. Then, after hunting around, I found a ballad-singer in a neighboring village. One of his pieces was a song, or, more properly, a recitation, that contained some 2,000 verses. I hired him to come and sing, and with some of the most tractable patients sitting in a semicircle in front of him, he used to spend the evenings. He had a tom-tom which he beat with one hand. Knowing that if a man's attention could be kept centered on one thing he could be hypnotized, and that if he could be hypnotized he was well on the road to recovery, I told the singer to keep the attention of the men upon him if he could. That if he saw any of them growing restless and looking away he should emphasize some of his blows upon the tom-tom. That night he sang his long song. I chose that he should sing the same all the time, and would tend to increase the monotony and aid the success of the experiment. It was pretty hard work, but it proved a success, for, by 1 o'clock that night, we had many of the patients in a hypnotic sleep.

"But take it in everyday life little is known of hypnotism or of the great benefit to humanity which could be brought about by an intelligent use of it."

"The possibilities of hypnotism in medicine and surgery are something wonderful," said Dr. George Silver of No. 67 Twenty-third street. "I have studied the science for seventeen years, and while I have accomplished something, I feel that I am barely upon the outskirts of the real power. I may live to see the day when it will be used and appreciated as it ought, and I hope I may, but it seems now as though there was little chance of it. The medical fraternity does not seem willing to ac-

cept it, and the charlatans and quacks are almost the only ones who have courage to make public use of the power."

NERVOUS PROSTRATION CURED.

It was Dr. Silver who accomplished the wonderful cure of Mrs. Sodergren of No. 6843 Wabash avenue, told of in the Tribune not long ago. The woman was suffering from nervous prostration, following an attack of the grip. She had been attended by four physicians, each one of whom had given her up, saying that she could not possibly recover. As a last resort Dr. Silver, who was known to have hypnotic power, was called in. At the time the woman was in a pitiable condition. She was unable to lie in bed and was consequently confined to a chair. She breathed only with the greatest difficulty and the only food she could keep upon her stomach was milk, of which she could not take more than a tablespoonful at a time. The condition of her stomach was such that she could not take medicine, and her attending physician's only idea in calling in Dr. Silver was to secure for the woman a respite from pain by putting her in a hypnotic state. After the hypnotic treatment began the woman rallied wonderfully. She could sleep and eat and within three weeks was able to walk about, dress herself, and take care of the room in the hospital to which she had been taken.

"From my own experience," said Dr. Silver, "I know the value of hypnotism and hypnotic treatment in medicine and surgery. The cases in which I myself have used it are of a nature which would not interest the public. Frequently I have taken advantage of it to relieve suffering in confinement, and I have found it an excellent substitute for ether or chloroform where some anesthetic was necessary for a surgical operation. But even what knowledge I have gained in the years of study I have gained seems as nothing to me when I look ahead and see the almost limitless possibilities of the power. For, say what you will, it is a power for good and not for evil. No man can be placed under its influence and made to commit a crime unless the crime germ is in him. That is, unless he would do the same thing when in full control of all his faculties. No woman can be placed under its influence and made to commit a crime unless the crime germ is in her. That is, unless she would do the same thing when in full control of all her faculties. No man can be placed under its influence and made to commit a crime unless the crime germ is in him. That is, unless he would do the same thing when in full control of all his faculties. No woman can be placed under its influence and made to commit a crime unless the crime germ is in her. That is, unless she would do the same thing when in full control of all her faculties.

"I feel that now we are as far from having learned the real secret of hypnotism as were the electricians of twenty years ago from having learned all the uses of the electric current. They were only now beginning to realize how limitless are their opportunities; we are still farther behind. So far, the men who go about the country giving exhibitions are about the only ones who have profited by the power, and their use of it is a prostitution.

SOME OF THE THINGS EASILY DONE. "That the experiments are interesting is true. Many wonderful things can be done by means of hypnotism. A man can be put into a cataleptic state and his muscles rendered so rigid that he can be laid across the backs of two chairs supported only by his heels and neck. While in this state stones can be placed upon his chest and broken with sledgehammers. All this can be done and is sometimes done in the performances given by the traveling operators. But it is a thing which should not be allowed, for it accomplishes nothing for science, but rather does it an injury. By these performances the public is given a false idea of the true benefit to be derived from hypnotism. It comes to look upon it as a piece of spectacularism and fails to see the everyday uses to which it can be put with benefit to the human race.

"Experiments with the object in view of teaching the people a more intelligent use of the power are all right and should be encouraged. But as it is the physician who will make use of hypnotism, it is before the physician the experiments should be made and not before a crowd of people who pay an admission fee to see what is to them a novel kind of legerdemain. Some experiments were made this way not long ago which were of great interest. Some physicians who are interested in hypnotism and who are studying it scientifically with the intention of using it in their practice, came to my office and asked me to demonstrate to them what could be done.

"One of the men was an admirable subject and I put him into the somnambulistic state. While in that condition he was perfectly conscious of my voice and presence, but was oblivious to all the others. To show the physicians the great aid that hypnotism would prove in surgery, I caused one side of the man's body to become entirely numb, while the other side was even more sensitive than usual to feeling. Either side could be made numb or sensitive at will, or the whole body could be rendered devoid of physical pain or made unusually acute to it.

BLOOD AND HYPNOTISM. "Then, to show the wonderful power the operator has over the subject, I thrust a needle through the flesh of the forearm of the hypnotized man. The point where the needle entered the flesh was fully an inch and a half from the spot where the point came out. In ordinary conditions the pain would have

fraternity does not seem willing to ac-

cept it, and the charlatans and quacks are almost the only ones who have courage to make public use of the power."

NERVOUS PROSTRATION CURED. It was Dr. Silver who accomplished the wonderful cure of Mrs. Sodergren of No. 6843 Wabash avenue, told of in the Tribune not long ago. The woman was suffering from nervous prostration, following an attack of the grip. She had been attended by four physicians, each one of whom had given her up, saying that she could not possibly recover. As a last resort Dr. Silver, who was known to have hypnotic power, was called in. At the time the woman was in a pitiable condition. She was unable to lie in bed and was consequently confined to a chair. She breathed only with the greatest difficulty and the only food she could keep upon her stomach was milk, of which she could not take more than a tablespoonful at a time. The condition of her stomach was such that she could not take medicine, and her attending physician's only idea in calling in Dr. Silver was to secure for the woman a respite from pain by putting her in a hypnotic state. After the hypnotic treatment began the woman rallied wonderfully. She could sleep and eat and within three weeks was able to walk about, dress herself, and take care of the room in the hospital to which she had been taken.

"From my own experience," said Dr. Silver, "I know the value of hypnotism and hypnotic treatment in medicine and surgery. The cases in which I myself have used it are of a nature which would not interest the public. Frequently I have taken advantage of it to relieve suffering in confinement, and I have found it an excellent substitute for ether or chloroform where some anesthetic was necessary for a surgical operation. But even what knowledge I have gained in the years of study I have gained seems as nothing to me when I look ahead and see the almost limitless possibilities of the power. For, say what you will, it is a power for good and not for evil. No man can be placed under its influence and made to commit a crime unless the crime germ is in him. That is, unless he would do the same thing when in full control of all his faculties. No woman can be placed under its influence and made to commit a crime unless the crime germ is in her. That is, unless she would do the same thing when in full control of all her faculties. No man can be placed under its influence and made to commit a crime unless the crime germ is in him. That is, unless he would do the same thing when in full control of all his faculties. No woman can be placed under its influence and made to commit a crime unless the crime germ is in her. That is, unless she would do the same thing when in full control of all her faculties.

"I feel that now we are as far from having learned the real secret of hypnotism as were the electricians of twenty years ago from having learned all the uses of the electric current. They were only now beginning to realize how limitless are their opportunities; we are still farther behind. So far, the men who go about the country giving exhibitions are about the only ones who have profited by the power, and their use of it is a prostitution.

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CONTINUED ON PAGE 5.

THE SPECTERSCOPE

And What It Revealed.

Something New in the Realm of Spirit, or Is It an Ignis Fatuus.

TO THE EDITOR:—I would like to know if any of your fifty thousand readers can give any information concerning the above instrument, which must be quite rare, and must not be confounded with "spectroscope," from which it is very different. The information I am able to give is quite vague; it is only given in the hope of getting more light on the subject. The points are from a gentleman whom I will permit to tell his own story:

Some years ago, not many, my business took me one Saturday to a little railroad town, where I learned that there would be no return train until Sunday at midnight. After my business was over, I first thought of seeking a hotel; then remembered that X, and his wife, friends of mine, lived there, so I called on them. "We are glad to see you, especially as we are to have a lecturing medium stopping with us over Sunday—he lectures twice to-morrow, and you will like to hear him," they said.

He arrived in due time, and seemed a pleasant, intelligent man, and proved to be a fairly good speaker. He attended to the medium and under the name of X, he described some spirits and gave names, some of which were recognized, but not all. This was not new to me, for I had listened to E. V. Wilson and others. The speaker received from the audience a few sealed letters, the answers to which were to be returned at the next lecture.

The stranger seemed to take a liking to me, and after dinner grew quite confidential, inviting me to his room. I was quite unprepared for what followed, for although I had long known about answering sealed letters, I had never witnessed the operation. Placing the sealed letters on a table, he proceeded to get out what he called a "specterscope," which I will presently try to describe, and in the meantime he remarked: "I wish you to consider what you now hear and see, as confidential, for if it were known that I used an instrument in answering sealed letters, I would be at once suspected of fraud and charlatanism. Many people have very erroneous ideas about how sealed letters are answered. Great care is taken to guard against my tampering with or opening the letters, which is all labor in vain on their part. Those who know how to open sealed letters, and who can seal letters, can read words in their presence. So I could read these letters, but if I should, what the wisest would be as to what each answer should be? These letters are addressed to spirits not in the flesh, and from them the answers must come if they are to come at all. I do not need to read the letters at all; the answers must be given through me, and it is to facilitate this operation that this instrument has been designed."

Then he submitted his specterscope for my examination. He withdrew it from a flattened morocco case, like that used for some spectacles, and it appeared to be about one and one-half inches wide and six or seven inches in length, and of brass. Folded flat down upon it at intervals, like closed blades of a pocket-knife, I saw what looked like three lenses, which, when opened or raised up, stood erect at right angles to the frame, and crosswise of it. These lenses were not held by bezels, but were attached to the metal at one edge. The one nearest the eye seemed to be a simple glass bi-convex lens, about one and one-quarter inches in diameter, but upon touching it I found that it was not glass, but some resilient, transparent substance. The second lens, of same diameter, was plano-convex, and even more flexible than the first. These two lenses were adjusted by a screw to determine their distance apart when in use. The third was not a lens, but was simply the small glass negative from some human face, the same in size of glass as the lenses. This last was called the "finder," for adjusting a proper focus—then to be turned down.

This much being learned, the following dialogue ensued, beginning by a query on my part as to the method of using the lenses. Sitting down by a table having writing material on it, he placed before him one of the sealed letters. On one corner I noticed the figure 3, and he wrote the figure 3 on a blank envelope. Then getting ready a sheet of paper, he adjusted the lenses, turned down the finder, and then told me to look through the lenses. I did so, seeing nothing, and I so told him, to which he replied, "I thought so—you are not clairvoyant."

He took me by one hand and bade me to look again, when I perceived the dim and shadowy outline of a human face. It was someone I did not know. You see, not sufficiently clairvoyant enough to understand, even if you could see."

Then he began to write, looking through the lenses at frequent intervals. When the letter, which would be irrelevant here, was done, he folded and sealed it in the envelope. After this he took the specterscope, and again erecting the negative finder, he gave me the instrument to me, saying, "Adjust the lenses to suit your vision." I did so, and turned down the finder, and expectantly peered through the lenses, but in vain.

"See anything?"

"No, sir, I do not."

"Well, now think earnestly of some spirit friend you would like to see, and let me take your hand as before."

I thought of my father, and I certainly saw, or seemed to see, his correct likeness, as he appeared when I last saw him.

I am of a skeptical nature, and it occurred to me that if the medium was also a mind reader and hypnotist, he could induce me to think that I saw my father's face; so while wiping my eyes with my handkerchief under pretense of clearing them, I changed my wish from my father to my sister, and looked again. Sure enough, there appeared the well-remembered face of my sister. In either case, spirit or hypnotic action, it was very rapidly and accurately done. I admitted as much to the medium, whose only reply was a smile. He said: "Now, if I could have used this specterscope in the hall, I would not have made the blunders I did and often do under such disturbing conditions."

"I would like to ask some questions

about your specterscope. I understand to some extent the science of optics, but I find some new features here. Why is it that these lenses are not made of glass, but of some flexible substance?"

"A glass lens has no resilience, which is that property in the cornea, or lens of the eye, which enables us to change its focal distance at will. For instance, if two men are standing, one ten and the other thirty yards from you; to critically view each requires a readjustment of the corneous focus. If these lenses were in bezels, that would interfere with the automatic adjustment."

"I am puzzled to know where this flexible glass can be obtained; I have never heard of it before, but I should think that unbreakable glass would be useful for many other purposes as well as lens-making."

"Quite true, from a utilitarian point of view; but if you were told to procure a quantity of substance which composes the cornea of the eye, where would you expect to find it? It isn't mined, nor does it grow on trees like fruit. It is doubtless derived from some alimentary substance, in very limited quantities, for the cornea of a new-born child is nearly or quite as large as that of an adult, and if it is once destroyed, nature cannot replace it, and blindness for life is the inevitable result. As we do not know where to look for the substance of which the cornea is composed, we must look to the cornea itself for the very limited supply required. Do not think, from this, that we have to rob cemeteries for a supply; it is not so bad as that, though only the human cornea will answer this purpose, and must be taken from perfectly pure sources and before decomposition sets in. Not very much of this substance, however, is required. Any reputable dissecting-room could supply a small lens factory, for there is no market—no demand. None but a good clairvoyant would have any use for such an instrument, and even then he would have to keep it to himself."

"Can you give me any description of the method of manufacturing these lenses?"

"Only partly so, because I do not myself know. The cornea, after freeing it from all other substances, is dried, then pulverized, and triturated with some solvent, volatile fluid—I don't know what. For the first lens, a little of what is called vitreous humor is added; the second lens contains more of the latter ingredient, but the proportions I do not know, nor do I know the proportions of Canada balsam, which is put in both first and second lenses."

"Is only the human cornea available?"

"That is as I understand it; the cornea of the brute has been used, but while the result has been the production of some exquisite achromatic and other brilliant and highly transparent lenses, they have thus far been found entirely unavailable for clairvoyant purposes. Some element is wanting."

This was in substance the interview; I wished to pursue the matter further by correspondence with him in future, to which he most freely assented. To this end we exchanged cards. For that very reason I have lost him, unless he should write me, which he has not yet done; for, having his name and address on his card, I did not wish to try to remember it, and now I have no card."

Now, Mr. Editor, and fellow-specterscoper, is the above a "lost art" awaiting re-discovery and application, or is it merely an ignis fatuus? A. M. B.

Heaven Illustrated.

Heaven begun is heaven won. Do your duty in earth life well and conscientiously, and heaven is sure to be your portion in your earth life and in the Spirit-world. Heaven is not merely a place but a condition, dependent, in a measure, on your environments and the larger degree upon your daily thoughts and actions.

To one whose life is pure and thoughts clean, with which he has no taint, the true life—heaven—will be revealed, and he will be separated from him. It is a state dependent on the disposition, and character of the individual. If your nature is hopeful, your character noble, heaven has already begun for you. Your character, however, is not born with you as your nature in a greater or lesser degree, is; but is building, stone by stone, as you march onward through your earthly life. It is made up of careless words, trivial acts and all the little things which make up daily life. Think not that your character can be built in a day or by one great action. Great actions are few and far between. The noble acts of self-denial, of disinterestedness, the helping hand extended to a weaker brother in time of need, the kindly word and pleasant smile—scatter these thick upon life's pathway, and the angels will gather them, one by one as they fall, and place them in that beautiful temple, your character, which alone of all your earthly possessions can you carry with you to the land of souls. Remember ever that you are building not for time but for eternity; not for a short span of earthly existence, but for the future life in the Spirit-world. Use each opportunity for doing good to your fellowman; for these are the brightest gems in that temple not made with hands, and your reward is twofold. Your character temple is beautiful and noble, and your heaven begun below is heaven well won in the realms above.

ABBIE F. WATKINS.

SPRING DAYS.

I lean from my window this spring day,
While the dewy air fills my room,
Breathing the fragrance of sweetheart
May.

And the rarer breath of apple-bloom.
I watch the fluttering of woodland
birds
That pipe anew their roundelay,
And the moving melody of their words
Recalls my boyhood happy days.

I note the sparkling, dewy grass,
And valleys rich with odors rare,
Breathing a welcome as you pass,
In visions sweet and fair.

And all my heart responsive swells
In songs of sweet acclaim,
As Nature chimes her mystic bells
To welcome Spring again.

And busy thought, in fancy wild,
Runs back the waste of years,
When in dreams, a happy child,
My heart all bright appears.

Far down the aisles of memory
I run once more as will,
And gleam in Spring a prophecy
That time will yet fulfill.

BISHOP A. BEALS.

My darling mother, of the unknown
land,
Long years have passed since death's
mysterious hand
Signed thy summons with the mystic
dart
That stopped and stilled thy kind pa-
ternal heart.

Long years have passed away; yet I re-
call
Thy sickness, suffering, death, the bier,
The pall,
Thy weary hands, folded to rest forever;
Thine eyelids closed in sleep, that
breaks—ah! never.

Perhaps 'tis wrong to weep; perhaps
'twas then;
For thou hast lived thy three-score-
years and ten,
A full, ripe time, that seems to mortals
given.

By the "Unknown Power" that rules the
earth and heaven,
But when I felt and knew that thou must
die,
I watched thee, mother, with an anxious
eye,
For what this world then held most dear
to me,
I knew would pass forever away with
thee.

I watched thy sinking form, thy short-
ning breath;
Wiped from thy brow the gathering
dews of death;
And went with thee, by that mysterious
shore,
Where the yewless boat and boatman
took thee o'er.

There, on that shore, in sorrow and
alone,
Knowing thou hadst gone into the "all-
unknown,"
My heart sank in me, and I yearned to
ride
That yewless boat with thee, "beyond
the tide."

But when I viewed thy form, cold, stiff
and dead,
'Twas then the bitterest tears of life
were shed;
For well I knew this world had not
another
To whom I ever could or should say:
"Mother."

Well did I weep; and may I weep again,
Thy loss unmeasured which I must sus-
tain;
For, when in life, thou seemed the only
one
Who pitied the misfortunes of thy son.
And sometimes yet, to smooth my way,
It seems
That thou dost come to me; for, in my
dreams,
I meet my mother, as in life's younger
years,
And hope and faith were crushed by
doubts and fears.
When thou hadst gone, on earth I felt
misplaced,
Like some lone column in a desert waste,
Beaten by sands and storms and winds of
heaven,
Without a friend, unloved and unfor-
given.

But, by and by, J. too, shall cease to
sling
Upon the waste of time life's tired wing;
Nor, until then, will find so kind a breast
As thine, where I may fold my wings
and rest.

Oh is there, mother, as earthly mortals
say,
A land of glory in the far away?
And realms of light and many a golden
shore,
Where those who loved, and love, shall
part no more?

Oh is it true, we have a home supernal,
Surrounded by a throne of love eternal?
A golden chalice and a crystal river,
From which we drink, and live with God
forever?

And his Mohammed, Brahma, Christ or
Jove,
Power from Him who rules that throne
above,
To fix degrees for men, that bless or
curse,
For deeds submissive, or for deeds
averse?

Ofttimes these questions rise within my
soul,
When looking forward to my destined
goal;
And in the legends of tradition's lore
I seek the fate of those who go before.
Unnumbered creeds and faiths have tried
to show
What we are, and whither we must go;
Philosophy has searched the earth and
sky
For truths to solve the unknown mys-
tery;

Yet, still we hunt, 'mid dust and doubt
and fears,
And gathered rubbish of ten thousand
years!
Of crumbled altars, temples overgrown,
For Truth's own God, to worship there
alone.

For thou didst, teach me in my early
youth
That "God lived only in eternal truth;
And all the heaven known to mortal
mind
Was glad obedience to the Truth we
find."

Is there no ray of light, that points the
course?
To this great Key-stone of the Universe?
No trend of thought, that leads from
this condition
Out through this world-wrap night of
superstition?

We know we are; 'tis most that can be
said,
Unless we may learn something from the
dead;
And now, I put mine ear to death's dark
wall,
And ask—a tongueless hush hangs over
all.
Is this great secret, which we all would
know,
Still locked beyond this life? And must
each go
To solve the mystery by man unwrought,
And only death can cut the "Gordian
knot?"

Oh has no burning word yet blazed its
way
Back through the gloom that inter-
venes? Do they
Who enter it return to us, ah! never?
The waves, that take their bark, go on
forever?

Vague mystery may wrap us round and
round
Until we're lost in mazes most profound,
Without a compass, chart or guide or
star.
To tell us who, or how, or what we are;
Yet O! I hope, that in the sweet some-
time,

AT MOTHER'S GRAVE.

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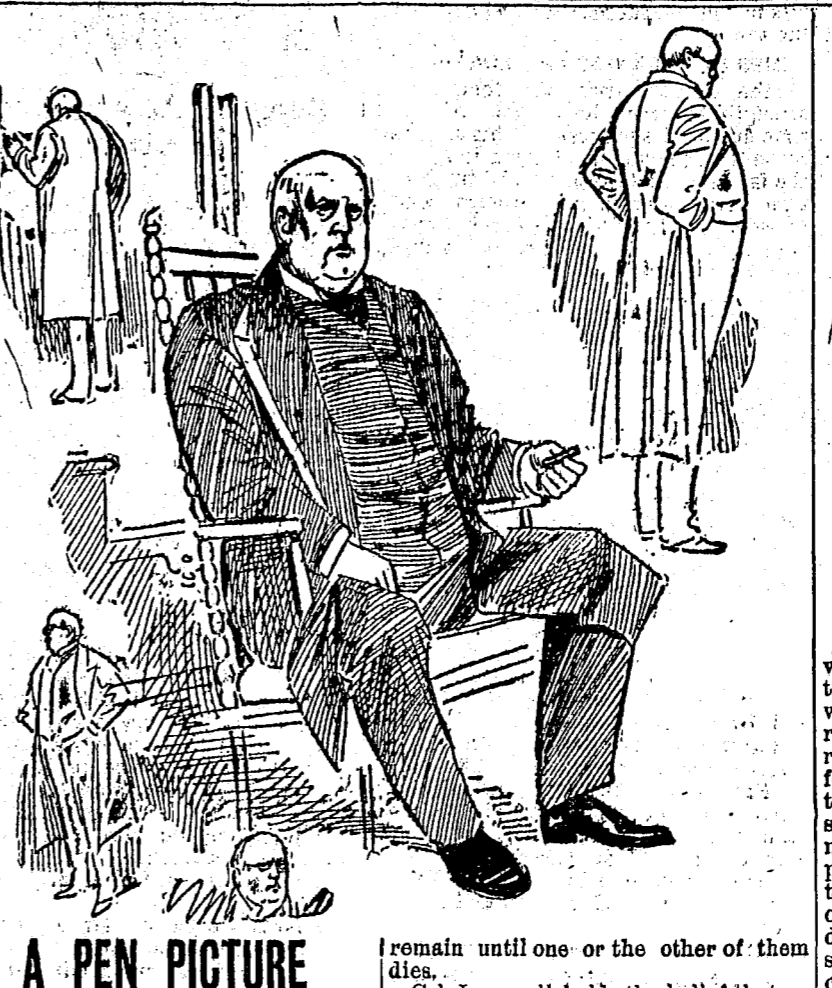
SATURDAY, MAY 25, 1895

Freemen, Arouse to Action.
How strange that the almost entire anti-Catholic element of the country remains silent and allows young and confiding girls to be allured from homes of comfort, and even of opulence, into secret resorts, closed to the public and only open to the priesthood! It matters not how great the oppression, or severe the torture, the ear of the world can never hear the victim's complaint; no eyes can see the outrages there perpetrated; no tongue can tell of the affliction. The few who have escaped from these dens of infamy have told their tales of abuse and suffering, while a celibate clergy have delighted to malign their characters, hoping thereby to escape investigation and censure. The sisters of these few escaped nuns remain immured in prison walls to suffer and die, with no aid from the strong arm of law.
Every Protestant, wherever located; every A. P. A. lodge throughout the wide country, every Spiritualistic organization, and every lover of human liberty, without regard to name, should strike hands to suppress this giant and growing evil.
The several States have made laws providing for visitors to all almshouses and reformatory institutions. The poor houses, the insane asylums, the soldiers' homes, the jails, the penitentiaries, the schools of learning are visited by boards of commissioners to inquire into and to right all private wrongs; but, scattered all over the country, the inmates of these secret retreats are virtually exempt from legal protection. They may be persecuted, tortured and murdered, they may languish in dungeons and die, but no one can give relief; the arm of pity is paralyzed.
Freemen, your love of liberty must have fled to wild beasts that you allow this condition of things to exist, and yet remain silent.
Here are intimations of aid from an unexpected quarter:
SEDALIA, MO., May 7.—The following resolution was unanimously passed before the final adjournment of the Christian Endeavor Convention:
Whereas, in various places in the State of Missouri for many years the Constitution of the United States has been violated and civil liberty outraged in that helpless girls and women have been illegally and cruelly held in condition of slavery in prison houses not recognized by the law, viz., nunneries, reformatories and convents. Now, therefore, we, representatives of the Christian Endeavor societies of the Christian church of Missouri, 140,000 strong, do most earnestly request the Governor of Missouri to recommend legislation which shall prevent the unwarranted arrest and detention of any person whatever in this State. We further request the general assembly of Missouri to pass said laws, to the end that the grievous wrongs be summarily stopped.
Passion and Miracle Plays.
It is a curious fact, which scholars will do well to inquire into, that on the return of the Crusaders from Palestine the passion plays and miracle plays were first introduced into Europe. These commenced, probably, about the beginning of the thirteenth century. The priesthood took them under their protection, and the Pope granted indulgences to those who visited them. How much of the popular faith was invented during those times, and while these plays were still enacted on the stage, it may be difficult to determine. We have many learned readers who have leisure to turn their inquiries in this direction. Should any one attempt to ascend the stream of Time to these distant beginnings, we may him to take nothing for granted, nor rely upon modern compilers, but go direct to unquestionable ancient sources, and learn what then existed to build upon.
These passion plays, near the close of the fifteenth century, seem to have given place to the play of St. George and the Dragon, which had a great run at Coventry, the saint being reputed a native of that medieval city.
The passion plays and friar actors disappeared from the stage and history with the Reformation, since which, though frequently attempted in Protestant countries, they have proved failures.

Tolerance of Conflicting Views.
Various opinions are held by Spiritualists, and the religious world generally, on the Messianic question. We have no knowledge that any of the former indorse the orthodox claim that Jesus was an incarnated God; but many agree with Paine, Keenan, Peebles, and Ingersoll formerly, that he was a superior man who lived and taught some 1,000 years ago. Others are of the opinion he is a combination of ancient characters, as Mithra, Krishna, Buda, Osiris, Horus, Apollo, etc.; that, in fact, he is a personification of ancient sun-myths, revamped and impinged on modern times.
With such discordant views among our readers, only one course remains for harmony, and that the toleration of conflicting thought. To say those who discredit the historical Jesus are ignoramuses is not creditable to the intelligence of the age. It is just as improper and as distant from the truth as it would be for those who reject the generally cited passages from Josephus, Tacitus, Pliny, Suetonius, etc., as monkish forgeries, to pronounce all who believe otherwise simpletons.
Any writer who bounds into the literary ring, his pen loaded with opprobrious epithets, has mistaken his calling, and has no place in these columns. Facts and logic have no terms for abuse. Men grow wise by piling facts on each other and deducing the truth therefrom.
One writer believes the New Testament is veritable history; that the so-called Fathers of the Church were genuine characters; that the Greek writers cited in support of their authenticity, were real persons living and writing as represented. Others, no less learned, no less honest, with no greater desire to deceive or mislead, place no confidence in their alleged confirmation of the gospel story; on the contrary, they have devoted long years of earnest labor to the search, and they insist all those corroborating authorities are unavocous, fictitious, fraudulent, monkish forgeries, written for purposes of deception.
May we not ask parties differing on these questions, in writing of them to be careful not to impugn the motives of others; to use no term of reproach because others do not see as they? Reflection on others is not the highway to wisdom.
Striking Out from the Shoulder.
Rev. F. F. Passmore, of Denver, Col., is reported to have used the following pointed language in a late discourse. It is the position maintained in these columns:
"An unfaithful ministry prolonged to centuries the dark night of the Middle Ages. I have looked into human history, human effort, human nature; I have watched the human race in its efforts to rise, wondering why the world had made so little advancement; why civilized nations were so uncivilized.
I am astonished to find the men or class of men God intended should be foremost in all reformations have been those who have, as a class, discouraged reformations, and helped to persecute and burn the reformers. It was the ministry, in the days of Wycliffe, Huss, Jerome and Savonarola, who not only discouraged those men in their search for light and truth, but kindled the fires of hate and death.
"The next reformation to be agitated, and materialized is to reform the ministry. There has never been a reformer burned or persecuted the ministry did not have a hand in the work. There never has been an era of slavery and oppression when the ministry, as a class, were not with the oppressor."
Brave words, and true ones.
Utilizing the Bible.
The saloon-keepers are supplying themselves with mottoes to hang in their bar-rooms, with choice quotations from the Holy Bible, to stimulate the tipping habit. Here are specimens:
"Give . . . wine unto those that be of heavy heart; let him drink and forget his poverty, and remember his misery no more." Prov. 31:6-7.
"Thou shalt bestow that money for whatsoever thy soul lusteth after, for wine or for strong drink." Deut. 14:26.
"Drink thy wine with a merry heart, for God now accepteth thy work." Eccl. 9:7.
"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." I Tim. 5:23.
What other book can equal the Bible in contributions to encourage the drinking element?
Sparrows Are Neglected.
Frederic Muller, a theological student at Bloomfield, N. J., with a wife and four children, made a habit of dropping from twenty to fifty dollars on the collection plate at church each Sunday, until his last dollar was gone. When he found himself wholly impoverished, and friends were showing him the propriety of robbing his family to enrich the church, he replied:
"I am sure I am right in giving all to the church. He that taketh care of the sparrows will take care of my family."
The sparrows fare roughly in our Northern climate during winter, showing God is not over-tender in providing for them. So far as our observation goes they are left to shift for themselves. And man, however good, seems to receive no special favor from Heaven.
Liberal Christianity.
The American Congress of Liberal Religious Societies is to hold its second annual session in Chicago, at Sinai Temple, June 4th, 5th and 6th. Dr. Mommie of London is to take part in the proceedings. It was the Rev. Dr. Mommie, in the Parliament of Religions, who said:
"I tell you there is a great surprise awaiting some of us in the great hereafter. We shall discover that many so-called Atheists are, after all, more religious than ourselves."

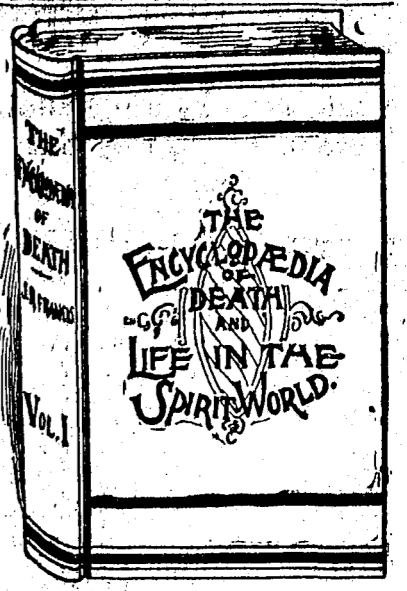
HEAVEN ILLUSTRATED.
How the Mother Found Her Child.
A mother came to the gateway of heaven. She was aged and weary. Her body was bowed and her face was wrinkled and withered, for her burden had been the burden of care and trouble and sorrow. So she was glad to be done with life, and to seek at the gateway of heaven the fulfillment of the promise that had been her solace through all the hard, bitter years.
An angel met the mother at the gateway, and put her arms about the drooping figure, and spoke gracious, tender words.
"Whom seekest thou?" asked the angel.
"I seek my dear ones, who came higher before me," answered the mother. "They are very many—my father, my mother, my husband, my children—they are all here together, and for many and weary years I have lived in my loneliness, with no other thing to cheer me but the thought that I should follow them in good time."
"Yes, they are here, and they await thee," said the angel. "Lean upon me, dear mother, and I will lead thee to them."
Then the angel led the way through the garden of paradise, and the angel and the mother talked as they walked together.
"I am not weary now," said the mother, "and my heart is not troubled."
"It is the grace of heaven that restoreth thee, dear mother," quoth the angel. "Presently thou shalt be filled with the new life, and thou shalt be young again; and thou shalt sing with rapture, and thy soul shall know the endless ecstasy of heaven."
"Alas, I care not to be young again," said the mother. "I care only to find, and to be forever with my beloved ones."
As they journeyed on their way, a company came to meet them. Then the mother saw and knew her dear ones—even though the heavenly life had glorified their countenances the mother knew them, and she ran to greet them, and there was great joy to her and to them. Meanwhile, the angel kept steadfastly at her side.
"Now the mother, when she had embraced her dear ones, looked at each of them separately once more, and then she said, 'Ye are indeed my beloved—my mother, my father, my husband and my children! But there is one who should be of your company whom I do not see—my babe, my little, helpless babe, that came hither alone so many, many years ago. My heart fainteth, my breast yearneth, for that dear little lamb of mine! Come, let us go together and search for her; or await me here, under these pleasant trees, while I search and call in this fair garden for my dear, lost little babe.'"
The others answered never a word. But the angel said: "I will go with thee, mother, and together we shall find thy child."
As they went on their way the angel said: "Shall I tell thee of myself? For I was a little, helpless babe when I came hither, to this fair garden, and into this heavenly life."
"Perchance thou knowest her, my precious lambkin!" cried the mother.
"I was a babe when I came hither," said the angel. "See how I am grown, and what happiness hath been mine! The compassion of divinity hath protected and fostered me and hath led me all these years in the peace that passeth all human understanding. God hath instructed me in wisdom, and He shall instruct thee, too, for all who come hither are as children in His sight and they shall grow in wisdom and in grace eternally."
"But my babe—my own lost little one, whom I have not held in these arms for so many weary years—shall she not still be my little babe, and shall I not cradle her in my bosom?" asked the mother.
"Thy child shall be restored to thee," said the angel, "for she yearneth for thee even as thou yearnest for her. Only with this difference, dear mother: Thy child hath known, in the grace of heavenly wisdom, that at the last thy earthly sorrow should be rewarded with the joys of the endless reunion in paradise!"
"Then she hath thought of me and longed for me to come!" cried the mother. "And my lost babe shall be restored and shall know her mother again!"
"Ay, she loveth thee fondly," said the angel, "and she hath awaited thy coming, lo, these many years. Presently thine eyes shall be opened and thou shalt see her standing, before thee in her heavenly raiment whiter than snow, and about her neck thou shalt see her wearing most precious pearls—the tears which thou hast shed, oh lonely mother! and which are the pearls the little ones in heaven gather up and cherish as their adornment most pleasing unto God and them."
Then the mother felt that her eyes were opened, and she turned and looked upon the angel. And the mother saw that the angel was her lost beloved child whom she was seeking; not the helpless babe that she had thought to find, but a maiden of such heavenly beauty and gentleness as only the dwellers in paradise behold and know. And the mother spread her arms and gave a great cry of joy and folded her very dear one to her bosom.
Then the presently they returned together to the others. And there was rapturous acclaim in paradise, and it was to God's sweet pleasure that it was so. For a mother and her beloved communion in the holy companionship of love everlasting.
The above, from the Chicago Record, illustrates, in a measure, grand, beautiful and comprehensive truths akin to Spiritualism.

AN OBJECT LESSON.
As Furnished by L. G. Kent's Criticisms.
In compliance with the request of L. G. Kent, we published his criticism of a seance held by Mr. Mitchell. We did this in order to furnish Spiritualists generally with a comprehensive "object lesson," one that would make a deep impression upon their minds. As to Mr. Mitchell, the evidence presented in this issue of THE PROGRESSIVE THINKER shows him to be a most excellent medium, and held in high esteem by those who have attended his seances. Mr. Kent, too, has an excellent reputation, and may have had, in his opinion, a cause to find fault with the seance he criticized. But those who do not like the conditions of a seance, nor its results, should be slow—very slow—to criticize, and then only in the kindest of spirits, for there may possibly be causes at work to produce unsatisfactory results, and of which the medium may be entirely innocent.
Again, we say this case presents an "object lesson" for Spiritualists to consider, viz.: The utter waste of time in publicly "exposing" a medium. If he has given genuine seances, like Mr. Mitchell, his friends will rush to his defense, and the status of the case will rest precisely where it commenced—one party considering his seance not conducted in the proper manner, while others assert in the most emphatic terms that he is honest and upright in all respects. We have a hundred just such communications as written by Mr. Kent, in reference to others now before the public, and his criticism and the defense that follows will furnish the friends who wrote them an "object lesson" as to the utter waste of time and space in publishing them—the same vigorous defense in their behalf would be sure to follow as in the case of Mr. Mitchell.
What is true of mediums, is also true, in a great measure, of those seances who imitate the genuine, with legerdemain, or with sharp tricks and practices produce bogus materializations, etc. Expose them, and they, too, will secure friends who will rush into print to defend them and advertise them. The only true way is to throw around every seance those safeguards that will render fraud very difficult or quite impossible; but where the fraud is flagrant and glaring the one who perpetrates it should be arrested for obtaining money under false pretenses, and suffer the full penalties of the law. With this "object lesson" the matter must rest.
The Bishop Interfered.
We are frequently told that woman owes everything to the church; that were it not for Christianity she would be a slave, with a large amount of kindred twaddle. History corrects many a misrepresentation! This fact, quoted from Encyclopædia Britannica, article Astell, Mary, says of that English author:
"Her efforts were especially directed to the mental improvement of her sex. She published in 1687 a work entitled 'A Serious Proposal to the Ladies, Wherein a Method is Offered for the Improvement of Their Minds.' With the same end in view, she elaborated a scheme for a ladies' college, which was favorably entertained by Queen Anne, and would have been carried out had not Bishop Burnet interfered."
Is there any advance in knowledge, in civilization, in the arts and sciences, in the general reformation of the world, which the Pope, his underlings, and their Protestant imitators have not opposed?
Found His Nirvana.
A Baptist minister, the papers state, recently became a Catholic, giving as a reason, in substance, he wanted to find a church that would relieve him of the toll and trouble of investigating and thinking for himself. In the Romish church he finds his Nirvana—quiescent rest from the labors of thought. He is the sort of stuff "the church" wants—adapted to be a "good Catholic"—swallowing whatever pabulum the church drops into his open mouth, and asking "no questions for conscience's sake," nor for truth's nor reason's sake. His Nirvana is the Nirvana of lethargic mental stultification. The church is welcome to him, while that is his mood. Spiritualism has no place nor use for such—it demands tireless thinkers and investigators; thought being the means and propelling power of progression.
Sensible Old Woman.
Mr. Irving, the actor, tells a good story of an old Scotch woman living not far from Balmoral, who criticized the queen somewhat hostilely for having ridden out on a Sunday. Met with the retort that Christ himself plucked ears of wheat on the Sabbath, the orthodox old woman exclaimed: "Ah, yes, I ken all about that, and I dinna think any the better of him for it."
Pulmonary consumption, in its early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops the distressing cough, soothes irritation of the throat and lungs, and induces much-needed repose. Hundreds have testified to the remarkable virtues of this preparation.
THE ARCANUM OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. R. Buchanan.
"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."
A few copies of the revised English edition for sale at this office. Price \$1 postpaid.
Occupation is the scythe of time.—Napoleon I.



A PEN PICTURE
Of the Great Bob Ingersoll.

AN INDEFATIGABLE WORKER, HIS LIFE HAS A HAPPINESS THAT MANY ENVY—A GREAT READER—FOND OF THE THEATRE—WHATEVER HIS FAULTS MAY BE HE CAN NEVER BE CALLED A SCOFFER—HIS NEW YORK HOME AND WORK.
A massively-built man wearing a black frock suit of no particular style, with a rugged, wholesome face, clean-shaven, and with strength marked in every line, gray hair at the sides and bald at the top; clear gray eyes, with "positive" sticking out from every inch of the six feet of his make, and you have the terse picture of Robert Green Ingersoll as he is to-day in the 62d year of his life.
Positive is the one word which tells the story of the man. Anything ingumbered with the shadow of doubt finds no friend in him. Everything which is, incontrovertibly true has a loyal pillar of strength beneath it in Ingersoll. Positive he is in all things. He calls himself a positivist and the members of his family call themselves positivists. The word agnostic is distasteful to him and to all of them.
But this story has not much to do with what Ingersoll is or is not, for the world at large is pretty well informed on that question. It will only show what that unique figure of the closing century does in an average day, how he spends his time, what his amusements are, and, in brief, what he does from the time of arising in the morning until bedtime at night.
Ingersoll's home is at 400 Fifth avenue, a fine, massive, brownstone mansion, near 37th street, a residence section rapidly being dissipated by the encroachments of commerce. To understand the home life of the man it will be necessary to say something about his family. First, there is Mrs. Ingersoll and two daughters, Eva and Maud. The elder daughter is now Mrs. Ralston Brown and she has two children. Mrs. Ingersoll's mother is a member of the family, as is also her sister, Mrs. Farrell, Mr. and Miss Farrell. This makes a family of eleven, and, excepting the two little children who are not yet old enough to solve the problems they are followers of the Ingersoll anti-religious idea.
Right here it should be said that Col. Ingersoll has not forced his extraordinary doctrine upon any of them. His two daughters, his wife and the others were given free scope to believe or disbelieve, and after mature consideration accepted the latter. Of course, the influence of daily association with the wonderful magnetism and vast mentality of Col. Ingersoll had much to do with their adoption of his views, but as far as he possibly could he remained passive and allowed them to find their own religious refuge.
More than once Ingersoll has said that there was no sacrifice within the scope of legitimate possibility which he would not undergo could he believe what the Bible teaches. It would give him greater joy to accept its promises than the indulgence of any known pleasure. It is right at this spot that the abnormal development of the savage thirst for positivism in the man's mental structure intervenes and raises the barriers.
AN EARLY RISER.
Col. Ingersoll is an early riser for a New-Yorker and is generally up at 7 o'clock. He shaves himself and takes a cold bath with the regularity of clockwork. The breakfast hour is 8 o'clock and usually the whole family sits down at the table. There is no end to the conversation at that family board. All there are readers and thinkers. The Colonel enters into all of the family talk, whether it be about politics, music, the stage, some new actor, a recent book, a question in finance or law, or the doings of his baby grandchildren.
Half an hour is usually given to the morning meal, and the next thirty minutes the Colonel spends in looking over his home mail and glancing over the papers. He is an astonishingly rapid reader and grasps the news events of the world with a speed only equaled by Mr. DePew.
At 9 o'clock the Colonel walks to the 33d street station of the Sixth avenue "L" road, and in the twenty minutes' ride to Rector street finishes the work of getting through the morning papers. Half-past 9 finds him in his law office at 45 Wall street, mapping out the day's work with Mr. Baker, his private secretary.
A CURIOUS COMPACT.
Mr. Baker deserves more than passing mention, as his responsibility in the years to come will be heavy. He is a small, dark man, with a black mustache, and looks more French than American. He is not only the private secretary of the Colonel, but his trusted friend as well. Mr. Baker has been with the Colonel a great many years, and there is an agreement between them that he will remain until one or the other of them dies.
Col. Ingersoll holds the belief that no man's life should be written while he is alive. It will be Mr. Baker's task to write Ingersoll's biography when the Colonel is dead and gone. A record of the man's daily life is kept by his private secretary, as well as his important utterances and writings upon notable subjects.
POSTERITY CARED FOR.
One of the curious features of this compact is that when the end is nearing Mr. Baker is to be constantly on hand to record the events up to the crossing of the dark river. The secretary has particular instructions about what he is to do upon the death of the Colonel, and in every possible way arrangements have been made to make his real life clear to posterity.
There is no egotism in this. Ingersoll appreciates to the full the responsibility of his life and what he has done toward causing thousands of people to punctuate their religious faith with an interrogatory mark. It is simply a desire to perpetuate an honest record of what he has said and done.
Mr. Baker lifts many burdens from the shoulders of the Colonel in his business affairs. The daily mail in the law office is a stupendous affair, and the number of cranks who call is not small. The mail is carefully sifted before the Colonel sees it, and cranks are politely disposed of.
Scarcely a day goes by without bringing to the surface some one who desires to convert the Colonel. Whether the caller be a gentleman or a lady, the Colonel is always ready to be seen and he listens politely. He is a difficult man to argue with, though, and his acquaintance with the Bible is so minute that few people stand any chance with him.
TIME IS VALUABLE.
Many clients call during the day, outside of court hours. The Colonel has the faculty of extracting what they want to say in a very short period. He has a horror of wasting any time, and people who are inclined to tread upon this preserve run the danger of court treatment.
Frequently the Colonel's business calls him to cities all over the Union, but he dislikes this class of work, as it takes him away from his home. His home is his heaven, and any one who has experienced its kindly hospitality and the gentle culture of its womanfolk can easily appreciate the Colonel's disinclination to be anywhere else.
It is usually 5 o'clock in the afternoon when the Colonel starts for home. The dinner hour is 6, and the two daughters are invariably attired in white for this meal. Of Mrs. Brown it is said that she has worn only two colors all of her life—white in the house and gray in the street.
FOND OF THE OPERA.
Two or three times in the week the Colonel and some of the family go to the theater. During the opera season they are regular attendants, both of the girls being musicians of exceptional ability. The Colonel is a great music lover, although he is no musician himself.
When spoken to once about his lack of musical ability, he said, tersely: "That is silly. Because you like cake is no reason why you should be a cook."
HIS ONE FAD.
If the evening is spent at home there is always music by the daughters. The Colonel's only fad is Shakespeare, who has been referred to time after time as his bible. He has a collection of various editions of Shakespeare's works which rivals any private collection in the country. Hugo and Dickens are his favorite novelists. "Les Misérables" he regards as the greatest novel ever written, and "A Tale of Two Cities" is second in his affections. Wagner is his favorite composer.
Ingersoll has been generally referred to as a scoffer. As a thinker he is too serious to treat anything lightly, and the frivolous handling of anything sacred offends him deeply. No better example of this trait in this most peculiar man can be given than a little happening at a banquet to which he had been invited. It was during the discussion of the subject, "Is Marriage a Failure?" and this was the main subject to be talked about. Several men made speeches in which they treated the matter flippantly, and tried to be witty at the expense of womankind.
Ingersoll listened with growing impatience, and finally his turn to speak came. He was terribly in earnest, and what he said caused more than one man to weep. He struck a tender chord in many bosoms when he said:
"The man who says that marriage is a failure has never stood with his hand locked in the loyal grasp of a wife and mother at the side of a child's grave."
Whatever his faults may be, Ingersoll cannot be called a scoffer.
The above pen-picture, from a New York correspondent of the Chicago Daily News, illustrates the life of a most remarkable personage—one who has made a deep impression on the present age. It will be read with deep interest by every thoughtful mind.
MAG. GLEANOR.



The Encyclopedia of Death.
Having hastily scanned this novel work, I feel impelled to express my estimate of its value. Every page is laden with Spiritual Light. It is unique and remarkable. Here is stored a wide range of literature, gathered from "the four corners of the earth," and from the treasury of experience and scientific scholarship of the deepest interest and most vital significance. A lifetime of promiscuous reading would hardly equip the mind with so much useful knowledge on this absorbing theme as is here condensed into 400 pages, ever ready to supply the memory and inspire the most comforting and exalted contemplations possible to engage the human mind. The experiences of Hudson Tuttle, A. J. Davis and Emma Hardinge Britten are alone worth the price of the book; and the testimony of science, electrical phenomena, hypnotism, and kindred experiments, are brought into line in a way to give the reader a general knowledge of many things not likely to be found elsewhere. "Dying Words of Distinguished Persons" make an interesting chapter, and furnish historic data for much that is often quoted at random, the reader having no idea whether it be from the Bible, Shakespeare or Gulliver's Travels. From a cursory survey of its contents—nothing having been able yet to read it thoroughly by course—I notice but one defect in the make-up of this remarkable book. I find no index! A well-arranged index would add much to the convenience of readers who want to refer to some special topic or experience for immediate use. An alphabetical order of subjects in each department, alphabetically indexed, and each division arranged in orderly sequence, according to the bearings and progressive stages of the subject, would, in my judgment, be a valuable improvement. This can be accomplished, if the suggestion be approved, in the volumes that are to follow. [A copious index will follow the last volume.] Though last, not least, I would emphasize my appreciation of the splendid presentation of the author's physiognomy, as the best introduction to the book. It is fine and true to life, and shines with the spirit of true democracy, a mirror to the Encyclopædia.
LYMAN C. HOWE.
THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopædia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.
Bear in mind that the Encyclopædia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.
A subscriber can extend his subscription one year at any time, and get the Encyclopædia for 50 cents.
By sending four trial subscribers and one dollar, any one can get the Encyclopædia of Death for 50 cents. Remember there will be several volumes of this work.
The Encyclopædia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.
Remember, please, that The Encyclopædia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.
A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopædia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"
Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read the Encyclopædia of Death, and Life in the Spirit-World, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."
"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.
"Encyclopædia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Tull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopædia of information on the subject. Price \$1. For sale at this office.
"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old rethought classic, well worthy of the study of the philosophical modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.
Every man has a serious rival in the ideal man a woman likes to dream about.—Paul Bourget.

PLAY OF THE PLANETS.

This New Star Study In Occult Astronomy Contains:

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THE QUESTION SETTLED

A CAREFUL COMPARISON
—OF—
Biblical and Modern [Spiritualism].

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elias Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's

This book is what its title indicates. **THE QUARTETRY** **SETTLED**—an Careful Comparison of Biblical and Modern Spiritu- alism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the War of Humanities.—It is as good as that. Adaptation. Religions must adapt themselves to Men, Religions and Sciences have failed to demonstrate an Adaptation to the War of Humanities. The Tenets of the Bible. Law forbidding Consultation with the Dead, its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of the War of Humanities. The War of Humanities. Why This Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer.

Calumny. Persecution purifies. What Good has Spiritism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III.—Bible Doctrine of Angel Ministry.—

A Common Doctrine. Angels are Spirits. Terms of Scripture. The Angel Mea visit. Abraham, Lot, Jacob, and the Angel of the Lord. The Angel of the Lord; to Manasseh's wife; is introduced to Manasseh. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV.—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man and a Spiritual Nature. Spirit not Immateral. Spiritual Man. Source of Evidence. Biblical Testimony. Elisha. Zophanias. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. The Spiritualist's Two Enemies. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V.—The Birth of the Spirit.—All Subjects

Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against It (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI.—Are We Infidels?—Rapid Growth of

Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Paris, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jew and Christian age. Preaching, Baptism, and Signs go together. Is Christ in Church?

CHAPTER VII.—Are We Deceived?—A Common Cry, Contradictory Positions. Order of Batteries. They are into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Ex-

planation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Splitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Objections Answered. Objections Answered.

anism, Necromancy, Demonism &c. The objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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On Horacio Cookling. Delivered before the New York Legislature, May 9, 1883. Price, 4 cents.

[illegible]

CURRENT THOUGHT.

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

SELECTIONS

From the World's Thinkers, Seers and Prophets.

MODERN AND CURRENT THOUGHT FROM THOSE WHO KNOW AND FEEL THE INSPIRATION OF THE GREAT WHITE TRUTH.

BY J. C. COX, DAYTON, OHIO.

"There is no religion higher than truth," is the motto of the Theosophists. The truth-seeker is the only God-seeker. This East Indian maxim has always been the motto and creed of the true Spiritualist. Like unto it is this:

"There is no law or authority higher than truth." Emma Hardinge once said: "Religion is life." That includes it, but is hardly a definition. A Unitarian minister of the free religious order said religion was eternal and its last word never to be spoken. Theodore Parker once expressed the same idea, but with more beauty, in these words:

"Religion is above all institutions, creeds, ancient views of God, and many other apparently permanent ideas that can never fail. They shall all perish, but religion endure; they shall all be like a garment, they shall be changed and the places that know them now shall know them no more forever; but religion is ever the same, and its years shall have no end."

The future life as taught and believed in the churches has been vague and based on hope and faith, and so-called revelation. Revelation would settle the matter if divine, or reliable, but the Bible has lost its hold on the modern mind as a divine revelation, and a future life has been only a hope and a faith, and they have been the stimulating factors of the Christian religion. Now knowledge can be added to faith and hope; modern Spiritualism with its little rap proves by supermundane intelligence that man survives his physical dissolution. Now, if hope and faith are the strong factors of religion, then when this modern knowledge can be added, that when a man dies he shall live again, it becomes a religion in the superlative degree—a religion surpassing all other forms of religion.

The Rev. M. J. Savage, who is very hospitable to Spiritualism, closed a late sermon with these words:

"The one thing the world wants to-day is a knowledge that death is not the end, for this alone can tell us what we are and lift us to our birthright as sons and daughters of God."

Spiritualism, if true in its basic claim, does that; and those who know from experience that it is a truth, know also it is a religion before all others.

Dr. C. H. Eaton, in his address on "The Universalist Idea of Salvation," delivered at the Universalist Congress, said:

"God speaks in different degrees of power, but as man is prepared to receive—to Moses on Sinai and Zoroaster in the valley of Persia, to the prophets of India and Palestine, to priests and people, to the learned and the simple—now, as always, God in the soul, He must make himself known. To limit revelation to the Bible of the Christian is to finally destroy religion. It follows, then, that to limit salvation to those who have known Jesus is to take God out of salvation."

"The Kingdom of Heaven is within you." "Ye have eternal life within you."—Jesus.

"There is no worse death than the ignorance of the truth."—Joannes Scotus Erigena.

"Now, brethren, concerning spiritual gifts I would not have you ignorant."—St. Paul.

Truth, like a mighty solar orb, bathes all the universe in light, and in her majesty, unmoved, beholds the shadowy clouds of night. But for a little time alone, veiled from the searching human gaze, the splendors of her matchless throne, the glory of her quenchless rays.

Calmly she rules, with sleepless power, Her throne—the universe of Space—Making revelations every hour.

Truth knows no time, no resting-place, For lo! the eternal years are hers. And ever with her deathless voice, She, Love's immortal life, averts And bids each mourning heart rejoice.

Truth, in imperial power, is Queen, We may not meet her face to face, And yet her majesty, unseen, Fills the immensity of space. Only in part we feel her might; Only in fragments hear her word; Only in glimpses catch her light; Only at times her voice is heard.

Only in part her purpose grand Is opened to our dullard sense, But just as we can understand The revelation Truth displays When, bowing at her glorious throne, Our souls unite in songs of praise.

S. B. Brittan, through Mrs. M. T. Longley:

"New occasions teach new duties, Time makes ancient good uncouth; They must upward still and onward, Who would keep abreast of Truth."

RENAN ON RELIGION OF THE FUTURE.

Casting a glance into the future of religion and belief, this most eloquent of writers, discourses and philosophers says:

"It is not certain that the immediate future will have the light. But the ulterior future is sure. The future definitely will no longer believe in the supernatural, for the supernatural is not true, and all that is not true is condemned to die. Nothing lasts like the truth. This poor truth appears pretty well abandoned, served, as it is, by an imperceptible minority. Be tranquil. It will triumph. Judaism and Christianity will disappear. Jewish work will end; but Greek work—that is, science, rational and experimental—civilization without charlatanism, without revelation, founded on reason and liberty, will, on the contrary, go on forever."

Careless seems the great Avenger; history's page but record. One death-grapple in the darkness 'twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne—Yet that scaffold sways the future, and behind the dim unknown—

Standeth God, within the shadow, keeping watch above His own.

JAMES RUSSELL LOWELL.

"Truth returned to earth shall rise again; The eternal years of God are hers; While Error, wounded, writhes in pain, And dies among her worshippers."

Nay, now, if these things that you yearn to teach

Bear wisdom in your judgment, rich and strong,

Give voice to them, though no man heed your speech,

Since right is right, though all the world go wrong.

The proof that you believe what you declare,

Is that you still stand firm, though throngs pass by;

Rather cry truth a lifetime to void air Than flatter listening millions with a lie.

EDGAR FAWCETT.

"A little cloud is rising in the West not larger than a man's hand, which will one day overshadow the earth; that cloud is Spiritualism."—Lord Brougham.

APOSTROPHE TO TRUTH.

Majestic Truth! O power divine! Dwell thou with us, We would be thine.

We ask the open eye and ear Thy light to see, thine accents hear.

With labor's hand, we would appear Thy holy temples, even here.

All Nature's field we would explore, And ponder all her pages o'er.

By Universal Love, impelled, By thy hand guided and upheld,

We seek, like yonder rolling sun, Our help to give to every one.

That cover all the earth may be, Each human soul, by thee, made free.

C. W. COOK.

TRUTH.

No power on earth shall sever My soul from Truth forever—

In whate'er path she wander, I'll follow my Commander.

All hail! all hail! beloved Truth.

Whate'er the foe before me, Where'er her flag flies o'er me, I'll stand, and never falter.

No bribe my faith shall alter, Lead on! lead on! thou mighty Truth!

And when the fight is over, Look down upon thy lover;

He asks for well-done duty, To see thy heavenly beauty,

Reveal thy face, celestial Truth.

REV. MINOT J. SAVAGE.

The hour is coming when men's holy church

Shall melt away in ever-widening walls, And be for all mankind; and in its place

A mightier Church shall come, whose forerunner

Shall be the deeds of love. Not Credo then;

Amo shall be the password through its gates;

Man shall not ask his brother any more "Believest thou?" but, "Lovest thou?"

With reverent feet the earth he trod, Nor banished nature from his plan, But studied still with deep research

To build the Universal Church, Loyal as the love of God

And ample as the wants of man.

LONGFELLOW.

THE CREED.

Whoever was begotten by pure love, And came desired and welcomed into life,

Is of immaculate conception. He Whose heart is full of tenderness and love,

Who loves mankind more than he loves himself, And cannot find room in his heart for hate,

May be another Christ. We all may be The saviors of the world, if we believe

In the Divinity which dwells in us And worship it, and nail our grosser selves,

Our tempers, greeds, and our unworthy aims, Upon the cross. Who giveth love to all, Pays kindness for unkindness, smiles for frowns,

And lends new courage to each fainting heart,

And strengthens hope and scatters joy— He, above all, is our Redeemer, Son of God.

ELLA WHEELER-WILCOX.

GOD'S MEASURE OF LOVE AND TRUE RELIGION.

God measures souls by their capacity For entertaining his best Angel, Love. Who loveth most is nearest kin to God, Who is all Love,—or Nothing.

He who sits And looks out on the palpitating world, And feels his heart swell in him large enough

To hold all men within it, he is near His great Creator's standard, though he dwells

Outside the pale of churches; and knows not A faculty from a fast play of line Of Scripture even. What God wants of us

Is that out-reaching bigness that ignores All littleness of aims, or loves, or greed, And clasps all earth and Heaven in its embrace.

ELLA WHEELER-WILCOX.

"Reason and Religion, like two broad seas, Yearn for each other, with outstretched arms,

Across the narrow isthmus of the creeds."

This motto is from Tennyson: To hunt the tiger of oppression out From office; and to spread the Divine

Like oil on all the stormy creeds.

And fill the hollows between wave and wave;

To nurse my children on the milk of truth, And alchemize old hates into the gold of love.

THE SONG OF TRUTH.—BY LIZZIE DOTEN.

From the Unknown throne of the Great Unseen

From the Soul of All, I came; Not with the rock of the earthquake's shock,

Not with the wasting flame; But, silent and deep is my onward sweep,

Through the depths of the boundless sky I stand sublime through the lapse of time,

And where God is, there am I. In the early years, when the youthful spheres

From the depths of Chaos sprung, When the heavens grew bright with the new-born light,

And the stars in chorus sang—

[CONTINUED ON PAGE 5.]

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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NO. 288

THE RELATION OF CAPITAL AND LABOR.

A VOICE TO THE SOUL.

Wherein Capital and Labor Are Considered.

The Views of a Humanitarian.

Stand between! said a voice to the soul as the clouds of contention rolled up the sky of human progress. Make clear both sides of the question; show the capitalist the true position of the laborer, and vice versa, that the unjust spirit of judgment with both may slumber and a true knowledge of their relations cause them to render justice to each other. Brain and hand were both made for action, and being members of the same body should work in harmony, each granting to each its own rights. Physiology teaches that if the brain appropriates all vitality of the system, inaction, or even paralysis, ensues; also that if the physical rules without the guidance of minds, the same or similar consequences are the natural results. One from exhaustion, the other from overtaxing the powers with foreign or surplus matter. So stands the body politic to-day, in an unnatural condition; irregular circulation and consequent disease.

We know that fever or consumption comes of unnatural circulation of the human body. Shall we expect anything different of this greater body, subject to the same laws of creation, and growth? Surely we cannot. The remedy must be to equalize, and the best means of doing so will be sought for by all honest, health-loving people. The positive must, in a degree, control the negative, yet is it ever dependent upon the negative to prove its power. The spirit can never manifest itself without means, therefore the good God has supplied a realm of matter to serve as the means. The mortal powers could not become useful without something to act upon, therefore the brain exists, and as both are harmonious, working together, the results are beauty and harmony. Even though the one may seem to be of a higher order, it is a dependent. Capital in one sense is brain power, but it is dependent upon bone and sinew for its manifestation, and this particular dependence each upon the other is what needs to be understood in order to remove the present inharmonies existing everywhere. The golden rule must become the practical medium of communication between the two. The capitalist owes his all to the efforts of the laboring classes, while the laborer is dependent upon capital for his means to perform his service. Man as laborer possessed of feelings that warm into friendship and love, cannot be made simply a thing of use, like some part of the machine over which he has control.

MAN CANNOT BE WOUND UP like a watch or a clock and kept running until a certain number of hours have passed, without bad consequences. The labor system has been too much in a way establishing a mechanical course of action and compelling men to accept it regardless of feeling or that realm of emotion which divinely belongs to the soul. The declaration "that man has the inalienable right to life, liberty and the pursuit of happiness" has been fearfully contradicted in the practice of its advocates in every direction.

What safe hold on life has the man who must labor from twelve to sixteen hours a day in hard service to support his family, and often give them a mere pittance at that? And, in heaven's name, where is his liberty, his freedom, with such necessities bearing down him? True, he may have freedom to think on important subjects, if his business is not so intricate a character as to require all his time for mind as well as body, but is thought even free, until it can speak its existence through some form of matter? And by thus taxing his time so much, is he not robbed also of mental freedom?

All human beings are in search of happiness, and struggle constantly through their opportunities in search of the coveted treasure. Perhaps some may attempt to argue or assert, for no good argument can be adduced that people should make themselves content with their lot and find happiness in the performance of their labor. If man was no more than a machine, to be altogether moved by an external power, this might be; but while he thinks, he feels, and thoughts and feelings determine to action, either good or bad. In the soul's attempt to find a real happiness, it comes against obstacles and grows defiant, commences a warfare upon its supposed enemies, and often through the conflict destroys the object of its search.

The laborer forced to his occupation for necessity finds no time for improving those powers of mind that might become sources of great joy and satisfaction, and finds so little time to associate with his own family that he is a stranger in his own home. Overtasked with dull brain action, he grows to be like a moving automaton, and wonders why he is permitted to live; turns, perhaps, to the maddening cup to arouse, as he supposes, his energies; and thus makes misery miserable. You who are not deep thinkers would, of course, condemn him, and say, he is no fit man to trust with means; so out of his increasing necessities would you gather the re-

sults of his labor, and rob him of the last gleam of ambition, while without conscience you would say, "Let the fool die; he is not fit to live."

ENSLAVEMENT AND ABUSE.

Thus the enslavement and abuse of the laborer fills the world with woes and want. Capital is the appropriation of the results of labor, and in the divinest sense is robbery, because labor is entitled to its own effects or results, but one man, he is only entitled to the results of such labor; yet this idea, so clearly involved in the principles manifested in Christ's life, is so remote from the practice of the Christian world to-day that it may be almost useless to refer to it. In our humble opinion a true follower of Christ cannot become a capitalist. "Render unto Caesar the things that belong to Caesar," would ring out so clearly that no appropriation could be made. "If thou hast two coats and thy brother has none, give him one of thine," and "sell that thou hast, and give to the poor," do not harmonize at all with the present order of things.

But this is only the Christian era in pretension, not practice, therefore we are obliged to take it as it is, accepting its systems of robbery and plunder, its laws of coercion and subjugation to its inequalities and inharmonies, and make the best we can out of them.

JUSTICE MUST BE DONE.

We must accept wrong as though 'twere right because it is uppermost, and plough under its horrible, crusty surface with our undercurrents of truth and right until it falls and truth comes uppermost. "Forever the world turns round and round, the truth comes uppermost and justice shall be done." The capitalist says: "I have the means to establish a manufacturing establishment, and I want machinery to run the business; then I want men, or men and women, to run the machinery." If the machinery is well attended to, and the work comes out satisfactory to this kind of money, he is well pleased with both the latent and active means that serve to add to his coffers. But if a wheel or band is not quite equal to the demand, out with it; so with the active power. If men or women are not up to the demand, out with them, no matter what becomes of them, though this business provides their only means of support, and they gain just enough to keep soul and body together. But their blood, shed out drop by drop, is added to capital.

The capitalist can add his thousands-dollar diamond to his wife's new ring, or purchase a new span of horses, with gold-mounted harness, while the man who has been one among the number to earn the means eats his potato and salt, and feels thankful to purchase a ten-cent Dolly Varden for the wife of his bosom. Too little cares the man of money for human feelings if his income is not sufficient to satisfy his ambition and avarice. Many glorious exceptions may be found, but exceptions they must be. The remedy for the great evil of inequality must come through social commerce, earnest confession and candid reasoning together upon the all-important philosophy involved in the relations. Mutual interest begets mutual effort, and effort of such prompting produces self-abnegation, where people can enter upon the plane of fraternal love. Theories not based upon this principle have ever proven futile and ever will.

THE LABORING MAN'S WELFARE.

Granting to one man the right of being a capitalist, let him so deal with those who become his servants that they have reason to feel he has an interest in them and their welfare, to promote their comfort and happiness, and ninety-nine cases out of a hundred he will find his work well done, and that they who serve him do so lovingly and with earnest desire to render him assistance, instead of neglecting his business and wasting his means. Exceptional cases will of course occur, but shall the many be ground under the heels of an awful injustice because a few have gone astray? Such has been the too hasty judgment through centuries, and the awful idea that man is naturally a depraved being has been prominent among the causes.

THE YOUNG MAN WHO SINNED.

In one of our New England cities, a number of years ago, was given an example worthy the notice of every person. A prosperous merchant employed a young man as clerk in his store, whose small salary was not sufficient to meet the demands of support for his widowed mother and his own needs.

Day after day he was handling the money of his employer, and the temptation to take a few dollars at a time became so great he could not resist. Very cautiously he added to the small comforts of his mother, and perhaps indulged in an oyster supper occasionally for himself. At length his employer was forced to become suspicious of him, his suspicions were confirmed, and one morning he called him to a private counsel. What he had learned to be true he made known. The young man was bowed in apparent humiliation, and of course expected to be sent from the store, if not to prison. But the noble-hearted man told him he should not do as most men would under such circumstances. He would give him an opportunity to redeem himself from the great wrong and crime, and increase his pay somewhat so as to have him feel better

content. With tears of heartfelt gratitude, he promised to be honest, and went on in his position for a long time without further trouble. But again the tempter was beside him, and he yielded. And again his employer discovered his fault. Doubtless most of you would say he would be exceedingly foolish to trust him again. Either foolish or Christlike, surely, for he said, "Forgive seventy times seven." So for another trial to redeem the young man from sin, instead of causing him to plunge deeper and at length lose entirely all sense of moral honor on earth. Two or three years go by, and nothing appears against him, but finally a third time comes the dark tempter and a third time is he a victim. Now, of course, say the people, he is led to justice. Yes, indeed, though in a somewhat different manner from the usual custom. "Once more," said this noble benefactor, "I shall try to save you from your own sin, and will still keep you in my employment, but am afraid that should you fail me again, my patience would not be equal to the trial, therefore I warn you once more and shall keep you."

As in former experiences he had been so much humiliated, so again was he bowed in spirit, feeling his unworthiness, and looking with astonishment upon the man whose heart was so large, so noble, so generous. Time with his hour-glass passed along, dropping out the sands until years had been numbered, and still no wrong, no theft. After patiently testing the principles so faithfully sown with the seeds of Christian goodness, the young man was received as partner in the firm and years of prosperity crowned his labors.

The merchant grew old, but clustering around his declining years were love's tenderest cares, woven as a mantle of protection from the grateful feelings of him whom he saved from an ignominious imprisonment, and consequently a life of shame and disgrace. To consult the soul of the man and help it to itself, through all its untoward surroundings, should become the earnest work of every mortal who holds positive relations to another.

THE BENEFIT OF CO-OPERATIVE ACTION.

Co-operative action must necessarily do more for human progress than all the vulgarizing, absorbing, and appropriating systems of the world. If some have only physical power or strength to put into the firm as stock, while others may have only brain, let them give to each its just due, and not do as has been done ever since we can remember, brain-power being thief, and stealing from labor, because it can more successfully scheme. If a man plants an acre of land with corn, and the labor performed is worth ten dollars, in the name of justice, whom does the ten dollars belong to? Why, the man who performed the labor, of course, says common sense. But does he always get it? Lo! we see. No, because another man engaged to do the work at ten dollars per acre, and he gets the laborer for five dollars, putting the extra five dollars in his own pocket. He therefore stands between capital and labor in this case, and pockets one-half of the laborer's earnings, while he is a "hale fellow" with both, so long as he can make it appear that he is doing business instead of stealing.

Bring capital and labor face to face, hand to hand—do away with this middle class of vagabonds, and you commence an instruction that will result in perfect unity. Capital and labor will become one in purpose, co-operating for the general good. Capital will come down, and labor go up. Attach honor to labor, making it appear as it really is, that to do a certain amount, such as the person is capable and able to do, is far more honorable than to spend one's time in idleness or useless effort, earning nothing, but depending upon the labor of others for support. A more equal division would be productive of much happiness to the human race. While the drones of society are idling away their time, or spending it in foolish pursuits, the other class are constantly overtaxed to support this heartless system of selfishness. Weary limbs, aching, struggling hearts, are too often found in the home of the laboring man, while dissipation and crime stalk into the homes of wealth and idleness.

When the rich become wicked, dissipated, or criminal even, they glide over with gold and pass on untouched, but if a poor man is driven by disappointment and desperation to commit a petty crime, he must suffer the extreme penalty of the law, which declares that one who equal, but practices servitude or bribery all the time, follow this where you will, and you will find that money is the moving lever with which human beings administer as justice. Not many years since we heard of one of our most prominent judges say that he would as soon think of going to an orthodox hell for justice, as into a court of the nineteenth century. Money would buy his case, but the genuine principle of justice would be wanting. Untold miseries come from the fact that so many young people start in life with the idea that money, power, capital, will bring happiness, and that no happy man can be realized without making it the aim and end, instead of means to a noble end. Let all young minds be taught that money alone can never bring happiness or peace; but that in order for it to bring either, it must serve, to promote the general interests of God's family of human beings. The spirit of monopoly is the curse of the world. Land monopoly must come first under consideration, because from its productions come the means of sustaining the physical body.

Every human being, man or woman, black or white, is God-entitled to sufficient land to produce the needed support for the one body; but how have man's titles from God been overridden by human selfishness, and he or she who dares to write or speak for human rights from divine authority, must accept the cross-imposed upon humanity's best friends since the days of Christ, and mayhap from creation.

M. S. WOOD, Stoneham, Mass.

MRS. MAUD LORD-DRAKE.
She Is Greeted With Large Audiences Out West.

A large and unusually intelligent audience greeted Mrs. Maud Lord-Drake, the well-known advocate and exponent of Spiritualism, as understood and believed by the advocates of Spiritualism, who base their belief upon the Bible, at the Fifth Street Auditorium.

The speaker presented the subject more in a religious than a scientific light, and quoted freely from the Old and New Testaments to demonstrate her ethical theory. She avowed a belief in all the teachings of Christ—in a natural, moral religion rather than in theological dogmas. She appealed to all for a more earnest work on the lines of a higher education, cleaner lives, broader charities, and greater humility. She asked to be judged by works rather than by professions. She claimed immortal life as the law—its condition what we make it—with the privilege of working out higher conditions in Spirit-life—not avoiding responsibility behind vicious atonement. She urged the young to loftier purposes and cleaner lives—not in fear of punishment, but because of better results to themselves and the direct and incalculable benefits to the coming race.

The lady is an earnest and able advocate of temperance and morality. She illustrated the effects of alcohol and smoking on the vital forces, resulting in filling out cleanness of institutions with mental and moral unfortunates. She asked the audience to think for themselves, to exercise common sense and reason in the study of the religion of science—this subject of Spiritualism, about which the brightest minds of the age are thinking and investigating without the fear of ecclesiastical anathemas. To try the spirits as they are commanded. She quoted from the apostles and the prophets showing that communion with the spirits of the so-called dead was so common in Bible times that it did not call for comment or questions. Read the book of Zachariah and 1st Corinthians, xii chapter, and the Acts of the Apostles, and Luke ii:22. Even the Pharisees in Acts xiii:9, acknowledged Paul's mediumship; and what shall be said of a minister of the gospel who now condemns the same thing, the same divine power?

An important point was that evil as well as good spirits were sent by the Lord to communicate and even to deceive the people.

In this connection the speaker referred to certain ministers of the gospel who, by reason of their calling, rather than their ability, knowledge, and mental equipment, claimed that all present communion of spirits is evil and from evil spirits, as though the God of these ministers was more gracious to evil spirits than to the good. She quietly cornered those who denied spirit communion, but believed in the communion of Bible times, by asking if they knew of any other law their God had changed to fit their theology or gratify their prejudice, as spirits cannot communicate excepting in accordance with natural laws—God's laws.

The lady spoke earnestly in urging the young to temperance and cleaner living. At the close of the lecture she stepped down among the audience and asked skeptics and strangers to come forward and she would read psychometrically for them and describe spirit friends. Some twenty or more descriptions were given, all of which were recognized and acknowledged to be correct. In many instances the lady went into family histories and gave descriptions which astonished those to whom they were given; and, in some instances, so marked were her delineations of character as to bring down the house, forcing the recipients to acknowledge her theory rather than get into deep water by trying to account for her knowledge upon any other hypothesis.

The personnel, intellectually, of the audience was a graceful compliment to the speaker, who is not only an earnest worker in the reforms of the day, but is an eloquent advocate of the harmonious philosophy she teaches, as she is readily acknowledged to be the ablest and most scientific.

Beatrice, Neb.

Graces.

As pearly dewdrops, sparkling, bright,
Glisten on the grass and trees;
So do graces, fair as light,
And gentle as a summer breeze,
Deck the one who wears them here.
In this world of woe and pain;
While their influence, bright and clear,
Reaches out for others' gain.
Shedding luster on the way,
Which would else have been most drear.
Turning darkest night to day,
And bringing weary hearts good cheer.
This, the goodly mission sweet,
Of those who are divinely blest,
Will scatter flowers at others' feet,
Who weary grow, and seek for rest.
STEPHEN H. BARNSDALE.

EXTRAORDINARY

Facts of a Weird Occurrence in the Stockholm Palace.

They Are Recorded by Charles XI.

HIS SWEDISH MAJESTY WITNESSED A GREEKISH EIGHT—BLOODY SCENES OF HISTORY TO COME WERE ENACTED BEFORE HIM BY SPOOKS IN ASSEMBLY HALL.

BERLIN, May 5.—The apparition of Charles XI., one of the mysteries of history that have puzzled students and scholars alike for centuries, has been newly opened for discussion. It was two hundred years but the other day that Charles XI., of Sweden, died amid the curses of his people and branded wife murderer by all the women in his land. The original copy of Charles' own description of the apparition of October, 1693, was discovered in the Royal Archives of the Swedish capital by a visiting member of the Berlin Psyche Society, who afforded your correspondent a glimpse of the transcribed document.

The Charles XI. apparition was one of the most remarkable ever recorded. It was known that the royal hero of the ghostly adventure had left a documentary record of his experience, but the official paper was lost in the revolutionary times that followed his reign, its discovery at this late date being purely accidental. The Berlin historian who had been admitted to the Stockholm State archives, found the manuscript among a lot of rubbish at the bottom of a row of shelves that had not been touched for many years, perhaps a century or more.

CIRCUMSTANCES ALL EXTRAORDINARY. As the great majority of readers in these few lines are more than ever inclined to associate phenomena with darkened rooms, hysterics, and confessed impostors, it should be stated beforehand that the Charles XI. specter presented none of these stock features. Their very absence gives the record before us an importance that is likely to discount the inherent improbability of the story to a considerable extent. If there have been positivists before Auguste Comte, and if the term at all applies to persons, who far from having freed their minds from all existing religious notions, are fanatical sectarians, surely his Swedish Majesty and the other participants in the adventure deserve to be classed with the extremely self-assured and unpleasantly dogmatic.

The father of the heaven-storming megalomaniac, Charles of Sweden, sometimes called "The Madman of the North," who declared war against his Turkish host with nothing and no one but 300 half-starved soldiers back up his effrontery, was a mathematical and methodical genius, severe, God-fearing, and as a degree. His wife, Ulrika Eleonore, died a victim of the harsh and unyielding treatment accorded her by a husband incapable of understanding, or even tolerating, her sunny nature.

Count Brahe, the chamberlain; Dr. Baumgarten, the body physician; and the lieutenant of the palace, the other witnesses to the work, who countersigned the King's narrative, are known in history as enlightened, courageous and truthful men. The doctor, indeed, was noted in his time as a skeptic and free-thinker.

The element of sensitiveness, of paroxysmal irritation, of pre-disposition to hysteria, were, therefore, entirely lacking in the mental and physical make-up of the spectators in the great phantom tragedy I will narrate, keeping strictly in the royal chronicler's own words.

IN THE KING'S OWN WORDS.

"It was scarcely three months after the demise of my beloved Queen (Ulrika Eleonore) died July 28, 1693 and was not beloved by Charles as already intimated, but rather hounded to death by him, when one autumn evening I was sitting in front of my fireside in the palace of Stockholm.

"I had donned my nightgown, preparatory to retiring. Count Brahe, my favorite chamberlain, and Doctor Baumgarten, my body physician, were keeping me company. The closet, to which we had retired, is at one end of the horseshoe formed by the castle buildings and opposite the hall of the assembly. From its windows one may look into the apartments of state.

"Suddenly it appeared to me that the hall was brilliantly lit up. I scarcely believed my eyes. Was a servant rummaging in the room, which, according to orders, was to be closed at an early hour? It could not be a fire for the light was too steady, resembling an illumination such as we were wont to have on festive occasions. I contemplated the sight for some time without speaking. Then Count Brahe arose to call a page. 'Stay,' I cried, 'I want to see myself what it is.'

around me and saw the walls hung with black cloth.

AN OLD SOLDIER UNNERVED.

"Lieutenant, I demanded, 'who has given orders to make this change?'

"No one, sire, as far as I know; the last time I was here the walls were clad with oaken wainscoting, as always."

"Meanwhile I had nearly reached the door to the hall; Brahe and the lieutenant were just behind me; the doctor on his part seemed to hesitate whether to proceed or not. I now heard him ask if he should call the guard, holding up his candle, which had been extinguished by the wind, at that time."

"You will not leave this room," I thundered; 'I must investigate this affair. Open the door, lieutenant.'

"The lieutenant was trembling so that it was impossible for him to find the keyhole."

"Let me return, your Majesty, for, by my soul, this place is haunted," he pleaded.

"An old soldier like you losing heart," I said contemplating the lieutenant half-sardoniously, half-pityingly, and turning to Count Brahe, I ordered: 'Count, open the door for your King.'

"Brahe stepped back nearly a yard and said: 'If your Majesty be pleased to order me to march single-handed upon a German or Danish battery, I will do so, but I will not fight the Devil and his consorts.'

"Thereupon I tore the bunch of keys from the lieutenant's hands and opened the door with the words, 'In the name of God,' entering before the others were unable further to protest. They followed."

CORPSE ON THE THRONE.

"I raised my eyes to the throne, which stood on the elevated dais. On it sat a bleeding corpse in regal robes. A child, bearing a crown on his brow and a scepter in hand, stood to the right of the throne; to the left, and half leaning upon it, was an old man in the state dress of the Viceroy, or the kingdom's administrator."

"Opposite the throne stood a long table covered with books and papers, and around like judges of the High Tribunal, a black draped with black cloth, loomed up between the throne and the space allotted to the assembly. On it was a hatchet, silvery and sharpened. Nobody seemed to notice my presence or that of my men."

"Presently a low murmur rose above the heads of the assemblage. The Chief Justice got up and knocked three times on the book of law before him. At once silence ensued, and a door opposite that through which I and my companions had entered opened, admitting several young and richly-dressed men. Their hands were bound together, and behind them many a sturdy caitiff in brown leather doublet and hose, who carried a rope, to which the prisoners' irons were fastened."

"The prisoners, walking at the head of the column, stood still in the middle of the hall and contemplated the block with proud disdain, while a shudder seemed to run through the dead body on the throne, which convulsed the body. Blood ran out of his wound and colored the black carpet."

"Then the prisoner knelt down before the block and laid his neck upon it. A second later the hatchet described a glittering curve in the air and fell on the man's neck, severing it by the first blow. The blood spouted high as if from a fountain and the head rolled to my feet, staining my slippers."

"Until then," continues the royal chronicler, "terror had lamed my tongue but my faculties at once returned. I walked with insecure steps to the throne, and, addressing the Viceroy, said: 'If thou art God's emissary, tell me what this means; if a creature of the Devil, vanish.'

A CURSE ON THE BLOOD OF VASA. "The specter answered, slowly and impressively: 'King Charles, no more blood will be spilled under thy rule, but thy successors will experience dire things. Woe to the blood of Vasa.'

"As he uttered the last words the seeming Viceroy's voice was less distinct, the figures of the assemblage became shadowy; after ten or fifteen seconds they disappeared like so many luminous bodies, finally to vanish completely, together with the light of many torches. My men, panic-stricken, raised their candles high, but disclosed merely the somber tints of the old tapestry and furniture."

So far, King Charles' narrative of the vision. The document under discussion adds to the above information that his Majesty ordered his experience written up that very night, he himself dictating the greater part of the evidence, and then signing it, together with the witnesses named. Just above the King's signature he has written with his own hand: 'I, Charles XI., hereby renounce all hopes for my soul's eternal happiness if the above-recited incidents, which I therewith reaffirm, are not true in every respect, and I think my claims for going to heaven are not entirely futile, considering a few worthy deeds I have done, my sincere wish for my people's welfare and my devotion to the religion of my fathers.'

The document, it appears, was placed

in the Stockholm royal archives, and though the witnesses had been sworn to secrecy, its main features leaked out and became the property of court gossip.

The gazettes of Europe, such as they were, took up the matter and fully discussed it. As later events proved, it had been one of the rarest visions, forecasting real facts, like the prophecies of old.

The dramatic personae in the phantom tragedy were a murdered King, a boy King, a Viceroy, and a noble in the hands of his executioner. Charles XI. died in 1697 and was succeeded by his son, bearing the same name. After him came Frederick I., father of the next King of Sweden, Gustavus III.

REALIZED LIKE A TRUE PROPHECY.

In the winter of 1792, nearly 100 years after the apparition had happened in the palace at Stockholm, Gustavus was shot and murdered at a masked ball. Here we have the first of the actors in the spectral drama.

Number two is his son, Gustavus IV., who was scarcely 14 years old at his father's death, the boy's uncle, the old Duke of Södermanland, acting as regent, or administrator of the kingdom. In the Duke we recognize the Viceroy of the apparition.

There remains only to discover the executed noble's double in real life. His historical counterpart is undoubtedly Ankarstrom, an officer of the royal bodyguard, King Gustavus III.'s assassin. It is recorded of him that he was executed by order of the assembly three days after his victim's death.

This remarkable experience, sent from Berlin, shows that spirit manifestations existed at least two hundred years ago. It is a most remarkable historical statement.

DIVINE WRIGHT.

Fundamental Essentials.

TO THE EDITOR:—It is generally regarded by all thinking people, that our present chaotic condition is mainly owing to the ignorance of past ages in allowing man's natural inheritance to be monopolized by frail men. It is evident that the five following fundamental essentials for a true civilization should be enjoyed by every one, then all the people can work out their own salvation by the free, educational influence of the agitation of thought, which always brings wisdom.

It is regarded as self-evident that air, sunlight, education, healing-art and water, are man's natural rights for human development, that will finally make earth a most delightful abiding-place, if free and unlimited education is demanded. These five essentials naturally involve the five other blessings of harmony, happiness, health, homes and heaven on earth.

The great first cause, whom we call God, having established these foundation principles for a good society, in order to prevent their becoming a means of revenue by selfish people, has wisely given his children five fingers on each hand, and five toes on each foot, as well as five senses, as a gentle and constant reminder for all the people to beware lest the choice gifts of heaven be monopolized or controlled in any way, by any one.

The priestly organization, however, has managed to control education in their interest, by opposing all tangible evidences of immortality, well knowing that spirits give us the whole truth about our heavenly homes for nothing.

History says that the church in former ages employed spies to bring the multitude of those who could not prevent the gifts they possessed, as described in the twelfth chapter of Corinthians, before the church, and were tried and judged as proposed by the God of Moses in Exodus 22:18: "Thou shalt not suffer a witch to live."

The most useful male mediums were called seers and prophets of the Lord. As the church has caused the destruction of so many millions of the best people, which has resulted in our wretched condition of materialism, which is clearly an outgrowth of the church, all, therefore, who desire the unity of humanity and the millennial era, should denounce this long-standing organization, until public opinion shall compel them to abolish the corruption of ages and return to their old standard of "I believe in the communion of saints," in its spirit as well as letter, which the apostles gave their lives to secure, Jesus having materialized nine times to prove the continuity of life, by showing himself to the apostles, and said: "Go ye into all the world and preach this gospel to every creature."

As we read in the Acts of the Apostles that the priests combined with "money-changers" to persecute the useful mediums of Galilee, and as we have nearly the same state of things to-day, they both, therefore, should be held responsible for the prevailing want and demoralization. Now let the church adopt the God of David as their standard, according to the nineteenth Psalm, as "There is no language where his voice is not heard," and heaven on earth will soon be realized, indeed, by the union of the two worlds.

S. M. BALDWIN.

Washington, D. C.

Goethe's manners were simple and unaffected. He greeted all men as his equals and delighted every one whom he met.

Louis the Great paid such attention to his manners that he took a dancing lesson every day but Sunday for twenty-three years.

Our greatest glory is not in never falling, but in rising every time we fall.—Pascal.

Henry VIII. ate with his fingers, and when hungry, would take up his victuals and swallow them—handfuls at a time.

STUDIES

In the Outlying Fields of
Psychic Science.The Law of Immortality Stated
and Scientifically Dem-
onstrated.

WHAT JOHN RUTHERFORD, ONE OF
ENGLAND'S GREATEST CRITICS, HAS
TO SAY OF THIS REMARKABLE BOOK.

My object in writing is to bring under
notice the admirable treatise of Mr.
Tuttle's, "The Studies of Immortality."
This is a "New Testament" of Spiritualism.
Metaphysicians, as everyone knows,
have a category of what they term
"necessary truths." These are truths
that cannot be conceived other than
what they are, without imagining an en-
tire change in the fundamental mode of
human existence. Spiritual truths are
the highest that can engage the mind, and
to Mr. Tuttle we are indebted for
putting the case for Spiritualism so
clear and cogent that its truths seem to
be quite of the "necessary" type, and as
positively exact as the truths of mathe-
matics.

THE PSYCHIC ETHER

he shows to be the medium operated on
by thought and the agent of communi-
cation not only between soul and body,
but between earth and heaven. He says
in his introduction:

"There is a Psychic Ether, related to
thought, as the luminiferous ether is to
light."

It may be regarded as the thought-
atmosphere of the universe. A thinking
being in this atmosphere is a pulsating
center of thought waves, as a luminous
body is of light.

"There is a state of mind and body
known as sensitive, or impressionable,
in which it receives impressions from other
minds. This state may be normal, or
induced by fatigue, disease, drugs, or
arise in sleep. The facts of clairvoy-
ance, trance, somnambulism and psy-
chometry prove the existence of this
ether, and are correlated to it."

"Thought-transference is also in evi-
dence, as well as that vast series of facts
which give intimation of an intelligence
surviving the death of the physical
body."

"This sensitiveness may be exceed-
ingly acute, and the individual uncon-
scious of it, and then it is known as
genius, which is acute susceptibility to
the waves of the psychic atmosphere."

"Sensitiveness explains the true phi-
losophy of prayer."

"All the so-called occult phenomena
of mesmerism, trance, clairvoyance,
mind-reading, dreams, visions, thought-
transference, etc., are correlated to
and explained by means of this psychic
ether."

"All these phenomena lead up to the
consideration of immortality, which is a
natural state, the birthright of every
human being."

"The body and spirit are originated
and sustained together, and death is
their final separation."

"The problem of an immortal future,
beginning in time, is solved by the resolu-
tion of forces at first acting in straight
lines, through spiral revolving circles
which, returning within themselves, be-
come individualized and self-sustaining."

"Spiritual beings must originate and
be sustained by laws as fixed and un-
changing as those which govern in the
physical world."

Ample evidence is adduced in support
of these propositions, and the spiritual
hypothesis is wonderfully well sus-
tained.

THE LAW OF IMMORTALITY.

"To justify," says Dr. Martineau, "his
claim for immortality, Man must be the
chrysalis of the Angel, and the Angel
paraphrase of the essence of God." It
is through the perfection of the spirit
that the "atoms" cannot be divorced
from each other, and therefore
individuality is indestructible. The sci-
entific law of immortality is not taught
from our platforms. Speakers seem to
think the facts of spirit intercourse suf-
ficient, but there are minds in whom
"causality" is powerful, and who will
not listen to mere assertions unless a
substantial basis for immortality is laid
down in the very constitution of the
soul. Mr. Tuttle has addressed himself
to this problem with considerable effect,
and his diagram in the "Studies," elu-
cidating the individualization of spirit
force, is so simple that a child I think
may comprehend it. Mr. Tuttle, in his
"Ethics," gives reincarnation the death
grip. Reincarnationists land themselves
in a fog with the dogma that "What
has a beginning must have an end." On
this point Dr. Martineau observes:

"If we can think of the law of gravita-
tion as having been given to the mat-
ter of the universe, surely we are not
on that account compelled by any logical
necessity to anticipate its cessation:
nothing can less carry the marks of a
temporary character, or we more easily
conceive it to be eternal. Nor can I see
what is so strange in the case of intel-
lectual and moral natures. If at a
certain stage in the development of the
cosmos the Supreme Mind set up at a
given center a personal subject of
thought and will like his own, with ade-
quate assignment of causality, what is
to prevent this from being a freehold in
perpetuity? Why may not the communi-
cated Divine nature endure as long as
the uncommunicated Source on which it
lives? So far as thought and love and
goodness are related to Time, their rela-
tion is not cyclical, but progressive,
not returning to their beginning, but
opening out into indefinite enlargement
and acceleration. The dictum, there-
fore, that whatever begins must end is
one to which we are not bound to sur-
render: and the only pre-existence
which we need allow the Soul is latent
within its Divine Source, are yet its idea
has taken effect, and the personal monad
been set up."

SPIRIT COMMUNICATIONS.

The volume is rich in these, and all
contain valuable lessons. The following
few lines I extract from one message:

"As we conversed there came one
from another group, tall, beautiful and
radiant with light, and with his com-
panion more exquisitely beautiful than
himself. They invited us, and we went
to their abode. 'How beautiful you are!'
I exclaimed involuntarily to her.

"I am glad," she replied, 'for to be
truly beautiful means that the thoughts
are right and true, for they mould the
features and through them gain ex-

pression; but it requires time, a great
length of time.'

"How long have you been here?" I
ventured to ask.

"Many hundreds of years. I scarcely
know how long."

"And you grow not old here?"

"We grow not old. The spirit knows
not age. It is not limited by duration.
It is an eternal now, concentrating the
past and awaiting the future."

I think this shows that beauty is not
quite an abstract idea, but consists of
expression of spirit. The more of mind,
the more of reason there is manifested
in anything, the more beautiful it ap-
pears.

HEAVEN

"We were drawn onward as by the
tide of a great river, and I saw countless
others coming and going, as though on
swift errands. Then we paused on an
eminence, overlooking a sea of amethyst
on our right, and a vast plain of our
left. The sky was softest purple, and
the light fell with indescribable mellow-
ness over all—there was happiness in
the air, and these were greeted with ra-
diance. No words can describe what I
saw, or my rapidly-changing emotions.
There is nothing on earth with which to
compare the landscape. The softest
earthly colors are opaque in compari-
son, and the clearest sky a murky cloud.
Overcome, I wept for joy, and my com-
panions wept with me.

"O! exclaimed one, 'how sweet to
know that this is the reality; no more
doubts and forebodings; no more fears
nor distress; a life that of itself is the
highest pleasure, and yields us heaven.'"

"I stated that the selfishness had been
a tide of holiness. 'Heaven! When are
we to go there? Where is it, and what
must we do to get there?'"

"Be not impatient, dear sister; we
are in heaven already. Where happi-
ness is, there is heaven. Heaven is ac-
tivity. It is the deed of kindness, the
pure, loving thought, that makes
heaven."

"What is its first principle?" I ques-
tioned, "for I am weak and underserving."

"Doing for others is the full measure
of the law. This is the angel code from
which every trace of selfishness has been
washed out. To do for others brings
gain. The pure and noble angels, bend-
ing from their spheres of light, labor
for others in self-forgetfulness. When
man so far forgets his selfishness as to
sacrifice himself for others, he exalts
himself in angel-life. To work for self
is no better nor worse than the brute
world, from worm to elephant, and is de-
void of immortal gain."

"How delighted I was at these words.
The cross of the world was rapidly dis-
appearing. The sphere of my earthly
labor, which to me seemed so narrow,
widened. I had been sympathetic with
those who suffered, and to those weaker
than myself I had given a helping hand.
Little things, of no account at the time,
now had a new meaning."

OUR AIM.

Mr. Tuttle deserves the thanks of all
true Spiritualists for the great educa-
tional work he has accomplished. He
has taught by both precept and example.
And our gratitude is equally due to his
gifted companion, Emma Rod Tuttle,
whose labors for the Children's Lyceum
are well known. Her inspiration, like
that of her esteemed husband, is of a
superior order, and I will remember the
pleasure the perusal of her poems gave
me.

History shows us that in the compre-
hension and application of truth there
is perpetual progress. There is hardly
a single subject which is viewed exactly
in the same light one century as in the
next. The normal field of knowledge
being enlarged, all the particular por-
tions of it are thrown continually into
new relations. Positivism we find gives
us truth and error; individual reason
gives us truth and error; tradition gives
us truth and error; but Humanity—em-
bodied and disembodied—lifts the re-
sults of individual thinking and passes
on a stream of truth ever widening as it
flows.

J. R.

Outlook at Detroit.

TO THE EDITOR:—A casual glance at
the outlook for spiritual endeavor in
Detroit is not particularly encouraging;
neither can it be said to be at all un-
favourable. In looking over the field, I find
a city eminent for its culture, and cele-
brated for producing men and women
who are still famous in the world of art
and literature. It thus happens that I
find myself in the position of a psychic
man wishing to occupy a field so very
interesting, and the true analogues
thought, spirit and refined living, con-
sidered from an ethical standpoint, or
from what may not be unaptly termed
Christian idealism.

I suppose it hardly possible I can de-
scribe to your readers just the condition
of Spiritualism in Detroit, but it might
condensedly be stated by a statement
like this: I found it—and that is about
all. The modern ones willing to ad-
vance philosophically, ethically and
morally are here in abundance, but the
field is bare of speakers. Theosophy,
re-embodiment and Buddhism are ex-
tended, while the real truth of knowl-
edge is unknown. Metaphysical discus-
sion and developing clinic are talked of,
but what is the meaning of them? Does
one presuppose the other? I suppose you,
the editor, might tritely say; and again
tell of Buddha, and for all I know in-
troduce to the readers of your paper the
artistic semblance of another Brahmal!

If it is possible, I hope to gather here
from the most encouraging facts and
promises; for men of much character
and women of intellect are rallying
around me to infuse ideas of good, which
it is my desire to preach from the rostrum
in Detroit.

An initiatory meeting occurs to-night,
at Schwaner's Concert hall, where I
trust an hour may be profitably de-
voted to occult truth, inflated by spirit,
and added to by my own psychic power,
and also laterally superadded by power-
ful analytical pictures of idealized ethics
and purism of living generated thought.

I trust this will not occupy too much
space in your noble sheet—devoted as it
is to an outpouring of spirit—because in
this city it is only my intention to com-
mence an attack from hall of a principle
in which I believe, and on my own ac-
count proclaim from the text of perfect
Spirituality and true genre of truth.

Our progress on this thesis I shall in-
form you of from time to time, and ask
the courteous good wishes of all lovers
of simple Spiritualism to follow my
efforts.

ALBERT SAWIN.

Detroit, Mich.

The most happy man is he who knows
how to bring into relation the end and
the beginning of his life.—Goethe.

IN DEFENSE OF WOMAN.

Eva A. Cassell Comes to
Their Rescue.

THE NEW HEAVEN—PEOPLED WITH
MASCULINE ANGELS—A HE-GOD AND
A FEMALE-DEVIL—HELL LINED WITH
FEMALE SKULLS—MINISTERS TAL-
MAGE, MATLEY AND SIMMONS IN LOW
COMPANY UP IN THE HEAVENLY
COURTS—CHRIST'S MURDERERS THE
GLORY OF DEITY!—WOMAN'S HEART
THE ORIGIN OF HEATHENISM.

It is astonishing how the conceit of
some of the clergy will cause them to
voice sentiments which make of them-
selves mountains on objects of vici-
tude to the public. Here is Rev. Mr.
Matley, of the Baptist Church of Christ,
Brooklyn, who lately preached to his
congregation the following: "Did you
ever read in the Bible of a woman being
in heaven? I don't believe there is a
woman there now, or ever shall be.
They will go back into their original
state, whence they were taken by the
Creator. Women are made for the glory
of man, and man for the glory of God!"

If there is anything in the egotistical
speeches recorded as uttered by the
clergy, more blatant and conceited than
the above, I would like to know it.

De Wit Talmage, the great "I AM,"
and

POPE CHRISTIAN GENERAL

to Protestantism in this part of the
country, has been the chief traducer of
our women in the past; but the lesser
lights in the clergy have taken their
turns in pegging away at my sex when-
ever they could get the chance. Tal-
mage, with his gymnastic and acrobatic
pulpit performances—swinging of arms,
stamping of feet, Jack-in-the-box and
monkey-in-the-pulpit gyrations—who
preaches the Bible literally on Sundays,
raised satanically heavenwards!

Phew! "Raise the voice of woman,"
a lady has faintly said, and who would
be nauseated by breathing the same at-
mosphere with De Wit Talmage, the
foul traducer of womanhood! It is said
that he is now in the Holy Land; after
his return from a former visit there he
exhibited a bottle containing water from
the river Jordan, a piece of the true
cross, etc. When he returns this time,
undoubtedly he will have on exhibition
the tails of the she-bears who ate the
children, according to the Bible, for
calling Eliza "bad-girl," or the core of
the apple plucked by Eve.

In one of his sermons, Talmage once
said: "Let us go into the Garden of
Eden and behold, the frame enacted by
the first pair. There was Adam, strong,
manly, and perfect in mental attributes,
the crown of creation; and there was
Eve, beautiful, gentle, leaning upon the
strong arm of her consort. But, after
awhile, she leaves his side and wanders
away by herself. Deep down amid the
damp, festering ferns and noxious ver-
dure, was the serpent in hiding. The
beautiful Eve drew nearer and nearer
until she was within his grasp. He lifted
his head and gazed at her from his leafy
nest, she, with woman's curiosity,
stepped to investigate. Then she was
lost! Then she became involved in the
persuasive atmosphere which proved
finally, her ruin and that of the whole
world. Then it was she plucked the
apple and by her foul deed made human-
ity suffer by bringing sin into the world.
And the day grew dark! The serpent
slunk away in the distance. The flowers
shrivelled and died! The birds ceased
their singing—"Right here, if some
one in that breathless audience had di-
rected a hose of boiling water on the en-
raged Talmage, or exploded a charge of
dynamite under the pulpit, the congrega-
tion might have been awakened from
the lethargic state imposed upon them
by the hypnotist clergyman. But nothing
happened to disturb the vast calm
and Talmage went on stopping over, and
finally almost snivelling, as he depicted
the degradation brought into the world
by woman!"

THAT ANCIENT FABLE

I wonder if we, as a sex, shall have
always flung at us that fable of Eve
plucking the apple! Yes, as long as the
lean-visaged, be-whiskered gentry occupy
the pulpit continue to hurl it at us.
It is not long since that J. B. Sim-
mons, before the Baptist Publication So-
ciety, said: "Beautiful as woman was
when God created her, we cannot deny
that in morals and religion she was a de-
plorable failure. From the day she
turned her back upon God and God's
word (both of which things she did with-
out any influence from Adam) she be-
came a heathen. Heathenism originated
in her heart."

I presume Simmons was in the Garden
of Eden at the time, and knows just how
much influence Adam used! Of course
have always believed that their sex
possesses all that is good and noble,
while it is women who are ever vile and
depraved. Does not the Bible ask ar-
rogantly: "How can he be clean who is
born of woman?" Is not that sufficient
for the world of men? How they have
hounded us to the bitter end. How they
have flagellated us, scorned us, and
bowed our heads in the dust, because of
this Biblical statement, and the bookish
innuendoes concerning our moral lack!
Oh, the bitter humiliation that some
sensitive women have endured at the
stigma! Some of them—not all! There
are women among us who are so bound
to the Bible, so attached to the church
and its sleek, broadcloth-coated preach-
ers, that if the latter told them that
women were made from the ribs or hoofs
of the Devil, they would believe it.
These women sit in the church and lis-
ten with equanimity to the clerical
blackguarding of their sex. But you
must have seen that something is afoot
in their mental department—"room to
rent," or something of the kind. I never
saw a bright-faced, quick-witted, brainy
woman, with the faculty of penetrating
the superficial mass dubbed religion, at-
tending the churches to-day. None of it
for them! They know that the Bible
was written by men, and they will have
none of it. The devout churchwomen
of to-day are of the plastic order. They
can sit in the pews and hear their sex
libelled with impunity. The lineaments
of their putty-faced physiognomy never
change a particle under the fire. Why?
Because they believe that Eve brought
sin into the world through the plucking
of the apple! They believe that women
are depraved and born immoral. The
minister has said so and they believe it;
poor creatures with petrified thinking
faculties which would disgrace a stone
image. It is these latter who are down
on female suffrage, and put obstacles in

the way of their more intelligent sisters.
They believe that all the knowledge in
the world is pent up in the opposite sex.
They worship the masculine calf, and
the big male donkey in the pulpit posing
as the great I AM!

POOR OLD ADAM.

Poor Adam! Wheedled and coaxed by
Eve into taking a bite of the apple! Far
from this fable establishing woman's in-
feriority, I say that it showed her level
head, and thirst for enlightenment.
She well knew that it was the tree of
knowledge and would broaden her facul-
ties. Supposing that she did offer
Adam the apple—he was obliged to partake
of it! He ate it, nevertheless.
Eve offered him a nap of poison,
and would have been the same, as he vi-
dentally had no mind or will of his own.
Adam, the first of the male sex, was an
idiot according to the evidence, and
MAN consequently disseminated idio-
cy and imbecility in the world.

And now let us see who will occupy
heaven, or who is worthy to occupy
heaven, since preacher Matley says that
women will not! And now, let me ask
my male readers a question. Which is
the greater crime—the plucking of an
apple or the murder of a human being?
Eve, the representative of her sex, was
merely plucked an apple. But man, the
"crown of creation," according to the
very Bible used to traduce my sex, actu-
ally

MURDERED ON THE CROSS

God's son, Christ! That you, itinerant
preachers, damn your blasted
throats! I hurt back your insinuation
that woman occupies no place in heaven,
with indignation and scorn, and would
draw across your forehead, in letters of
fire, "I MURDERED CHRIST!" I
would rather, I say, in letters of
livid fire which should burn and burn,
and eventually sere and shrivel that
masculine conceit and egotism which to-
day bows the feminine head to the dust!

"Woman is the glory of man, and man
is the glory of God," says Rev. Matley;
then God help Deity! These murderers,
these devil-malefactors are the glory of
the heavens! There are six, and ac-
cording to the orthodox idea, with little
harps in hand, sing perpetual adulation
to Jehovah!

THIEVES IN HEAVEN.

We all know that already there are
thieves in heaven. The Bible states that
Christ was nailed to the cross between
two thieves. He turned to one of them
and said: "This day shalt thou be with
me in Paradise." Thieves are, then,
part of that glory which Matley
mentions. The realm may be peopled
with them for aught I know, and
when these murderers of Christ get
there also, what a motley conglomera-
tion there will be in the spiritual sphere
of that "glory" spoken of! And when
Talmage and all that array of clerical
men who are so pure and holy arrive on
the scene, what a picture of contentment
and sleek gratification they will present
looking down from their height and ex-
ulting over woman; and perchance, if I,
meeting St. Peter at the gate, besought
him and begged of him to let me step in-
side, gained an entrance to the heavenly
court, and stood before the "flower" and
"glory" of Deity, what a consternation
and sensation it would produce!

"A woman!" cries Talmage and Mat-
ley, flapping their wings angrily. "Turn
her out, most high and mighty God, lest
she violate the air of our heavenly
sphere." Jehovah casts his eye in awful
grandeur over my shrinking person. But
I stay long enough to take in, at a
glance, the circle of masculine angels
gathered round the throne. They are
the murderers of Christ and the traducers
of woman, and I tremblingly turn away
and noiselessly step from the holy
precinct.

"Where now, daughter?" demands
the great St. Peter. "Women never
did know when they were well off."

"I cannot tarry here," I say in lowly
tones, for I fear him some. "Within
the heavenly court I see the ministers
and murderers of Christ. Know you not
a place where one lone woman may
dwell in peace?"

"Women? Oh! to be sure," muttered
the great Peter. "Now, there is Hell,
where may be found your sex—"

"Where is Mary Magdalen?" I sud-
denly ask, for it strikes me that her so-
ciety may be far preferable to that of
the murderers of Christ; I shall not feel
so lonely.

"I am going to Hell! Well, I am, in a
measure, prepared, for before I left the
earth, I knew that the clergy had re-
legated women to that locality. I can,
even on the way, imagine what sort of
a place it is. It is paved with infants' skulls."

"Shall I find therein all the tender,
innocent babes coming from earth?" I
ask of my guide.

"Not exactly—ahem!" returns he. "Of
course, the skulls of female babes still
must mark the sphere of Hell. But
those of male infants decorate the courts
of Heaven, while their childish owners
have become the angelic cupids which
beautify the spheres."

"Indeed!" while mentally I comment,
of course—the new-born female babes
have so contaminated the districts of
Hell that male infants may not dwell
therein; they are up in Heaven, with all
the masculine angels, and all the he-
thens, and the he-murderers, along
with the great male Jehovah, and other
mighty hosts—in PANTS—occupying the
heavens!

The company of the Magdalens is far
preferable to me, for I am tired of living
on an earth dominated by the rank He-
ism of to-day; and if there was any
other planet in this vicinity easy of ac-
cess, I would emigrate to it and leave
earth to the race of god-like men now
ruling it—they are so pure, you know.
The men are always pure—it is only the
women who are depraved. Good Mr.
Talmage! Pure Mr. Simmons! God-
like Mr. Matley! What a glorious fu-
ture awaits you, up yonder, flapping
your gilded wings, thrumming your little
harp!

EVA A. CASSELL.

Chelsea, Mass.

CONSUMPTION

To THE EDITOR:—Please inform your read-
ers that I have a positive cure for the
above named disease. By its timely use
thousands of hopeless cases have been
permanently cured. I shall be glad to send
two bottles of my remedy free to any of your
readers who have consumption if they will
send their express and post office address.
T. S. Slocum, C. O. 183 Pearl St., New York.

Appreciative Words.

TO THE EDITOR:—Through the col-
umns of your valuable paper I wish to
thank the many friends of Jackson,
Michigan, who called upon my wife and
myself at the residence of George Shoe-
maker, 165 Maple avenue, on Tuesday
evening, May 14, and took us by sur-
prise.

Friends to the number of thirty called
and spent the evening, bringing with
them an orchestra of zithers, man-
dolin and guitar. Mrs. A. E. N. Kich,
of fame as a poetess, rendered a beauti-
ful poem for the occasion. Mr. Dennis,
ventriloquist, entertained the company
in a masterly manner. Mr. W. F.
Smith, president of the society, in be-
half of those gathered, made a presenta-
tion of a solid silver butter dish, with a
few well-chosen words, and the accom-
panying letter:

DR. W. O. KNOWLES AND WIFE:
Grand Rapids, Mich.

To Dr. W. O. Knowles and wife,
our dear friends: We kindly ask you to
accept this token of our love and re-
gard, as an expression of our appre-
ciation of the work you have done as a
missionary and representative of our
harmonious philosophy during your brief
stay among us, and hope to have the
pleasure of another visit from you in
the not distant future.

We now invoke angel guidance, and
wish you every success in the good work
of your choice, and for which nature
has so well adapted you.

We are, fraternally, your many
friends assembled.

A Pioneer Gone.

Passed to Spirit-life, from West
Branford, Vt., April 30, 1895, Zeriah
Plint Pratt, aged 73 years, 7 months,
and 24 days. As a lecturer, test me-
dium and healer, Mrs. Pratt has for
forty years labored zealously and ef-
ficiently in the cause of Spiritualism.
She was among the first in Vermont to
embrace the fact of spirit communion,
and although possessed of but slender
means and in delicate health, she
showed no repugnance or privation in
communicating the truth, and spread-
ing abroad the great gospel of immortality.
Her mediumship has proved to many
sorrowing hearts and sincere seekers
after spiritual knowledge an open door
to peace and happiness.

Her platform teaching was of a high
order, and most admirably did her daily
life conform with it. In her departure
our cause sustains a heavy loss, but to a
glorious and well-earned reward has
her pure spirit ascended. Her aged
husband—with whom she lived fifty-two
years—and a most devoted daughter,
two granddaughters, and an adopted
granddaughter, are her immediate
survivors, but a very large circle of
friends unite to honor her memory and
regret her departure.

Mrs. Emma Paul, assisted by Mrs.
Lizzie Manchester, her long-time friend
and co-worker, presided at her funeral
services. The floral tributes were
beautiful—the attendance large.

MRS. EMMA PAUL.

Passed to Spirit-life, from Stowe, Vt.,
May 2, 1895, Mr. Willis Gillette, aged
73 years, 10 months and 17 days. His
life was an exemplification of integrity,
intelligence and industry; he early won
and to the last retained the respect and
liking of his fellowmen. For many
years he was an active member of the
Unitarian church, but thirty years ago,
after thorough investigation of the sub-
ject, he announced himself a Spiritualist,
and his interest has remained unabated.
During his long and painful
illness he derived strength and consolation
from his invisible attendants, and
at the last his eyes were opened to be-
hold the glory of the better land, and
he passed triumphantly onward, having
taken a tender adieu of his beloved wife,
and made arrangements for the burial
of his body. A worthy man has gone
from earth, but his sublime faith sur-
vives, and may it prove a consolation to
his wife and only son.

MRS. EMMA PAUL.

Horatio Knapp passed to the higher
life from his late residence, Oxford,
Mich., May 15, 1895, aged 78 years.
He was known as an honest, earnest,
conscientious Spiritualist, one who did all
in his power to advance the cause of
true Spiritualism. He leaves a wife,
one son, and an adopted daughter, who
realize their loss will be his gain. With
five beautiful children he was well known
in Spirit-life, and with parents and
many other friends, with his earth work
completed, we feel that he as a minis-
tering spirit, will often return and com-
fort the loved ones in their loneliness,
for he knew if this earthly tabernacle
were dissolved, he had a building not
made with hands, eternal, and in the
heavens.

NELLE S. BAABE.

"The Missing Link in Modern Spiritu-
alism." By A. Leah Underhill. A
deeply interesting volume, of especial
interest to all Spiritualists. A. Leah
Underhill was one of the "Six Sisters,"
with whom was the inception of the
modern Spiritual movement. She nar-
rates many incidents and spiritual oc-
currences in the experiences of the Fox
family. Price, cloth, \$1.50; postpaid.

The arrows of sarcasm are barbed
with contempt. It is the sneer in the
satire or ridicule that galls and wounds.
W. Gladstone.

Cooper once said that "The Spy" was
his best-written novel.

He who has no taste for order will be
often wrong in his judgment, and seldom
considerate or conscientious in his ac-
tions.—Lavater.

THE VOICE OF ANTI-CHRIST.

ANOTHER VERSION.

Read Them All, and Take Your Choice.

The Moslem Story of Isa, alias Jesus.

How He Escaped the Crucifixion.

The Moslems have their ancient scriptures, giving a history of the world, from Adam down, through their great prophet Ibrahim (Abraham). Prof. Edwin Johnson undertakes to prove, in his "Rise of Christendom," that the Hebrew Bible is a hundred years younger than the Moslem chronicle of Al Tabari, and that the New Testament is 200 years younger still; that the Chronicle was composed or redacted about A. D. 100, and the New Testament about A. D. 130.

The Moslem Chronicle tells us that about the beginning of the Roman empire there was a priest named Zachariah in the holy temple of Aila (Jerusalem). He had a cousin Imran, who served in the temple, and whose wife was Hanna (Anna). She had several children, and being about to have another, her husband and herself consecrated the child to God, provided it should be a male. But it was a female, and they were sorry. They named the child Mariam (Mary).

But the priest Zachariah had a vision, and was told to accept the female child as a boy in the temple. Never before had a girl been consecrated. The right to do this was disputed, and was decided by casting lots. The priest constructed a cell for Mariam, and kept her there from the age of five to twelve years. No one else had access to her, and he, being seventy years old, and childless, treated her as a father. Nevertheless, Allah sent Gabriel to announce to him that she should have a son whose name should be Yahya, and in due time Yahya was born, answering to John the Baptist.

When Mariam was in her thirteenth year she was visited by Gabriel. Her father was dead, and her cousin, Yussuf (Joseph), thirteen years of age, son of a deceased carpenter, was serving in the same temple, doing carpenter work. Yussuf was suffered by his uncle, Zachariah, to carry water into Mariam's cell. She had finished washing herself, and had put on her garments, when Gabriel appeared in the form of Yussuf. Thinking it was her young cousin, she implored the protection of Allah. Gabriel replied: "I am the envoy of the Lord, to give thee a holy son." When she understood that an angel was talking to her, she became calm, and said: "Show should I have a son, seeing that no man hath ever touched me, and that I am not a sinner?"

He answered: "Thy Lord hath said, it is easy for me."

In the Koran it is said that Gabriel spoke to her father, saying: "Allah announces to thee his word: he shall be called the Masih, Isa, son of Mariam." The name Masih is a symbol, implying power to cure the sick by the laying on of hands, and to restore the blind to sight. Isa (answering to the Christian's Jesus) was to be a prophet, illustrious in this world and the next; he was to speak to man in his cradle, and to become Allah's apostle to the children of Israel.

Mariam believed Gabriel, and Gabriel breathed upon her. By this pure breath she conceived, and gave praises to Allah.

When her pregnancy was far advanced Mariam was ashamed to show herself to Zachariah, and told Yussuf the message she had received; and Yussuf, knowing that no man had approached her, believed her word.

As her hour drew near she went out alone from the holy temple and the city. She directed her steps to a withered palm tree, and there, beneath it, she brought forth Isa. In shame she cried out: "Would to God I had died before I was, and been utterly forgotten."

A voice responded: "Be not grieved, for Allah hath provided a stream beneath thee, and shake the trunk of the palm tree, and ripe dates shall fall for thee."

Allah caused a spring of water to burst forth on the spot, that Mariam might wash herself and the babe. Then she shook the tree, and dates fell therefrom, which she ate, and recovered strength.

Gabriel instructed her not to answer any questions that day.

When she brought the child to her people they said: "Oh, Mariam, how thou hast done a strange thing. Oh, sister of Harum! Thy father was not a bad man, neither was thy mother a harlot." (Her brother Harum was pious.) Mariam answered not, but pointed to Isa. They said: "How shall we speak to an infant in the cradle?"

Then the infant spoke, saying: "I am the servant of Allah; he hath given me this book, and hath made me a prophet." Thus the infant purged Mariam, Zachariah, and Yussuf, the carpenter, from the accusations that weighed on them. No one before had been made a prophet in his infancy.

At the birth of Isa all the demons gathered about Eblas (Satan) and said: "There has passed an event upon the earth, we know not what it is." Eblas traveled three days and nights, until he came near Isa. He undertook to exert his power on the infant, but was repulsed by angels.

Mariam took Isa and transported him to Egypt. The cause of the flight was the wrath of Herod, the king. When Isa was ten days old he was visited by certain astrologers, who had found in their books that on such a day a child was to be born of a maiden. They brought presents of gold, myrrh and incense. Herod sent and inquired of them the reason of their coming, and the significance of their presents. They told him the child would become great, and Allah would raise him to heaven. The gold, myrrh and incense were his symbols.

Then Herod became jealous, and resolved to slay the infant. But Mariam

was warned by an angel to remove the child. She mounted an ass, took Isa before her, and caused Yussuf to accompany her. She took up her abode in one of the villages of Egypt, and brought up her child with great care. She and Yussuf gleaned ears of corn. At the age of twelve Isa began to perform miracles in Egypt, and he continued to do so until the thirty years of age. Then Herod died, and was succeeded by his son Archelaus. A revelation came to Isa from Allah, to return to Aila (Jerusalem) and preach the law and the gospel.

Zachariah had been slain by Herod, on a charge of fornication with Mariam. His son, Yahya (John), remained hidden until Herod's death. Yahya taught the law and the coming of Isa, who would work miracles, and bring from heaven a book and a law. The first who believed in Isa was his cousin, Yahya, as it is said in the Koran: "Verily, Allah promisseth thee Yahya, who shall confirm the word from God."

It does not appear that Mariam was married to her cousin Yussuf, though they lived together for thirty years in Egypt. Perhaps, under the guidance of Allah, they were Dianists; anyhow, Yussuf was not an old widower, with sons and daughters.

Isa performed miracles among the people of Israel. He made from clay the figure of a bird, breathed upon it, and it flew into the air. This bird was a bat, which up to that time had not existed in the world. He restored sight to the blind; he cured leprosy; he raised the dead. As a test, he went to the tomb of Sem (Shem), son of Noe, and commanded him to arise. The earth opened, and Sem appeared with a white beard. The people said: "It is not Sem, for his beard is white." Isa spoke to him: "Who art thou?" He answered: "I am Sem, son of Noe." Then Isa said: "Who art thou?" The arisen man said: "Thou art Isa, son of Mariam, prophet of Allah." "Wherefore is thy beard white?" inquired Isa, "since before thy time none was white, all that died having their hair black?" Sem answered: "I also died having black hair, but when I heard thy voice I thought it was that of Israel, and that the day of the last judgment had come, and then my hair became white."

Isa wished to ask God to let Sem live again, but Sem did not care to undergo a second time the bitterness of death, but to return peacefully at once to his former state in the earth. So Isa prayed, and Sem returned to earth, as before.

In spite of the miracles Isa wrought, the people remained infidel, and said he was only a magician. Isa replied:

"Oh, children of Israel! I am the apostle of God, sent to you, to confirm the law that was before me, and to announce an apostle who shall come after me, and whose name shall be Ahmed."

The Moslem doctors insist that the Greek word "parakletos," in John xvi:7, should be "perikletos," not "comforter," but "most renowned," and that it refers to the prophet Mohammed.

Isa remained two years among his people, never stopping two nights in the same place, and none knowing his house, his hut, his horse or his ass.

Then, because of their unbelief, he quit Palestine, and went from town to town, in Syria, Egypt and Yemen, calling to Allah. He went from Aila with twelve disciples, who were fullers. One day, when they came to a country in Egypt called Andalos, they were out of food. Isa prayed, and Allah promised to send down from heaven a table spread with victuals. The next day the people gathered together, and when Isa prayed, a table came down covered with a cloth, on which were twelve loaves, a big fried fish, salt and vegetables. The men sat and ate until they were satisfied. As each one ate a morsel an equal quantity appeared that was left. This was Sunday. The table returned to heaven in the evening, but the next morning it came down again, and gave them all a breakfast. Once more, on the third day, it came down, and returned not.

Another version of the story is that Isa said to his apostles:

"Have you nothing to eat?" And Simeon offered him two fried fish and five cakes. These Isa divided into small pieces, and the food lasted them three days. In spite of which, the fish and cakes were not diminished.

Toward the end of his life Isa returned to Aila. There he was accused of being a magician and a deceiver. King Herod (Archelaus) gave them orders to slay him. One night he was with his disciples in a house, and said to them: "Pray this night for me."

But they fell into a heavy sleep. Isa then said: "Ye have delivered me to my enemies. It shall come to pass that ye shall deny me and betray me." The next day Simeon went out, and was seized by the people, who said: "Show us where Isa is." He said: "I have forsaken Isa, and am not of his friends." Then they seized another disciple that had gone out, and said to him: "Show us where Isa is, or we will put thee to death." The disciple answered: "If you will give me a reward I will tell you." They consented, and this disciple, for thirty dirhems, took them to the house where Isa was.

The people tied Isa, head and feet. His disciples fled. The people said to Isa: "Thou hast practiced magic; thou hast said thou wast the deceiver; therefore, now, dost thou not deliver thyself from the hands of men?" They dragged him to a place where they had made ready to crucify him, and a great number of the people gathered around him.

The reader will note that Pontius Pilate does not appear in the Moslem story. He is probably a modern creation of the Benedictine monks.

The people had a chief named Isana. When they were about to bind Isa to the cross, Allah removed him from the earth, and he was taken to Isana. They were astonished, and said: "He employs magic; wait a little, and the effect will soon be past; he will reappear." Isana said: "I am not Isa." They answered: "Thou liest! Thou art Isa, and thou dost escape our eyes by magic; now the magic is past, and thou hast become visible."

In vain did Isana protest: they slew him and bound him to the cross.

Note the words "Bound him to the cross." In other words, after killing him they tied him to a stake. Nails were not used in olden time for crucifixion.

The expression in Paul's epistle, "hailing it to his cross," should be translated, "hailing it to his stake." (Col. ii:14). The word "affixing" is used in the ancient Syriac version, and "fastening" in the Latin Vulgate. Do not credit the passage in John's gospel about "the print of the nails." No where else in the New Testament do you find "nails."

As for Isa, Allah raised him to heaven, as it is said in the Koran: "They have not slain and have not crucified him, but Isana, one who resembled him."

Isana remained on the cross seven days. Each night Mariam came and wept at the foot of the cross until morning. On the eighth day Allah caused Isa to come down from heaven to his mother. Then she knew that he was not dead, and her heart was consoled. The same night Isa was in Mariam's house, and caused Yahya (John) to be called. There remained only ten apostles; Simeon had denied Isa, and another, not named, had betrayed him. Only seven met Isa. He inquired of them:

"Where is he who sold me to the Jews?" They answered: "He repented, and has slain himself." Isa said: "If Allah accepted his repentance, he ought not to have slain himself; for there is sin which may not be repaired by the pardon of Allah."

Isa sent forth Yahya and the seven other disciples. To Greece and Rome he sent Paul and Peter. (This was not Simeon, or Simon, called Peter, who had denied his master. And Petros was not a Hebrew name, but a Greek translation of Kepha, meaning "stone." And if Paul wrote the epistle to the Galatians, he could not have been present at that, or any other meeting of Isa and his other apostles.) To Babylon Isa sent Thomas; to Kairouan, Philip; to Ephesus, John; and to the Hedjaz, toward Meagreb, Bartholomew. James and Yahya were to remain at Aila. (According to our gospels, John (Yahya) was beheaded during the ministry of Jesus.) Then Isa prayed Allah to raise him to heaven, and to-day heretics (Christians A. D. 900) celebrate as a feast the night when Isa descended and went up again to heaven.

The next day the apostles seized them, struck them, and tried to make them deny Isa. The king of Rome was informed that a man named Isa had informed that a man named Isa had come fatherless into the world, and had wrought miracles; that the Israelites had killed and crucified him, and that now they tormented his companions, to make them deny him. The king came with a numerous army, and slew a great number of people. He delivered the apostles, believed in the religion of Isa, and took Paul and Peter to Rome. Herod (Archelaus), king of Aila, also became a convert, and upheld James and Yahya.

The Roman king took the wood on which they said Isa was crucified, and made of it a Quiblah. Christians pray to this wood, but it is foolishness, for it was not Isa, but Isana, who was killed.

When the religion of Isa was greatly spread abroad, Eblis (Satan), accompanied by two devils (imps), made their appearance on a feast day, where a great number of Isa's followers were gathered in the temple of Aila. They had taken the form of three old men; they sat in the midst of the assembly, and entered into conversation, saying:

"We have come from the west, having heard of your religion, and found it good. But we desire to hear what you say concerning Isa." The men answered: "Isa is the prophet, the spirit of Allah, and the son of Mariam; he was not begotten of a father." Eblis said: "This is not possible; I think Allah is the father of Isa." One of the devils said: "His word is a folly, for Allah hath no children, and hath no commerce with a woman; but Isa is Allah himself." The other devil said: "Your words are insensate; I hold that Allah loved Mariam, and caused Isa to be born from her without father; and he has established him among men as a sign of his omnipotence; then he associates with himself Isa and Mariam, that they might be honored equally with Allah."

These words fell into the hearts of men, who said: "Necessarily Isa must be in one of these three conditions." So when Eblis and his two confederates had disappeared, the heretics (Christians) were divided into three sects, each of which accepted one of these three doctrines.

Some say this event took place in the lifetime of Isa, but this is not so. King Herod treated James and Yahya kindly. The mother of Isa died six months after his ascension. Yahya was beheaded by order of this same Herod, when in a drunken orgie, at the demand of his mistress, the daughter of his wife (or of her sister). The head of Yahya spoke, and reproved the sobered king. Then came an invasion by the king of Persia on account of the murder of the two prophets, Isa and Yahya. Seventy thousand inhabitants of Aila were massacred, and the temple and city destroyed.

WASHINGTON, D. C.

REST, SOLDIER, REST.

No more to hear the bugle call,
Nor deadly hiss of rifle-ball,
Nor deafening charge where comrades fall—

Rest, soldier, rest.

No more the wintry bivouac's gloom;
No more the cannon's sullen boom,
But, sleeping 'neath the violet's bloom,

Rest, soldier, rest.

Sleep where summer grasses wave
Above the mound that marks thy grave,
Where floats the flag you helped to save,

Rest, soldier, rest.

Sleep where gentle breezes sigh
Beneath a cloudless sunset sky,
Where no foe is lurking nigh,

Rest, soldier, rest.

Sleep where the moonlight's silvery glow,
Where winter's gently-falling snow
Casts wreaths of glory o'er thy brow;

Rest, soldier, rest.

Sleep where gentle summer showers
Fall on the sweet and fragrant flowers,
And bounteous nature weaves her bowers—

Rest, soldier, rest.

As we gather, year by year,
To decorate each hero's bier,
We know the time is very near

The last sad voice will answer, "Here,"

Rest, soldier, rest.

WM. WESTENFIELD.

THE LADIES' CLUB

Of the Occult Science Society of Fort Wayne, Ind.

A MESSAGE FROM A LITTLE CHILD.

The Ladies' Club of the Occult Science Society of Fort Wayne, Ind., which meets every Wednesday, is growing in numbers and interest. At a meeting last Wednesday we had with us Mrs. Anna Orvis, who is filling a month's engagement with our society. Those who attend our meetings know what a treat it is to hear her speak, and a few of us are acquainted with her Indian guide, Minnetonah. After an invocation, Minnetonah came and gave us all a friendly greeting, after which she said: The spirit of a little child is here, who wishes to tell the story of her life on earth and her departure to the Spirit-land. Minnetonah said her medium (Mrs. Orvis) was not well enough for the child to control her brain, and she (Minnetonah) would tell her story for her, the same as though it were the tale of her own life and departure into Spirit-land.

"I came to earth and into a home of comfort; to the embrace of a young, tender and loving mother who warmly welcomed my arrival. Not so with my father. He hated me from the moment I was born, with a deadly hatred, because I took my mother's time and attention from him, and from the society in which they moved. My father insisted that I be given into the care of a nurse entirely, and so a nurse was provided to attend me; and often, when my mother returned from the theatre, or from some social gathering, she would spend the remainder of the night by my little crib. My father's dislike increased with my growth until he forbade my presence in any part of the house except the nursery. I grew puny and delicate. How could it be otherwise in such an atmosphere? Finally, one day, being left alone by the nurse, who had been taking wine and brandy, I received a severe fall which crippled me for the remainder of my life. An injury to the spine left me perfectly helpless and paralyzed. As is usual in these cases my brain grew active, and my head enlarged, until after a few years I became what is termed a hunchback. They purchased a wheeled chair for me, in which, after a time, I took the greatest delight in wheeling up and down the room. One day the nurse left the door of the nursery open and I escaped in my chair and ran up and down the corridor a number of times, when my father coming in with some friends and seeing me called loudly to the nurse and said: 'Take that thing away, and don't you dare let this happen again.' But I, after having had a taste of freedom, and not knowing fear from my father's displeasure, watched my opportunity and again escaped into the corridor where I was enjoying the keenest delight in going up and down, and laughing loudly to my success. I attracted my father's attention, who was in his library at the end of the hall, and coming out, he stepped to my side, gave me a blow on the head and a heavy push on my wheeled chair with his foot, which sent me, not to the other end of the corridor as he intended, but to the top of the stairs, and heading I fell to the bottom a bruised and bleeding mass. On picking me up they found my spirit had fled. My father's horror and remorse were terrible, and my poor mother was well-nigh insane with grief at my terrible fate. She grew to dislike my father so much that she would not sit at the table with him. Only in public would she recognize him. He became morose and sour, and finally shut himself up. I learned how to come back to earth, and daily I came to my mother till at last she recognized me. One evening, as my father was sitting by the fire alone in his library, I came to him, begged the spirit friends to assist me to show myself to him. I was permitted to show him my face; and after a little to let him see my form, and that I was no longer crooked or deformed. My father, still remorseful, said: 'My God! My God! must I always be tormented with the sight of that creature?' Very soon I was able to whisper, and I said: 'Father, I love you. Dear father, I love you.' Then my father bowed his head and wept bitter tears and wondered how I could love him after all his unkindness to me. I came again and again to him, and soon he wished my mother to know and share his joy, and he made overtures toward a reconciliation, which was finally accomplished.

"Oh! if I could express to you my joy at thus being able to make myself known to my father and mother; if I could only tell you the happiness it gave me to be able to minister to them, and to see them reconciled to each other, and to be able to share their joy as well, and could mothers only know how their thoughts affect their unborn children: if they could only see the future of an unweaned child, could see how their thoughts affect even the symmetry and grace of form and face, as well as the physical health and mentality of their children, how careful they would be to allow only the pure and good to occupy their minds."

Minnetonah is much loved by us all, and we gladly listen and try to profit by her teachings. On one occasion she wanted an expression from each on mud. A most common and undesirable subject you will say, but it was one of the most interesting and instructive subjects it was ever my good fortune to listen to.

We have with us a grand team for the month of May in Mrs. Anna Orvis and Mr. F. Gordon White. At the Sunday morning and evening meetings Mrs. Orvis answers questions, which are interesting and instructive, followed by a poem from subjects given by the audience, after which Mr. White gives tests which are knock-down arguments, especially to skeptics. It would take up too much time and space to particularize. All I can say is that Mrs. Orvis and Mr. White must be heard to be appreciated.

ELNA M. SWERINGEN.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

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IN A CHRISTIAN SPIRIT.

And How It Was Exemplified.

"All that we did, sir, was done in a Christian spirit." "In a Christian spirit!" exclaimed the magistrate. "Where did you get your idea of Christianity?" "From the Bible," responded Copestake; "and they were in need of the punishment they received."

It was in Philadelphia, the city of Brotherly Love. A father and step-mother were arrested, fined, and deprived of the custody of two little lads, who were taken in charge by the Society to Protect Children from Cruelty. The testimony showed that the lads had been compelled to stand in the cellar for hours with their hands tied above their heads to a water-pipe, and forced to sleep in the cellar. They were also set upon a red-hot stove and their hands held on a stove until they were burned. On the coldest nights the children would be forced to sit out in the yard, lightly clad, and with their naked feet plunged into a bucket of cold water, etc., etc.

The inhuman father offered the explanation or excuse to the magistrate: "All that we did, sir, was done in a Christian spirit."

The darkest blot upon the pages of human history, since the era of Christianity, have been placed there by those who called themselves Christians, doing what they called God's service; and doing it, as they claimed, "in a Christian spirit."

Inhuman persecutions, Inquisition horrors, burnings at the stake, thumb-screws, racks, fagots and all the most infernal methods have been used by those styling themselves Christians, and all, as they claimed, "in a Christian spirit."

The burning of witches was done by pious Christians in the exercise of "a Christian spirit."

When the Palmist prayed God to send destruction to his enemies, he did it "in a Christian spirit."

When the orthodox ministers concentrated the deadly influence of their minds upon Theodore Parker and prayed that he might die, they did it "in a Christian spirit."

The persecution to-day of Seventh-Day Adventists, in Tennessee and other places, is the work of Christians, and is done "in a Christian spirit."

The prosecution of a man for sending through the mails a postal card on which was copied a verse from the "Holy Bible," is done "in a Christian spirit."

The enactment and execution of Sunday laws, against people who do nothing that interferes with the proper rights of others, are done "in a Christian spirit."

Young girls have been immured in convent cells and nunneries, for life, "in a Christian spirit."

The pious gossip, going about as a religious tale-bearer and scandal-monger, talking, hinting, insinuating most things about her neighbors—she does it all "in a Christian spirit."

The pious ghouls who slander the memory of a dead Paine, Voltaire, and other so-called infidels, do it "in a Christian spirit."

Viewing the sad results—the wrongs against humanity and human rights—flowing from its exercise, all good people may well pray: From wars and pestilences, from earthquakes and cyclones, from pious hatred and from devilishness done "in a Christian spirit," good Lord, deliver us!

And with this most unchristian prayer we close, adding, in better Christianity, is another and a better Christianity.

J. C. UNDERHILL.

MOQUI INDIANS.

A Cabinet Trick that Would Set Pale-face Conjurers Dizzy.

Paleface sleight-of-hand performers and fakirs would do well to go West and learn the true art from the Moqui Indians of the southwest—in New Mexico.

A paleface is not permitted, however, to witness these "religious tests," unless he has first renounced civilization and become what is known among frontiersmen as a "squaw man"; that is, a white man married with an Indian woman.

This is the original cabinet trick: The select audience of worshipers is "discovered" in the estufa (church) seated on the ground, all lights church. Enter into the open space several men, who move around in a circle to a solemn chant to a drum accompaniment. An Indian drum is a vessel partly filled with water, with a hide stretched over the top. The scene is weird, and the audience is as quiet as a spook seance.

Presently there is heard a rustling of pinions and feathers, and the hooting of an owl—a bird of ill-omen to the Indian. The audience becomes terrified and frequently the squaws make a hasty exit. Then the noise becomes fainter and fainter still, as if the bird is making his exit through the flies and tule in the roof. Torches are brought in by the supernumeraries and—presto, change.

Lights down again and a similar noise is heard. The birds seem to be flying all over the room. The lights are again brought in and the illusion shown. Finally, the medicine man squats down in the open space, cross-legged like a Turk. One man holds him by the knees, another by the arms. The lights are turned down or taken out. There is a rustling of feathers and pinions and an apparent struggle. The lights are called for and the medicine man is not discovered. The men who attempted to hold him in this cabinet position are the most mystified and cannot tell whether he went out through the barred door or the roof.

The performance concluded with a lightning and thunder scene. Thunder reverberates through the room, and flashes of light, zigzag and horizontal lines, play over the heads of the audience, all blinding them. Sometimes the room is so lighted with these flashes that the auditors' faces are apparent to each other, and they plainly see the medicine man in the open space, with no stage paraphernalia whatever, no wide sleeves or boxes, and almost as nude as a living picture. This wonderful magic trick is performed in a room holding only fifty people, who are seated around the shaman, or medicine man. He is in the center of an open space ten feet square, and he has not a table, chair, or any "property" whatever. He is not even a "mushake" to deceive you.

"The shamen claim that these extraordinary powers are given them through their fasting and praying. They fast and pray three nights before each per-

SCHOOL CHILDREN

will eat sweetmeats and you can't prevent it. The first you know of it there is a headache; the child is bilious and something must be done. Use Ripans Tabules, a remedy which is standard for such troubles.

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OF—

Jesus Christ

—BY—

NICOLAS NOTOVITCH.

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formance, which, however, is only two or three times during the season, like grand opera. They do not charge for admission, claiming that it would be sacrilegious to do so, and that they would lose their powers. But after the performance, the mystified and superstitious auditors heap upon the shaman all kinds of presents, which, of course, he accepts, just as prima donna does a ring.—New York Dispatch.

CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It is a treatise on the art of cleaning, practical as

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SATURDAY, JUNE 1, 1895.

An Advanced Pulpit.

Though there appeared in these columns two weeks ago, from the pen of a correspondent, an excellent notice of Rev. Heber Newton's able discourse delivered at All Souls' Church, Madison Square, New York City, on the resurrection, yet it seems just to quote the "heretic" in detail; for he has certainly placed himself on the Spiritualistic platform, from which it will be difficult to secede. We quote with approbation: "The life to come cannot be a bodiless existence. Nature knows no bodiless existence; everything that lives clothes itself in some form or other, more or less fine matter composing these forms, but matter of some sort or other there is clothing everything living. We may be sure that the dead, living still, live not merely in some disembodied existence—they have bodies of their own, though our eyes cannot see them. The body that shall be will not be some wholly new body, else the continuity of life will be broken. It is an absolute necessity that in the life beyond personal identity shall continue. That means that in some way or other there shall be a continuance of that which is truly vital and essential in our present existence. There is within us each a spiritual body. "The mysteries of clairvoyance or mind-reading—these and other well-authenticated powers of men—are not powers of outer power, but powers of some inner organization, transformed by the mind. "At the touch of death the outer fleshly body falls away and the entire spiritual body is freed for a new life. It may draw around itself from the body which it leaves, or from the spiritual elements in the encompassing ether, the elements of a new and finer material body, or in ways in which we cannot even dream of the mystery of being 'clothed upon' may accomplish itself. At the moment of death, it seems to me, the spirit passes out of its earthly house into their house not made with hands, gleaming in the heavens." Every death is a resurrection. Every every sepulcher the store is already rolled away.

The Higher Criticism.

A friend who has read Prof. Sacey's late work, "The Higher Criticism and the Verdict of the Monuments," says: "The book has brought dismay rather than joy to those who anxiously awaited it. The Society for Promoting Christian Knowledge, in whose interest it was written, evidently prints it with regret, and prefaces it with disappointment. The conclusions arrived at are surely a consummation of proof of the human character of biblical narrative as was not devoutly prayed for by the dogmatic. The book shows clearly that the Old Testament is a compilation of fragments gathered from the wreck of a vast literature which extended over the Oriental world from a remote past, not capable of being understood save in the light of contemporaneous literature. These fragments are no isolated phenomena requiring extraordinary causes for their production, but are creatures of natural growth. "Since receiving this brief notice of Prof. Sacey's feeble attempt to sustain the theory of the divine revelation of the Jewish scriptures, we have read the book with profound interest, and greatly regret the want of space to make several lengthy quotations. Our readers would greatly enjoy the view taken by this learned advocate of the dominant religion, wherein he shows the Bible myths of creation, the garden of Eden, the fall of man, a universal flood, and so on through Genesis, are only slight variations from much older Assyrian legends preserved in the lately-recovered buried records from the ruins of Babylon and Nineveh. Every attempt to strengthen faith in the holy character of the Bible seems to be met with conclusions the very opposite from that desired by its worshippers. "They Mean Mischief. The English Bible Society published in 1865, for the benefit of the Pequot Indians, located in Massachusetts, a translation of the Bible into their tongue, by Rev. John Elliot, known as the 'Apostle to the Indians.' The Sunday at Home, a pious English publication, says of this work: "The book has lasted longer than the people for whom it was made; the tribes to which Elliot preached have vanished, and their language is extinct." To this W. J. Gordon, an Englishman,

replies: "It was not John Elliot's Bible that destroyed the tribes; it was the resources of Christian civilization—Christian rum and Christian rifles. Last year 60,000 Bibles went to Uganda. The prospect is dreary for Uganda. So many Bibles mean mischief."

Turn on the Light.

It is a curious fact, which scholars will do well to inquire into, that on the return of the crusaders from Palestine, the passion and miracle plays became common throughout Europe. They portrayed the birth, the sufferings, the death and resurrection of their Messiah, and the miracles ascribed to him and to his priesthood. While these mysteries were common to Grecian, Roman and Egyptian mythology, and can be traced back through the Babylonians, Assyrians and Persians to the Bactrians, yet it is questionable if they assumed Christian form until near the close of the twelfth century; then the priesthood took them in charge, and the Pope granted indulgences to those who visited them.

How much of the popular faith was invented during those times, and while these mystic plays were still on the stage, it would be interesting to know. We have many scholarly readers who have leisure to turn their thoughts to this subject. It is a field worth cultivating. Should any one attempt the task, we pray him to take nothing for granted, but go to unquestioned, ancient sources, and learn what then existed or was believed, to build upon.

The Passion plays, near the close of the fifteenth century, seem to have given place to that of St. George and the Dragon, which had a great run at Coventry, the Saint being reputed a native of that medieval city.

The Passion plays and friar actors gradually disappeared from the stage with the reformation. Attempts have been made in recent times to revive them, but without success.

The legend of Godiva, at Coventry, when unraveled, appears to indicate that the marvelous woman whom tradition says rode naked through the streets to free the people from an unjust tax, admirably described in one of Tennyson's poems, was only a take-off by the Protestants, of the former practice of Catholics to exhibit the host, on great occasions, to the public.

When a critical Baring-Gould, without the prefix of Reverend, shall explore and expose the origin of these Christian myths and mysteries, many an obscure page, which now passes for history, will be wonderfully illuminated.

Was Not David Mistaken?

Either David was not a close observer, else the age in which he lived was very different from that of to-day, provided he always told the truth. He said: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Fearing some critic would insist the word rendered righteous was not properly translated, we consulted the revised edition of the Holy Book, also the Jewish translation, and the Catholic. The latter substitutes the word just; but this is a synonym with righteous which is used in the other authorities. We determined to consult the commentators, who, the reader is aware, assume to know everything about Bible characters, as well as God; so we turned to Scott, who is an old standby. To our delight, we found he affirms our statement, using these words: "The Psalmist had never, during a long course of observation, known an instance of the kind." The conclusion is irresistible; all that vast array of unfortunates who find themselves seemingly forsaken by God and man, who are infirm with age, or are crippled with disease, who are destitute of the needs of life, and subsist by the hospitality of the charitable, wrung from them by importunate begging, are neither righteous of themselves nor descendants of just parents. We are right sorry to learn this, for it is a crushing blow at the poor and destitute, and if properly understood and fully believed it will operate severely to their prejudice.

Wrong Changes with Location.

Palgrave, the Arabian traveler, when in Riad, a central kingdom of Arabia, the seat of the Wahabee zealots of Mohammedanism, had an interview with Abd-el-Kereen, a member of the ruling family. He sought for information as to the peculiar teachings of this Wahabee sect. To that end, he asked the aged sheik to tell him the difference between great and little sins, for during their conversation all wrongs seemed resolved into one of these. The reply was prompt: "The first of great sins is the giving of divine honors to a creature. The second is drinking the shameful," that is, smoking tobacco. "Murder, adultery, and bearing false witness: what are they?" The reply: "God is merciful and forgiving; these are little sins."

Had the Mohammedan made similar inquiries of Mr. Palgrave, who was a Catholic Jesuit in disguise, it is probable the first of the great sins would have been the denying that Jesus Christ is less than God Almighty; the second, the denial that the Bible is the word of God; with a third added, rejecting Sunday as a holy day. The lesser sins would be the persecution of infidels and heretics, and lying for the glory of God. Early education and environment seem to change our notions of right and wrong. The cannibal deems it no crime to roast and eat fat missionaries. Wonder whether the natives of Hawaii do not indulge a regret that their parents had not eaten the fathers of the sons of the missionaries who have lately usurped their government?

According to the last census, the number of women above the age of 18 in Russia was 23,200,000. All the good Roman emperors had very bad wives. Belgium has 1,340,000 women over 15. Strive to do thy duty; then thou shalt know what is in thee.—Goethe.

THE PROGRESSIVE THINKER.
THE NATIONAL ASSOCIATION.
A VIGOROUS DEFENSE BY HON. L. V. MOULTON.

THE JURY TO DECIDE THE CASE IS COMPOSED OF THE READERS OF THE PROGRESSIVE THINKER.

TO THE EDITOR:—The writer has been authorized by the Board of Trustees of the National Spiritualists' Association, to make response in its behalf to the various attacks that have been made upon it and its officers.

Let it be understood at the outset that no objection is made to truthful statements of what it or its officers may have done, or to difference of opinion as to any policy it may have adopted; but what we do object to, and have to meet, is false statements, misconstruction of law, and play upon the meaning of words. These I shall endeavor to correct, that the public may be truthfully informed and thus be able to fairly judge whether the N. S. A. is worthy of support and confidence.

In your issue of February 9th, headed "Some Grave Charges Against the National Association," it is alleged that "the meeting at Chicago was nothing but a sort of conference, or mass-meeting. No credentials were produced and examined." On the contrary, every delegate was duly accredited and their credentials are now on file at the headquarters in Washington. Later on fault is found because we did not publish the list of societies, and the credentials in full, when the latter, at least, is never done. No doubt photo-copies of the credentials, seals, signatures, and all would next be demanded, and all for no valid reason whatever, it being wholly immaterial now who comprised that convention. The Association consists of only the chartered societies, and they have since joined it in full view of the contract they were entering into, as embodied in the constitution and by-laws. If these had been framed by only a few, or even one person, the situation would now be exactly the same. This is often done in organizing societies. All who take charters become a part of the Association, acquire the privileges, and assume the obligations provided for, and none others do. It is wholly immaterial who drew the contract; if it is satisfactory to the membership.

It is asserted that "this Chicago convention had no right to create a board of trustees in the District of Columbia and call that board a National Association." That "Congress alone has the right to create by special charter a National institution and it has very seldom done this." This is a play on the word "national," and intended to mislead.

Any convention has a perfect right to create any kind of lawful organization for any lawful purpose, and its constitution and by-laws constitute its articles of agreement, which binds the members, and if its proposed range of business and membership comprise the whole country, it is properly called "national," and the word has no necessary reference to any act of Congress, or to a corporation. "National" pertaining to a nation, as National custom, dress or language. 2. Public, general, common to a nation, as a National calamity.—Webster.

According to our critic any custom, dress, language, or calamity, no matter how general throughout the country, would not be "national" unless made so by act of Congress. There are many national associations: The National Grange, for instance, its delegate body having jurisdiction and delegates from all parts of the country. The Old Fellows, Good Templars, and numerous mutual benefit, religious, educational and benevolent societies have such bodies, which are "national." None of these are created by act of Congress, but many are incorporated under State law. They all issue charters to their local societies. These charters are framed and hung up in halls everywhere.

It is asserted that "to grant a charter is to create a corporation." I challenge any one to name a single one of these associations that create a corporation, or attempts to do so when it issues one of these charters; or to find any one ignorant enough to suppose it is done. A legislative act may incidentally create a corporation and the act be called a "charter"; no one of ordinary experience should confound these different transactions. Associations may or may not be incorporated. If they are not, they are common law partnerships. If they are they must incorporate under some State law; the District of Columbia being the same as a State. There is no general corporation law for the whole country. National Bank, to be sure, are corporations formed under a general law, enacted by virtue of the implied power of Congress over the money of the country; but Congress has no power to create corporations except as incidental to its granted powers.

This was well understood by the convention and was correctly stated from the platform. See report, page 113, as follows: "Dr. Randall: I would like to ask for information, if this obliterates the necessity of organization under the laws of the different States with regard to religious bodies?"

"Mr. Moulton: Mr. Chairman, as we understand the law of corporations, there is no United States corporation law. The District of Columbia stands in the same relation as any State, and the incorporation under the District of Columbia would not differ in any respect from an incorporation under the laws of the State of Illinois; except in so far as the law of the District of Columbia may differ from the law of the State of Illinois. The District of Columbia is but a State among the rest, so far as this matter is concerned."

It is asserted that "the certificate of incorporation signed by five persons (two of whom are non-residents) is of no account." There is not. There is no law requiring more than five persons to constitute a "congregation," or more than three of these to be residents of the district. No requirement as to time, or frequency of meetings, or amount of property owned by them is to be found in the law. The Association has conformed to every requirement of law, and even if it

has not, or had not incorporated at all, it would not signify until it should attempt to exercise some power peculiar to a body corporate, which it has not yet done. It collects its revenues by virtue of a contract embodied in its constitution and by-laws, not by virtue of being a corporation. Complaint is made that "it charges \$5 for an ordinary charter, besides 25 cents per capita from the chartered society," etc. What of that? Other associations of like nature usually do the same. A serious charge, indeed, to-wit: That it resorts to the usual means of collecting its revenues.

The play upon the words "foreign corporation" is another misleading trick. Every State in the Union recognizes the foreign corporations, both of other States of the Union, and of other countries; any disadvantage due to this fact is easily overcome, and it is often of advantage to be "foreign." A corporation was organized and incorporated in Michigan, and domiciled in Grand Rapids. It owns and runs a large factory in Boston, Mass., where it is a foreign corporation. It never made any goods, or owned a dollar's worth of property in Michigan, except such as it may have shipped into the State to sell, or lease, and it was thus incorporated purposely.

I should like "as a lawyer," to call attention to the maxim, "suppression verbi, expressio falsi"—to suppress the truth is to express a falsehood.

A lawyer says that "its charter can be revoked," and "its trustees originate from collecting money, and restrained from issuing charters." Allow me to say that the N. S. A. has not forfeited its charter, and therefore said charter cannot be revoked. Also that its moneys are collected and its charters issued by virtue of a contract embodied in its constitution and by-laws, and for lawful purposes, and that therefore no court would interfere. No lawyer can draw a truthful bill asking such relief, that would not be promptly dismissed on demurrer, as it would show no cause of action whatever.

Such epithets and innuendoes as "poor," "cardinal," said to carry the bag," "wide awake on money matters," "tariff for revenue, and a tariff for protection," etc., are unworthy of attention and only show the spirit of the attack.

In your issue of February 23, Mr. Barrett replies to these "charges," denying such as merit attention, and truthfully stating the facts. Also asking some very pertinent questions.

In your issue of March 2, instead of putting in proofs of the assertions, or retracting the same, as bound in common fairness to do, our "critic" descends to blackguardism, and re-asserts the so-called charges, styling portions of the proper details and questions as "vagrancies." Evidently there is no proof. Attempt is made to answer but one of these questions; and in so doing it is asserted that a corporation selling stock, and doing business in thirty States and extending its business to the rest, would be neither national nor local "unless authorized by its charter." What does that mean? Can any one tell? Does it mean that it could not do business in that way without special authority of law? Or, does it mean that it must have legal authority to call itself "national" or "local"? It is quite common to incorporate under the laws of one State, to do business nationally, or throughout the entire country, owning property and acting as a foreign corporation in a number of other States, and calling itself "national," or some other equivalent name; in fact, that is the only way it can be done; we do only as all others do and must.

Said "critic" considers ordination a "spiritual and ecclesiastical affair," and alleges that we make it a "secular device." This is true, but not for the purpose of "worming" or "defrauding" railways out of half-fare tickets, as alleged, but because, fortunately, the ecclesiastical law is obsolete in this country, and the law of the State has secularized both the institutions of ordination and marriage, much to the advantage of civil and religious liberty, and greatly to the disgust of priestcraft.

The reason why he was denied the list of ordained ministers was because he had given notice of his intended attack, and the board instructed the secretary to take him at his word, as an enemy of the association and intending to do it all the harm he could. It is astonishing how easy it is to misunderstand the plain meaning of words. Ordination under State jurisdiction means ordination by societies having State jurisdiction, for the very good reason that there are no federal laws defining the rights and duties of such ministers, the various States making all such laws, which differ in many of them and thus require the observance of different rules and usages in different States. Mr. Lockwood has given the law in Wisconsin; in Michigan it is otherwise.

Attack is made upon the officers, alleging that they are "imposing upon the common people," "issue charters at an exorbitant price, and levy a per capita tax on poor people," "engaged in a most mercenary business." Living off the proceeds of charters you (they) have no right to issue, and a per capita tax you (they) have no right to levy." This all requires proof, before it merits credit. No proof whatever has been brought forward. Truthful statements are made by the association, or its officers, concerning its affairs. There is no imposition. The rate is not exorbitant for charters—less than the average charged by such associations. The per capita tax and charter fees are both assumed by voluntary agreement; neither one is "levied," and they do not depend at all on the act of incorporation. No one is living at first-class hotels on the proceeds. On the contrary, the secretary is the only officer salaried by the association, and his pay is meager for the work required. Mr. Barrett served for the first year on no salary at all, and sunk

several hundred dollars of his limited resources. This year his moderate salary is raised wholly by private subscription, and is not drawn from the treasury of the Association. I, as one of the auditing committee, have seen all of the accounts and know there is no extravagance or waste anywhere. From December 15th to February 25th Mr. Barrett was on the road all the time, and his entire expense account for meals was only \$22.65, the highest-priced meal costing 75 cents and the lowest 15 cents; most of the time he was entertained by friends at private houses. At Kansas City his hotel bill was paid by the local friends. His sleeping-car fares and lodging account for all that time was but \$16.50. Now, all this hue and cry is not only unkind and without reason, but downright mendacity. The officers of the N. S. A. are one and all making generous sacrifices of either services or money, or both. They do not desire to pose as martyrs, however, but simply insist that the truth should be told.

Mr. Barrett, breaking down in health, under the strain of work and abuse, was finally obliged to quit, and while sick and irritated by these attacks, retorted by quoting scripture for scripture in his brief letter in your issue of March 9th. For this he got a lecture on good manners, the writer wholly overlooking the aggravating character of the attack. I am authorized by Mr. Barrett to withdraw the implied epithet of "fool," and to say, whatever else these alleged critics should be proven true before we offer to excuse his sickness and irritation, and admit that he gave altogether too much attention to the matter.

As to the article, "Sober Thoughts," I should like to ask if an "old newspaper man" cannot distinguish false or distorted statements and malicious epithets from "candid criticism?" Does he not know that candid criticism consists in truthful and fair statement of fact, and fairly urged objections? He refers to the "strong assertions." They have been denied and the denial stands good, until proven otherwise. Such assertions should be proven true before being called either "shrewd" or "candid."

The statement that "the National Association, or its president, will not take any more criticism" is not warranted by their objections to the attacks made on them, which are quite different from "criticism."

Please consult the dictionary, find the six different meanings to the word "incorporate," and then read Mr. Ball's question and my answer. You will find they both refer to the sixth or legal meaning of the word. They had nothing to do with its meaning to a druggist or chemist. I did not think it necessary to throw a dictionary into my answer to guard against misunderstanding. If our critics will turn their "search-light" upon the pages of a dictionary and find a primer of corporation law, instead of the N. S. A., they will find that a charter from the original corporation to its subordinate societies, both does and does not "incorporate," depending on the sense in which the word is used. It incorporates the chartered society with itself. It does not incorporate it as a body corporate in law. This may be the seeming paradox that has confused them.

Charter, a written instrument, executed with usual forms, given as evidence of a grant, contract, or whatever is done between man and man, etc. 2. Any instrument executed with form and solemnity bestowing rights and privileges, etc.—Webster.

Of course, a government having the power could convey by "a charter" (that is, an instrument in writing) corporate powers as a privilege, but no association, such as we are, could do so.

We do not call charters "certificates of membership," because that is not the proper name; that would be the name of a paper to an individual instead of to a society. Any one accustomed to the way in which such business is done would know better, and some one would surely "criticize" us if we should do so, nor would it allay any irritation; that comes from another source entirely. These charters do "confer some power to perform some acts," as any one can easily see, it is such a plain matter. They make the chartered society a part of the National Association, with power to have a voice in its management, and bound to contribute to the laudable purposes for which it is organized, exactly as all other such charters in all other similar associations. This is a franchise that all right-minded Spiritualists should avail themselves of gladly. They do not create bodies corporate in law, and the Association never assumed to do so; such a thing is wholly absurd; on the contrary, chartered societies are recommended by it to incorporate according to law in their various States. See Art. 6, Sec. 8, By-Laws of the National Spiritualists' Association.

Now, it is all right to be a dissector or disorganizer of anything false, untrue, or undesirable, and there be anything of such in the N. S. A. Let them point it out, please, and we will try to correct it, but don't find imaginary faults, and blame it for doing as all other like associations must do.

We are aware of several unimportant defects, which we shall try to remedy at our next annual meeting. We do not claim perfection.

The stability of the N. S. A. does not depend so much upon incorporation as upon the cordial support and co-operation of the people interested in the purpose for which it is organized. It is not necessary even; it only enables the Association in its corporate name to hold property, and act in court. It could do everything it proposes without, but not so conveniently. But without the assistance and support of the people who should desire its success, it will fail, of course, and to alienate these is the seeming purpose of these attacks. I believe the N. S. A. has good and true friends enough to sustain it. And if a

part of the Spiritualists band together to aid each other in laudable purposes, those who do not are not compelled to aid or join it, and are not harmed, but rather benefited by its success, and they ought not to complain.

Now the hue and cry is raised "move to Chicago." In your issue of March 30, a delegate says: "It was only because the matter was not thoroughly investigated before the original convention, and the prevailing bias thrown out during the convention that because it was a 'National' Association it had to be located at the 'National' Capital. (The small caps are his.)

"As a member of that convention, we were ignorant of the requirements of the law upon that particular point and made no kick at the time."

His memory must be very poor, indeed: Read pages 114, 115 and 116 of the report and you will see that the matter was fully discussed; his very argument was used; no such legal necessity was urged, or even hinted at, in the debate, by those in favor of locating at Washington; and, further, a motion was made to strike out Washington, D. C., and insert Chicago, which was voted on, and defeated by a large majority. He asserts that "we have discovered that a charter does not mean a charter," and, therefore, he proposes to move the headquarters of the Association. I don't see any connection between these two propositions. Another writer says that now that "we have discovered that it is not absolutely necessary to have the head center at Washington," etc. This seems absurd in view of what has been referred to in the report.

Another wants the headquarters moved to Maple Dell Park, in some out-of-the-way place in Ohio, and remarks: "Now that Hon. L. V. Moulton has acknowledged that charters issued by the National of Washington, D. C., do not incorporate, hence, render no protection and are therefore of no value to societies; and as Hon. R. B. Westbrook has conclusively shown that the charters by the 'National' outside the District of Columbia are worthless to any society," etc. I confess I am astonished at the ideas of some people concerning incorporation. How it can protect a society is more than I can comprehend. It simply and solely enables it to act as a person by its assumed name. It must protect itself as any other person, and exactly the same as though not incorporated. The "protection" rendered by the National to local societies depends wholly on the means the National may have for such purposes, and the nature of the contract to do so, embodied in the constitution and by-laws. Incorporation has absolutely nothing to do with it. The same is true of locality. Its charters have the same effect everywhere, regardless of State lines, and would have the same effect if it was not incorporated at all; they depend wholly upon the character of the contract embodied in the constitution and by-laws, not in the least on incorporation. That is all there is of the alleged "acknowledgment," or the "showing." Another wants it moved to Chicago because more money can be raised there. At the Chicago convention, with 200 delegates present, less than \$1,000 was raised; at Washington, one year later, with about 100 delegates present, nearly \$3,000 was raised. These facts are better than promises.

Now let us hear from every city, village and camp in the country, and I presume that nearly every one would like to harbor this mercenary gang (?) with their worthless corporation, the N. S. A. Strange, isn't it?

The question of long or short travel is a serious one with all societies having delegates from all parts of the country, and the best solution of it is to pay mileage from a common fund to each delegate; this is the way it is usually done by such bodies. That practically equalizes the burden. This the Association can do when it is properly sustained. Allow me to suggest a plan; let those who are doing so much to prevent societies from joining the N. S. A., cordially aid in enlisting as many western societies as possible, and thus increase the propriety of this removal, and there will be some consistency in their actions.

Now Mr. Editor, a few words about your claim for advertising; we have had the money in the treasury to pay it all the time, and expected to do so. The letter-book at headquarters shows two requests to send a bill and get it; one of Oct. 30, 1894, and one of March 6, 1895. These, we presume, were duly received, though unanswered. So it appears no one else has had that money.

If you intend to kindly donate to that extent, it will be greatly appreciated, and a substantial evidence of your good will. It is the settled policy of the board to be wholly impartial as between rival papers, and to merit the good will and assistance of all of them alike. We do not intend to "subsidize," but simply pay for what we get, and at the usual prices.

I have not discussed the question of the advisability of any national association whatever. That question has not been raised; but only the charges of mercenary motives, and fraudulent acts on the part of its officers, and allegations of faulty organization of the Association.

I assert that its officers are above reproach in their motives and acts; have not made any fatal mistakes in the matter of organization; but have pursued the usual and necessary course; and that all allegations that have been made calculated to inspire distrust of the plan of organization, or of its officers, are untrue or malicious, and with no evidence in support of them.

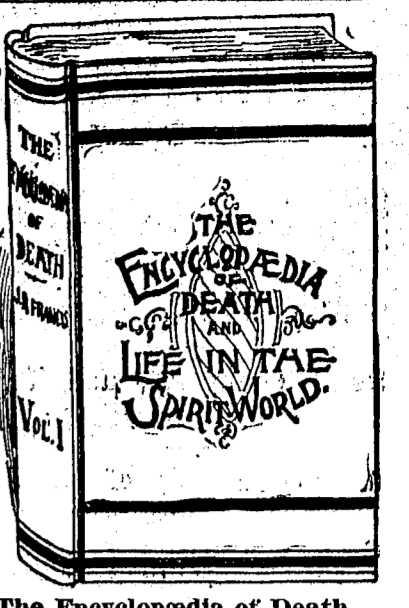
It is one thing to find fault, quite another "to take the tools and do better." Yours for the N. S. A.

L. V. MOULTON.

Grand Rapids, Mich.

Hon. L. V. Moulton.

He opens the defense of the National Association in this week's issue of THE PROGRESSIVE THINKER, in a very vigorous manner. The readers of THE PROGRESSIVE THINKER compose the jury, and each one must decide for himself or herself on the merits of the case. Dr. Westbrook will probably reply, when Mr. Moulton will close the debate, and right there the discussion must end. That the discussion will result in great good to the cause of Spiritualism, we have no doubt.



The Encyclopedia of Death.

Having hastily scanned this novel work, I feel impatient to express my estimate of its value. Every page is laden with Spiritual light. It is unique and remarkable. Here is stored a wide range of literature, gathered from "the four corners of the earth," and from the treasury of experience and scientific scholarship of the deepest interest and most vital significance. A lifetime of promiscuous reading would hardly equip the mind with so much useful knowledge on this absorbing theme as is here condensed into 400 pages, ever ready to supply the memory and inspire the most comforting and exalted contemplations possible to engage the human mind. The experiences of Hudson Tuttle, A. J. Davis and Emma Harding Britten are alone worth the price of the book; and the testimony of science, electrical phenomena, hypnosis, and kindred departments, are brought into line in a way to give the reader a general knowledge of many things not likely to be found elsewhere. "Dying Words of Distinguished Persons" make an interesting chapter, and furnish historic data for much that is often quoted at random, the reader having no idea whether it be from the Bible, Shakespeare or Gulliver's Travels. From a cursory survey of its contents—not having been able yet to read it thoroughly by course—I notice but one defect in the make-up of this remarkable book. I find no index! A well-arranged index would add much to the convenience of readers who want to refer to some special topic or experience for immediate use. An alphabetical order of subjects in each department, alphabetically indexed, and each division arranged in orderly sequence, according to the bearings and progressive stages of the subject, would, in my judgment, be a valuable improvement. This can be accomplished, if the suggestion be approved, in the volumes that are to follow. [A copious index will follow the last volume.] Though last, not least, I would emphasize my appreciation of the splendid presentation of the author's physiognomy, as the best introduction to the book. It is fine and true to life, and shines with the spirit of true democracy, a mirror to the Encyclopedia. LYMAN C. HOWE.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

Remember, please, that The Encyclopedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden side'."

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-World, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

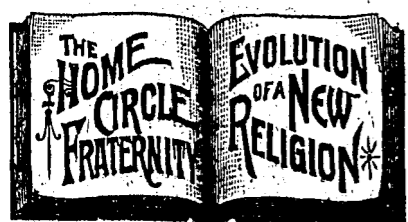
Uniting to Conquer.

Catholics and Protestants are forgetting their past history, and are coming together, to unite their forces in putting down opposition. A Pan-American Congress of Religions is to be held at Toronto, from July 18 to 25, wherein it is proposed all the churches, of every sect, shall unite in a common cause. The great warring factions of the past thus brought together, their differences held in abeyance because of the general danger, they will give an extra turn to their thumbscrews, to suppress opposition. No doubt the governments will be appealed to for aid in putting down freedom of thought, and particularly an open expression of disrespect for the creeds of Christendom.

Most coughs may be cured in a few hours, or at any rate in a few days, by the use of Ayer's Cherry Pectoral. With such a prompt and sure remedy as this at hand, there is no need of prolonging the agony for weeks and months. Keep this remedy in your house.

Wide open, staring blue eyes, combined with a fair complexion, are said to indicate bad temper.

STRUGGLES ON THE DOWNWARD GRADE.



A DOWNWARD GRADE. An Old Woman Trudging Along Thereon.

On the downward grade, moving slowly but sadly along toward the grave. Languidly, and walking leisurely along, this old woman presents a picturesque subject for the artist to paint, with a dark background, to represent her sad mental and physical condition. She is forlorn, desolate, heart-broken—every thought tear-stained, and every word pulsating with sorrow and sad forebodings. This Old Woman, as she is called, like an expiring note, beaming with tender pathos and love, will soon be heard of no more—her last resting-place, the grave, being not far off. The poorhouse—the thought of it makes her sad, and she wonders, as she makes her way slowly along, that any one of God's children should be constantly beclouded with sadness that vibrates in the soul such a melancholy, heartrending refrain. "Rattle her bones over the stones, she is nothing but a pauper, whom nobody owns," says the dark soul of the selfish man. "She is a back number," cries another. "Like an expiring taper, she is burning gradually out, and the sooner the better," cries one from whom she solicits alms. "She ought to die at once," ejaculates an old, miserly biped, who has accumulated wealth. "No earthly good to herself or to anybody else, she should have sense enough to die," exclaims one who passed her on the street. And thus it is that some of this world treat her.

Did you ever think of the intrinsic beauty and grandeur of the one pure, white beam of light, as it comes into your room on a bright summer morn? It pulsates, as it were, like the human heart, and comes to bless all alike, an undertone of the voice of infinity to the struggling mortals of earth.

See its divine radiance and joy as it enters the aperture of your room, as if a smile reflected from a god. Place the thermometer under it, and it becomes agitated, expands, like the dimpled cheeks of a rosy child when laughing in joyous glee. Place a flower near it, with the dew of early morn, and if your ear was delicately attuned, you might hear the clash of its atoms as they pulsated with childlike joy under its gentle influence. That white beam of light has never been fully analyzed, but place a prism so it will intercept it, and note the wondrous, magical change! The beam separates, and instead of pure white, there is red, orange, yellow, green, blue, indigo and violet, each pulsating in wavelike motions, and bearing but little resemblance to the original ray that held them in such fond embrace. The violet has from 718 to 765,000,000,000,000 of vibrations per second; the indigo from 687 to 690,000,000,000,000 of vibrations, the vibrations lessening as you descend, until you reach the red, which has from 396 to 470,000,000,000,000 of vibrations per second. But even above the violet ray, there is the chemical ray, which science says "works the changes on the glass plate in photography; it transfigures the dark, cold soil into woody fiber, green leaf, downy rose petals, luscious fruit and far-pervasive color; it flushes the wide acres of the prairie with grass and flowers, fills the valleys with trees, and covers the hills with corn, a single blade of which all the power of man could not make." Beyond the chemical rays are finer and more ethereal rays, with vibrations more tender and delicate, and some of them can influence the soul, as the pure white ray diffuses warmth in the physical body.

There is the ray of intuition—for aught we know to the contrary—it may have 1,000,000,000,000,000,000,000 of vibrations to the second, and which influence such souls as Jesus, Confucius, Plato, Longfellow, Emerson, and great reformers, philosophers and poets.

When fully analyzed, all processes in chemical analyses reveal definite rates of vibrations, then why not the processes of thought and intuition? It has been claimed by an ethereal philosopher that the only God is the Pure White Beam of Light, and that the different rays, representing all the colors in the spectrum, were evolved by them respectively, the pure white ray involving all the colors combined, and in consequence being the superior race.

III. The pure white ray of light, on which a volume might be written, does not confine its blessings to the rich alone. I saw it nestling on the Old Woman's face (whose name I will not give), and as it shimmered through the mists of the morning, and as she limped along, she thought, perhaps, of the other forces and gifts of nature had not been chained by selfish man, she would have been a home and be no longer a tear-stained beggar, every impulse of her soul fringed with sadness. But she realized the fact that she is on the downward grade, hustled along, hustled along, by a grim-visaged, ghostly skeleton known as Want. She is, by nature, cheerful, and at times her careworn features flicker like the expiring embers in one of those old-fashioned fire-places, and she for a moment looks joyous and happy, and then they relapse into a state of abject despondency, for every moment has its wants.

"How shall I obtain food for the mor-

row?" "How shall I pay the rent already due?" "How shall I obtain medicine for my many infirmities?" "How shall I get a pair of shoes for my feet?" "How shall I meet the coming and past obligations?" "Where shall I go when a merciless landlord turns me in the street?" She states many wants, and then bursts into tears. With her Want is a grim-visaged monster, pushing her along towards the last depot—Death. He will furnish no food, no clothing, no help to pay rent, but he plants sighs and moans and deep sorrow in this poor woman's heart. He pinches her with hunger; he pierces her with disease; he plants briars in her pathway; he places thorns where flowers should spring up, and broken glass where there should be a warm carpet. He makes night hideous with the broken fragments of horrible dreams.

Poor woman, standing on the verge of the grave, lame, forlorn, homeless—no wonder that her eyes fill with tears so easily and that her every smile is rendered dismal by its dark background. Want is ever with her, piercing her with his arrows. Love—God is Love—she scarcely can realize there is such a personage. But Want—she knows him too well. Let this old, desolate woman trudge from door to door and ask for admittance and how many will receive her with a tender, gracious smile, as if actuated with that divine principle—Love. Ah! the millennium—it is a myth to-day. When it comes every human heart will be a place in which the pure white beam of God's love will be kindled like the sunset glow or the morning dawn. Then every home will be a Temple of Charity, where those less fortunate than the owners will be kindly assisted, kindly encouraged and aided in the journey of life. Then there will be no paupers, for there will be no selfishness, and every home will be a receptacle of divine love, all aflame with tender pathos, to warm all alike.

IV. This Old Lady wants, wants, wants! Every breath expresses a want. Her crippled limb creaks for want. Her tastes, desires, aspirations and necessities all want something. She is cold—cold all over—shivers—sighs—moans and wonders when the final end will come. The warmth of the sun she has, but not that of human hearts. They are all cold—cold to her, for they know she is a pauper. The happiness of the old comes from warmth—the warmth of human hearts and from them. The heart is a flower, from which peer forth all the colors of the sunset glow, is nourished and sustained by warmth emanating from the pure white beams of light. How that old, crippled, forlorn woman would change if each human heart would send out its warmth towards her, resulting in her having a refuge for her weary frame in her old age. Just in that proportion that you send out warmth—heart warmth, love warmth, with kindly assistance for the unfortunate one, just in that proportion are you advanced spiritually. A gambler with warm, generous feelings for the afflicted and unfortunate, is in advance of the miserly, cold-hearted, Spiritualist. This Old Lady is famishing for warmth that should spring from generous hearts, and to which she is entitled. She is in an arid desert waste, yet surrounded with the splendor of the nineteenth century civilization. She trudges along, thinking of merciful Death, and repeating the words he is represented as saying by Herman Merivale:

"Miscal me not! men have miscalled me much. Have given hard names and harsher thoughts to me. Reviled and evilly treated me. Built me strange temples as an unknown god. Then called me idol, devil, unclean thing. And to rude insult bowed my godhead down. Miscal me not! men have miscalled my form. And in the earthborn thoughts of their thoughts Have coldly modeled me in their own clay. Then fear to look on that themselves have made. Miscal me not! ye know not what I am. But ye shall see me face to face, and know."

I take all sorrows from the sorrowful, And teach the joyful what it is to joy. I gather in my hand—locked harbor's clasp The shattered vessels of a vexed world, And even the tiniest ripple upon life is, to that calm sublimity, as tropic storm. When other leechcraft fails the breaking brain, I, only, own the antidote to still Its eddies into visionless repose. The face distorted with life's latest pang, I smooth, in passing, with an angel's wing. And from beneath the quiet eyelids steal The hidden story of the eyes, to give A new and nobler beauty to the rest. Believe me not! the plagues that walk the earth, The wasting pain, the sudden agony, Famine and war and pestilence and all The terrors that have darkened round my name, These are works of life, they are not mine; Vex when I tarry, vanish when I come, Instantly melting into perfect peace. As at his word, whose master spirit I am, The troubled waters slept on Galilee. Tender I am, not cruel; when I take The shape most hard to human eyes, and pluck The little baby blossom yet unblown, 'Tis but to graft it on a kindlier stem, And leap o'er the perilous years of growth Unwept sorrow, and unscathed of wrong. Clothe it at once with rich maturity. 'Tis I that gave a soul to memory; For round the follies of the bad I throw The mantle of a kind forgetfulness; But canonized in dear love's calendar, I sanctify the good forevermore. Miscal me not! ye generous fulness lends Home to the homeless, to the friendless friends; To the starved babe the mother's tender breast,

Wealth to the poor, and to the restless—rest!

V. Soon the Old Woman will die, and she will find that Death is warm, loving, kind, unselfish, God-like. If your heart does not warm towards the afflicted—God and angels pity you—you will feel the cold sometime away down the ages, and made to realize its arid nature. When true spiritual warmth goes out towards every struggling soul, then there will be no homeless old women and men, or children.

John R. Francis
POTENT FACTS.

Spirit Photography—Its Abuses.

Much that is called "spirit photography" received a thorough ventilation and demonstration at the hands of Prof. Lockwood at National hall, 681 W. Lake street, last Wednesday evening. He affirms that "the subtleties of the photographic art afford protection to the charlatan who is willing, for a dollar or two, to perjure his intelligence and honor on 'the border land' altar of friendship's deep solitudes and human love."

The Professor proved up no less than five different processes in the preparation of the negative that can be employed in this nefarious and criminal business, two of which are so delicate and obscure as to almost defy human detection in the presence of keen critics. Two processes in the printing of the photograph were also explained, by which other faces than that of the sitter are introduced in the print. One of these is known as the "muffled print," and the other as the "spirit background."

A chair was placed in front of the rostrum, the lights were turned down, and what Prof. Lockwood called "the pantomime act of making a picture in the dark" was given in the presence of the audience. A committee was chosen, consisting of Mr. Williams and Mr. Tobias, to take the plate to Mr. Howe's gallery on Paulina street, for development, and there appeared on the plate the picture of a lady living in Chicago, but who was not present at the meeting, and two well-defined spirit faces.

Prof. Lockwood affirms the fact that there appears in the portrait negative freckles and other marks not seen by the eye, and which have to be retouched; also that in the photographic reproduction of the Polar Sun, Sirius, there appears in its nebula stars not seen through the telescope, "is positive proof of a scientific basis of demonstration of spirit photography." He also says that "the development of every negative by which those invisible modes of motion promoting the picture are made visible, is an absolute demonstration of materialization, and that when these principles of molecular change are comprehended by the popular mind, there will be no questioning of the fact of these phenomena; besides, the occupation of the photographic charlatan will be gone and the public will be able to distinguish the real from the unreal."

The lecture throughout was a tribute of demonstrative truth for the spiritual philosophy, affording the people assembled needed instruction in this line, and it was entirely free from personalities. Prof. Lockwood is widely known as thoroughly posted in everything pertaining to photography, and if he so desired he could "hoodwink" thousands of Spiritualists and make money thereby. The Professor, however, is perfectly honest and will never use any disreputable methods to gain a livelihood. Some-time the results of his researches in spirit photography—its tricks—will be given to the public, with illustrations.

The Pope's Present Attitude.

At the present moment the popularity of the Pope is largely political. As a rule, when the king's government is unpopular, the Pope is popular. It is like Vesuvius and the solitaire; when one is active the other is quiescent, and vice versa. The Pope will now, as of old, aid and abet any movement which rises against the power opposed to him. It is the old instinct of maintaining his own position by playing off one nation or faction against the other. It is the great papal policy of the Middle Ages.

Garibaldi supported the unity of Italy, which meant the destruction of the Pope's temporal power. So Plus IX. was opposed to the Garibaldi revolution. But the Sicilian revolution and Maffei movement threatens the demolition of the monarchy that robbed the Pope, and so Leo XIII. supports insurgents, Freemasons, anarchists, Republicans, etc. id omne genus. For once and for a moment in the shuffling of the Italian cards the Pope and the seditious adulterers of all sorts and conditions find themselves in the same camp. The fact is, the Pope just now is in the most delightful and enviable position of being able to say to discontented Italy: "I told you so!"—The Fortnightly Review.

If the Pope is doing this in Italy, what are his agents, the Jesuits and other such "religious orders" of the Romish church, doing in America and other countries where "the power" is opposed to the Pope? Willing to ally itself with any force, however destructive of human rights and liberties, pursuing whatever policy seems to it best calculated to achieve power and dominion for itself, this relic of the Middle Ages would seem to be destined to fade away in proportion inversely to the spread of knowledge of its real methods and policy.

A. M. G.

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

The fault-finder—it is his nature's plague to spy into abuses; and oft his jealousy slaps faults that are not his.

Cured by Spirit Aid.

To THE EDITOR:—The day of miracles is not yet past, as has recently been proven in this city, by the restoration from the dead, as it were, and restoration to comparatively good health, of Mr. Jacob Ita, husband of the well-known clairvoyant medium, Mrs. S. Ita, who formerly lived in Rock Island.

Mr. Ita's health began to fail last November, and soon symptoms of dropsy appeared, which gradually increased, and after December 10 he did not leave his room.

A physician was called, who pronounced a case of dropsy and administered remedies therefor.

Mrs. Ita nursed and cared for the patient for several weeks, until she became worn out and was compelled to engage a man as nurse and attendant.

Mr. Ita continued to grow worse and his whole system became so swollen that the skin on his feet burst open and water ran out.

The doctor called several times each week but could do nothing to relieve the sufferer, and finally pronounced the case incurable, saying it was only a question of a short time when the end would come.

Another physician was sent for, but could do nothing and gave no encouragement. I called at the house about this time, which was the latter part of March and found Mrs. Ita very much discouraged; her home not fully paid for, and expecting soon to be left alone in the world, she did not know what plans to make for the future.

The doctor made occasional visits, until about April 1, when he said to Mrs. Ita: "It is of no use for me to come again. I have done all I can do. In a few days, at the farthest, the disease will reach the heart, and he will drown. If you want me, call by telephone."

Imagine the feelings of Mrs. Ita at this time, as, worn out with care and anxiety, she retired that night to her room, adjoining that of the sick man, but could not sleep. After all became quiet she sensed the presence of a spirit (she often sees spirit friends, but on this occasion did not see the spirit), who said to her:

"I am Lizzie, Jacob's former wife; his time has not come, and he can yet be helped. Give him freely of juniper berry tea, and the attendant must give him magnetic treatments."

The tea was prepared, and the spirit's instructions faithfully carried out. During the following night the patient was relieved of three gallons of water, which reduced the swollen condition very materially, and left him quite comfortable.

The treatment was continued, with such remarkable results, and the recovery so rapid, that on the third day Mrs. Ita took him out riding several miles in her carriage. He has continued to improve, and is now quite well, and works every day at some light work about the home.

I interviewed the physician who attended the patient; he would not say much about it, but admitted "it was a very severe case."

L. P. WHEELER.

MEMORIAL DAY.

Tune—"Annie Laurie."

Memorial Day is holy, we give it to our dead, Bring flowers for graves of heroes, for those who fought and bled, For those who fought and bled, In freedom's cause they fell, Died for Union, died for country, that they did love so well.

A sacred day we hold it, and guard it from all stain, Our flag shall float triumphant above our martyred slain, Above our martyred slain, That flag for which they fell, Died for Union, died for country, that they did love so well.

The heroes who have left us entrusted to our care

The jeweled tunic of justice, that they did bravely wear, That they did bravely wear, And for that truth they fell, Died for Union, died for country, that they did love so well.

ELLA DARE.

WAS HIS SON MURDERED?

Double Crime Revealed by a Fortune-Teller of Rochester, N. Y.

The Chicago Record publishes the following from Rochester, N. Y.: "The Rev. J. H. Davis of Sodus Point, Wayne county, consulted Mrs. Hurter, a fortune-teller, yesterday, regarding the disappearance of his 25-year-old son, who, together with Fred Fisher, was supposed to have been drowned Saturday night. He was informed that the man were murdered, and that when they descended the hill near the bay where they were last seen Saturday night they were met by two men, who, after killing them, robbed them of \$200 which they had in their possession. The murderers then threw the bodies in the bay, and to conceal their crime set adrift the boat found in the bay the day following, and which led to the belief that the men were accidentally drowned."

"Mrs. Hurter also said that the murderers drove away in a southerly direction with a horse procured in the village. When the minister returned home he learned that a horse and buggy had been stolen on the night in question. He also verified other assertions made by the woman, and asked the assistance of the Rochester detective department, as he is convinced that his son was murdered."

"The minister's actions have caused a great deal of comment among the members of his flock. Most of them, however, sustain him, having implicit confidence in the power of Mrs. Hurter. Recently the woman was consulted regarding a man named Pelfar. She said his body would be found in an upright position in the river. The place designated was searched and the woman's statements found to be true."

Primitive Methodists in their State Conference at Avondale, Pa., adopted a resolution that hereafter any minister who smokes, chews or snuffs tobacco will not be recognized by the conference. Good!

"Old Testament Stories Comically Illustrated."—Old Testament people are cautioned to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

PSYCHOLOGICALLY TRACED.

Science to Dissect the Phenomena Known as Conversion.

Science is gradually adding to its domains many of the manifestations of religious life; but, for obvious reasons, it has hitherto limited its conquests to outlying phenomena, to the outward expression of religious life, to rites, ceremonies, beliefs, and has confined itself to tracing the history of these symbolic manifestations. The psychic growth—as, for instance, "conversion," and "regeneration"—which is the essential element in many religious beliefs, has heretofore been regarded as too sacred a quantity to be subjected to scientific analysis. It is now, however, conceded that this "new birth"—the change in man's spiritual nature, that is supposed to be born of the strong convictions of a new religious faith—is a psychic process, and there is as good reason why it should be investigated and defined as any other psychic phenomenon.

A psychological study of the phenomena of "conversion" has accordingly been undertaken, under the auspices of a religious journal, and questions have been sent out, to which answers are desired. Among the questions asked are: "When were you converted, and at what age?" "Were you brought up in a Christian home?" "What were your experiences before you decided to live the Christian life?" "What were the circumstances under which you were converted?" "In what mental and moral disposition were you at the time, and what was the state of your health?" "By what or by whom were you moved to take this step?" "Were you conscious that you had experienced conversion?" "Have you had more than one such experience?"

While it is not by any means certain that this inquiry will afford a basis for a scientific theory of "conversion," there is no question that its interest would be immensely increased if it were extended to many other specifically-selected nations. Travelers who have seen the religious dances of the North American Indians, the fanatical orgies of the South Sea Islanders, the "revivals" of many African tribes, and the "holy wars" of the analogy which seems to exist between the prevailing frenzy of these demonstrations and some of the older manifestations sometimes exhibited in the "conversion" of civilized countries. Among the colored tribes of the West Indies a "convert" will remain whole days in a sort of waking trance, while passing the divide between the "old and the new life," and if such cases could be brought within the scope of the inquiry, the scientific value of the investigation could not fail to be greatly augmented.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

"There Is No Death," by Florence Maryat. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"Mediumship and Its Development, and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Paper, 25 cents. Cloth, 50 cents. For sale at this office.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 82c.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of human atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

Justice is the great interest of man on earth.—Daniel Webster.

Shun the inquisitive, for you will be sure to find him leaky.—Horace.

AYER'S Cures OTHERS, WILL Cure You.
AYER'S Sarsaparilla
MAKES THE WEAK STRONG.
THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.
A Manual of Physical, Intellectual and Spiritual Culture.
COMPILED BY EMMA ROOD TUTTLE.

A COLLECTION OF MUSIC AND Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Prayers for seasons, Parliamentary Rules, Instructions for Organizing and conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching, Banquet, Standards, the Band of Mercy, etc.; a book by which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of the Lyceum, and is a most valuable and complete practical system of graceful calisthenics, every step of which is made plain by engravings. It gives instructions how to make the Lyceum a place of instruction in marching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up for movement.

The author, compiler of this Guide is eminently prepared for the Lyceum, as he has devoted years of his life to the study of the Lyceum. The book is the result of practical work, and is the most interesting and valuable of the Lyceum.

White intended for the working Lyceum, the guide is admirably adapted to the needs of the family, supplying 10 pages of new spiritual music and words found nowhere else, except in sheet form at many times the cost. The book has been placed at the remarkably low price of 50 cents, sent postpaid.

For Sale by The Progressive Thinker, 40 Loomis St., Chicago. And also by Hudson Tuttle, Berlin Heights, Ohio.

MAN

IN THE—

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF

Results of recent research regarding the origin, position and prospects of mankind. From the German of

DR. LUDWIG BUCHNER,

Author of "Force and Matter," "Essays on Nature and Science," "Physiological Hygiene," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual and unexplained change. Everything is immortal and indestructible; the universe, as well as the most enormous of the celestial bodies,—the sun and planets,—are made of matter, and are subject to the same laws of creation, man and his thoughts. Only the form which being manifests itself as changing; but being remains eternally the same and imperishable. When we die we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts, in short, in the entire material and physical contribution which during our short personal existence, we have furnished to the building of mankind and of nature in general."—Buchner.

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The Science of Spirit Return.

By Charles Davison. Price 10 cents.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM. Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With the story of the life of the old man who taught you that you are a spiritual being, and in show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents. For sale at this office.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hurl. This pamphlet bears giving the Spiritualistic interpretation of many things in the Bible, and the Bible itself, and the life of the soul in the heavens and hell believed in by Spiritualists. Price, 10 cents. For sale at this office.

PAINE'S POLITICAL WORKS.

Common Sense, The Rights of Man, etc. 12mo. Post paid, 60 cents. Cloth, \$1.00; postage, 20 cents.

AN INTERESTING BOOK.

The Candle From Under the Bushel; or Thirteen Hundred and Six Questions to the Clergy. By Wm. Hart. Price 40 cents.

TREE AND SERPENT WORSHIP

By A. S. Hudson, M. D. Price, 15 cents.

"THE WATSEKA WONDER."

To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennart, of Watsika, Ill., and Nancy Rippe, of Venango county, Pa. For sale at this office. Price 15 cents.

Romanism and the Republic.

By Rev. Isaac J. Lansing, M. A. Every patriot should read it. Price \$1.00.

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Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Saviour, a grand and noble man. Price \$1.00.

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The Bible in the Public Schools: The New "American" Party. By "Jefferson." Third edition. This beautiful pamphlet of 28 pages is the most thorough presentation of the Church and State question that has appeared. Price, 10 cents.

A MAN AND HIS SOUL.

By T. C. Crawford, author of "Sinner's Story," "The Disappearance Syndicate," etc. Cloth, 12mo. Price, 50 cents.

A SEX REVOLUTION.

By LOIS WAISBROOKER.

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GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

A. B. Bradford writes: "In a late number of THE PROGRESSIVE THINKER, I received the Rev. Dr. Harcourt's late sermon, in Baltimore, on the subject of Spiritualism; and a volunteer reply to it by Prof. Walker, of Johns Hopkins University. The Doctor's sermon, so much of it as you have published, is so intensely stupid and vulnerable, that the Professor's reply is so fatherly in its tone, and so absolutely invulnerable, that the attack and defense, if put in clear type, and on good paper, would make a valuable weapon for the Spiritualists' armory, which, I fear, will be in requisition for a long time to come. I have seen nothing better, or so well adapted to explain to honest inquirers the meaning and value of what is called Spiritualism. If I were able to bear the expense I would print an edition of a million copies and scatter them broadcast all over the country; especially among the clergy, who, taken as a whole, are the most ignorant of all our educated classes, still holding close but dumb communion with the Dark Ages, where and when their creeds were born, and content with acting the ignominious part in the plan of the universe as mere brakes, or rubbers on the wheels of progress."

M. M. Dickinson writes: "Rockford has a fair-sized society of Spiritualists, who hold meetings once a week in the afternoon, and are arranging to meet one evening also. We have one very fine speaker, Mrs. Helen McPherson. Mrs. DeWolf spent two weeks with us and set many people to thinking. She is very fine. We expect Will Hodge in June to give us one or two lectures. Our society has enjoyed listening to him in times past. We have had a number of frauds visit us at different times, at sometimes 35 cents and 50 cents admission, and our opera house was filled to its utmost capacity, and hundreds turned away, showing the eager desire to get some knowledge of immortality, only to be met with a fraudulent burlesque on a sacred subject. Now, nothing but phenomena can ever eradicate suspicion from the people's mind. Our people in consequence are a little chary. They assist in organizing a lyceum which is doing much good. In November he was at Battle Creek, where he organized a Ladies' Aid and a new society. The meetings have been kept up, and the society is growing in numbers. From there he went to Bay City for two Sundays to assist in celebrating the first anniversary of the society he organized a year before. Thence to Milwaukee, Wis., where he remained three months. A reorganization was effected and a new name adopted, and the new society has been very successful. A Ladies' Aid was also organized. On his last Sunday the society presented him a beautiful 'charm' with diamond setting, and gave him \$10 in gold. He is now living at Wheaton, Ill., taking a little needed rest, and is not to serve as chairman at Haslett Park Camp in consequence. His address is lock box 536, Wheaton, Ill. He hopes to do effective work next fall and winter."

Dr. P. S. George writes from Lincoln, Neb.: "I am in receipt of a letter of recent date from our sister in the cause, Mrs. Hattie Boydston, of David City, Neb., who is sick and in great want; ill health and the hard times have caused her to struggle for even an existence in this life. Mrs. Boydston is a widowed lady, about fifty years of age, and unable to earn her daily bread at the present time. She writes me that life has already become a burden, owing to inability to provide even proper food to sustain life. Mrs. B. is a postical medium, and for the opportunities she has had in that direction she succeeds very well. Now, let me say to the many readers, let us not pass this by unnoticed, but each one of us send a little to help this suffering sister—with whom I am well acquainted and know she is worthy and should be assisted before too late. I will start the ball rolling by giving free medical treatment as my donation. Do not send your contributions to me, but send them direct to Mrs. H. Boydston, David City, Neb. I trust many will respond. Send ten cents if you cannot send a greater amount."

Dr. H. H. Grabendike writes from Denver, Colo.: "I visited Pueblo last week and met many old friends—had a pleasant time and gave a number of séances which were well attended, and with good results. I first visited Pueblo three years ago; at that time there were but few Spiritualists to be heard of. I inquired of twenty or more different persons if they could tell me of a Spiritualist, and in three days I heard of three; but now you can ask almost anyone on the business streets and they will point out a half-dozen within a block; so you can see the cause is growing. Mrs. Colm, of Pueblo, is developing very rapidly into a good physical medium. I had the pleasure of witnessing manifestations given through her which were very fine. Two or three forms appeared, among them my little cabinet control, Bessie, whom I took by the hand and conversed with. I expect to go to Cheyenne in a week or so."

Orin Merritt writes from Genoa, Ill.: "We have been having spiritual meetings here since July 1, 1894. Mrs. M. A. Jeffery has been here every month, and staid with us two days, delivering two lectures nearly every time, and giving some splendid tests. It seems to us that the last meeting was the best, every time. The interest is growing. We hold our meetings in our own parlors. We have from twenty to forty people at our meetings."

W. S. Wood writes: "Some two months ago we formed a circle of three and got demonstrations the first sitting, and every circle since. Controls are usually preceded by violent shaking of the hands, and sometimes the body. The vocal organ is also under control to speak in different languages, Indian, French, English and German; the medium being a German speaking that and the English only. Most control but a short time, and say that a crowd of other spirits are present. The medium is a young man with no knowledge or correct ideas of our philosophy or the laws of control. He is not often unconscious, but willing to be controlled. At each sitting one or more new control get in. He sometimes has clairvoyant views of scenes and spirits. Last evening he was controlled by one of the lost of the Chocoma, on Lake Michigan, and felt all the horrors and chills of the cold night, and then was shown a scene of the ship being dashed by the high, rolling waves."

Mrs. Carrie Miller writes from Chebaning, Mich.: "Dr. Chas. Andrun, of Saginaw, spoke for the Spiritual Society yesterday (Sunday) giving two excellent addresses. He should be employed constantly. The society has now under consideration the project of employing him one Sunday out of each month, regularly. They have also just completed arrangements with Moses Hull for a series of lectures and perhaps a grove-meeting, Aug. 16-20."

Mrs. C. H. Hinkley writes from Grand Rapids, Mich.: "Mr. Moulton and Beat Woodworth are doing good work for the Grand Rapids Spiritual Association this month."

Dr. W. O. Knowles will lecture at Ottawa Station, Mich., June 2d. During the following week he will speak in that city on the Finance Question, taking subjects from the audience.

H. H. Metcalf writes: "I have read repeatedly the reports of Death and each time find it more and more interesting. No Spiritualist or liberal thinker can peruse its pages without finding it intensely interesting and a beautiful theme for thought."

Under date of May 22d, Lyman C. Howe writes from Buffalo, N. Y.: "I close my engagement here next Sunday. Last evening we had a strawberry social at the new temple, and a large attendance. This new temple is a bonanza for the Spiritualists of Buffalo, and marks an epoch in the movement here. We dedicated it May 5, with two splendid audiences, choice music, rare displays of flowers, social feasts and a royal dinner in the dining hall, spicy vanities of mental and spiritual expression; speeches from the president (Samuel Newman), Mrs. J. R. Matson, Mrs. Dr. Armstrong, and tests by Mrs. Chase, and others, enthusiastic social greetings, a divine, spiritual glow, and nearly \$30 in cash as the work of the day. This temple is the work of the Woman's Progressive Union, and the First Society of Spiritualists co-operate and rent it. Large audiences greet us each Sunday."

J. H. M. writes: "I want to say a word about that splendid little medium, Mrs. B. Hilbert, of 147 W. Van Buren street, this city. It has been my pleasure to visit a good many mediums, but she has been the one to give me consolation when many others failed. While modest in her claims, she possesses splendid forces, and those desiring to visit a sincere, honest worker in the vineyard of Spiritualism will not be disappointed by visiting her. Her readings are convincing, and I trust all the friends will give her all the share of their patronage and encourage her in her work her guides are planning for her."

G. H. Brooks writes that he spent the last three Sundays of October in Flint, Mich., where he organized a Young People's Club, that has been very useful and helpful to the society. He also assisted in organizing a lyceum which is doing much good. In November he was at Battle Creek, where he organized a Ladies' Aid and a new society. The meetings have been kept up, and the society is growing in numbers. From there he went to Bay City for two Sundays to assist in celebrating the first anniversary of the society he organized a year before. Thence to Milwaukee, Wis., where he remained three months. A reorganization was effected and a new name adopted, and the new society has been very successful. A Ladies' Aid was also organized. On his last Sunday the society presented him a beautiful 'charm' with diamond setting, and gave him \$10 in gold. He is now living at Wheaton, Ill., taking a little needed rest, and is not to serve as chairman at Haslett Park Camp in consequence. His address is lock box 536, Wheaton, Ill. He hopes to do effective work next fall and winter."

Wm. A. Thompson thinks writers should discuss principles instead of persons. By thorough investigation he became convinced that we have a continued existence—accepting Spiritualism not on faith, but on positive knowledge. From his history and experience he has learned that the orthodox church—Catholic or Protestant—where he has no power, is tyrannical. While he has no respect for the false tenets of the churches, he has charity for the victims of false religious education.

Mrs. Mary Hills writes: "H. V. Swearingen, under the caption, 'Light is Breaking,' remarks, 'A single, solitary message, received under absolute test conditions within the home circle, or any other place, conveying intelligence known only to its invisible source and the receiver, should be sufficient to establish its truth.' This moves me to mention the fact that there is in Center St. vicinity a home circle consisting for the most part of Mr. and Mrs. Hills, and occasionally their son and daughter, who receive most astonishing communications from spirits of whom they had never heard, either as living or dead. Loving messages, beautifully worded, from spirit mothers to their children, whose names, given by the spirits, are unknown to the medium, but on inquiry, are found to be just as stated. The medium, Mrs. Hills, is clairvoyant and is in her normal condition. There is no chance for the 'mind-reading' so much

spoken of by skeptics, nor old, forgotten memories revived in the medium, as the family are so very close, and giving some splendid tests. It seems to us that the last meeting was the best, every time. The interest is growing. We hold our meetings in our own parlors. We have from twenty to forty people at our meetings."

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G. H. Brooks writes that he spent the last three Sundays of October in Flint, Mich., where he organized a Young People's Club, that has been very useful and helpful to the society. He also assisted in organizing a lyceum which is doing much good. In November he was at Battle Creek, where he organized a Ladies' Aid and a new society. The meetings have been kept up, and the society is growing in numbers. From there he went to Bay City for two Sundays to assist in celebrating the first anniversary of the society he organized a year before. Thence to Milwaukee, Wis., where he remained three months. A reorganization was effected and a new name adopted, and the new society has been very successful. A Ladies' Aid was also organized. On his last Sunday the society presented him a beautiful 'charm' with diamond setting, and gave him \$10 in gold. He is now living at Wheaton, Ill., taking a little needed rest, and is not to serve as chairman at Haslett Park Camp in consequence. His address is lock box 536, Wheaton, Ill. He hopes to do effective work next fall and winter."

Wm. A. Thompson thinks writers should discuss principles instead of persons. By thorough investigation he became convinced that we have a continued existence—accepting Spiritualism not on faith, but on positive knowledge. From his history and experience he has learned that the orthodox church—Catholic or Protestant—where he has no power, is tyrannical. While he has no respect for the false tenets of the churches, he has charity for the victims of false religious education.

Mrs. Mary Hills writes: "H. V. Swearingen, under the caption, 'Light is Breaking,' remarks, 'A single, solitary message, received under absolute test conditions within the home circle, or any other place, conveying intelligence known only to its invisible source and the receiver, should be sufficient to establish its truth.' This moves me to mention the fact that there is in Center St. vicinity a home circle consisting for the most part of Mr. and Mrs. Hills, and occasionally their son and daughter, who receive most astonishing communications from spirits of whom they had never heard, either as living or dead. Loving messages, beautifully worded, from spirit mothers to their children, whose names, given by the spirits, are unknown to the medium, but on inquiry, are found to be just as stated. The medium, Mrs. Hills, is clairvoyant and is in her normal condition. There is no chance for the 'mind-reading' so much

spoken of by skeptics, nor old, forgotten memories revived in the medium, as the family are so very close, and giving some splendid tests. It seems to us that the last meeting was the best, every time. The interest is growing. We hold our meetings in our own parlors. We have from twenty to forty people at our meetings."

W. S. Wood writes: "Some two months ago we formed a circle of three and got demonstrations the first sitting, and every circle since. Controls are usually preceded by violent shaking of the hands, and sometimes the body. The vocal organ is also under control to speak in different languages, Indian, French, English and German; the medium being a German speaking that and the English only. Most control but a short time, and say that a crowd of other spirits are present. The medium is a young man with no knowledge or correct ideas of our philosophy or the laws of control. He is not often unconscious, but willing to be controlled. At each sitting one or more new control get in. He sometimes has clairvoyant views of scenes and spirits. Last evening he was controlled by one of the lost of the Chocoma, on Lake Michigan, and felt all the horrors and chills of the cold night, and then was shown a scene of the ship being dashed by the high, rolling waves."

Mrs. Carrie Miller writes from Chebaning, Mich.: "Dr. Chas. Andrun, of Saginaw, spoke for the Spiritual Society yesterday (Sunday) giving two excellent addresses. He should be employed constantly. The society has now under consideration the project of employing him one Sunday out of each month, regularly. They have also just completed arrangements with Moses Hull for a series of lectures and perhaps a grove-meeting, Aug. 16-20."

Mrs. C. H. Hinkley writes from Grand Rapids, Mich.: "Mr. Moulton and Beat Woodworth are doing good work for the Grand Rapids Spiritual Association this month."

Dr. W. O. Knowles will lecture at Ottawa Station, Mich., June 2d. During the following week he will speak in that city on the Finance Question, taking subjects from the audience.

H. H. Metcalf writes: "I have read repeatedly the reports of Death and each time find it more and more interesting. No Spiritualist or liberal thinker can peruse its pages without finding it intensely interesting and a beautiful theme for thought."

Under date of May 22d, Lyman C. Howe writes from Buffalo, N. Y.: "I close my engagement here next Sunday. Last evening we had a strawberry social at the new temple, and a large attendance. This new temple is a bonanza for the Spiritualists of Buffalo, and marks an epoch in the movement here. We dedicated it May 5, with two splendid audiences, choice music, rare displays of flowers, social feasts and a royal dinner in the dining hall, spicy vanities of mental and spiritual expression; speeches from the president (Samuel Newman), Mrs. J. R. Matson, Mrs. Dr. Armstrong, and tests by Mrs. Chase, and others, enthusiastic social greetings, a divine, spiritual glow, and nearly \$30 in cash as the work of the day. This temple is the work of the Woman's Progressive Union, and the First Society of Spiritualists co-operate and rent it. Large audiences greet us each Sunday."

J. H. M. writes: "I want to say a word about that splendid little medium, Mrs. B. Hilbert, of 147 W. Van Buren street, this city. It has been my pleasure to visit a good many mediums, but she has been the one to give me consolation when many others failed. While modest in her claims, she possesses splendid forces, and those desiring to visit a sincere, honest worker in the vineyard of Spiritualism will not be disappointed by visiting her. Her readings are convincing, and I trust all the friends will give her all the share of their patronage and encourage her in her work her guides are planning for her."

Under the heading of "Something Remarkable," the Pueblo Press of May 9th says: "Dr. H. H. Grabendike, the renowned materializing Spiritualist medium, gave a test in the B. of L. F. hall last night that was remarkable and to some of the spectators startling in its nature. One gentleman who was present said to a representative of The Press this morning: 'I am not a Spiritualist, but I witnessed something last night that I cannot explain and am forced to believe belongs to the supernatural. Something without substance, of a vapory nature, of peculiar whiteness, cast, arose apparently from the floor at my feet, and assumed the shape of a human being, tried to grasp it, but my hand closed in the midst of the form on nothing. The form disappeared as mysteriously as it appeared—it vanished—seemed to sink into the floor. In other parts of the room similar forms appeared and some of them moved about from place to place. One massive form was recognized by the entire audience to be that of C. S. Gile, who died here a few months ago. There was no mistake about it being a perfect representation of the old man—the form, face and sliding movements, for so many years so familiar to all Puebloans, were before my eyes last night. I never saw anything like it before. I do not say that what I saw were the materialized spirits of departed people or that they were not; I do not know what it was and I could not discover anything that would throw any light on the matter or suggest a satisfactory explanation.'"

N. L. M. writes: "Seaford, Ontario, has had quite a shake-up in a Spiritualistic way. Mr. J. W. Dennis, of Buffalo, N. Y., has been with us for a few days, and on Sunday last delivered to a large audience a fine lecture on 'The Spiritualism of the Bible.' We are so well pleased with his work among us that we have engaged him for next Sunday. When his subject will be 'Why Do We Advocate Spiritualism?' The masterly manner in which Mr. Dennis handles his subject, his pleasing address, and his willingness to initiate all new beginners into the mysteries of Spiritualism and mediumship have pleased us very much. He goes from here to Blyth, Ontario, and will speak there, and in some of the surrounding towns. To Miss Maggie Pollock, of Blyth, are due the thanks of our people, as she started the good work here, giving sittings to all inquirers, and while here she had more than she could attend to. Miss Pollock is a new medium, and a good one, and we hope to have her with us more in the near future, as she is always a welcome visitor among us. Mr. Dennis will probably abide in Canada until he is called to the Ohio camp in June."

W. P. H. writes from Springfield, O.: "We have in our midst one of the best mediums in this land. Mrs. C. H. Somers, the medium, is loved and respected by all that know her. At 8 o'clock on the 23rd of May she took her position in the cabinet, and for an hour we had trumpet talking, in a very strong light. After the first hour had passed so delightfully, the programme was changed, and for another hour we had the grandest time that ever I witnessed. We had materializations, one after another, in almost full lamplight. I have attended hundreds of seances, but none of them would begin to compare with this one. The dear spirit friends would walk out of the cabinet, to any part of the room, and sit down, or kneel down by their friends, and talk so loud that all could hear distinctly. The entire circle was highly pleased, and expressed their astonishment at the wonderful manifestations."

W. H. Bach is doing a most excellent work at Aberdeen, S. D. June 23 he will close his labors there for the summer, and start for the camps. He is the opening speaker at the Minnesota camps.

Mrs. A. C. McClelland writes: "I wish to let you many readers know something of the progress that is being made in our little town among the blue mountains—Baker City, Oregon—in the investigation of Spiritualism. We have formed ourselves into a society and hold meetings in the K. of P. hall every Sunday, and we have a goodly number of interested seekers for truth. We have developed several mediums who are able now to do good work for the cause; one, Mr. B. Vaden, who is a fine trance speaker, has the healing power to a marked degree."

"Progress" is the name of a little gem of a spiritual paper, designed to give the home news, and published at San Francisco, Cal., at 50 cents per year. Mrs. Lida Brown, editor, 16 Camp street, San Francisco.

The first annual June picnic and excursion to Island Lake camp will occur Sunday, June 9, starting from Detroit and Lansing, and taking in towns en route. Everybody invited. Return trip tickets, 50 cents.

Prof. P. O. Hudson, the singer and violinist, will not attend the Lake Orion, Mich., camp-meeting this year, having made arrangements to attend meetings in New York State. Will be at the new camp at Brighton, Mich., as musical director, July 24, 1895.

Mrs. E. A. Dexter is holding circles at her home every Wednesday evening at 8 o'clock, when she will be pleased to meet friends.

L. L. McKinley writes from Ottawa, Ill.: "Mrs. Isa Wilson-Kayner, who has been with us for the past two weeks, finished her engagement last evening and is now at her home at 8736 S. Wood street, Chicago, Ill. Although this is a stronghold of orthodoxy and skeptics in the truths of Spiritualism, Mrs. Kayner from start to finish never failed to hold her audiences spellbound. I have attended camp-meeting and have heard some of our most noted mediums give lectures and test readings, yet I have never seen a medium who held such an influence over an audience as did Mrs. Kayner while here. Her lectures were grand and her tests could not be beaten by any one. I most cheerfully recommend Mrs. Kayner as a fine medium to any society or camp-meeting association wanting a medium in her phase of work."

Harlow Davis, platform and test medium, will leave New York June 1, for San Francisco, Cal. He will answer calls from societies in California or Oregon. Address him at 2022 Market street, San Francisco, Cal.

Bishop A. Beals writes from Milwaukee, Wis.: "We had large and interested audiences Sunday, and a deeper interest is manifested in the vital truths and principles of Spiritualism than when we made our first visit here for this society one year ago. Brother Nick, the chairman of the society, is an earnest man in the cause of Spiritualism, and is a builder and a harmonizer of opinions and individual minds, and is a very able assistant in his gifted wife, both in private and the public work. This city has three societies and I am informed all are well attended and doing good work."

Frances A. Tuttle writes from Clyde, Ohio: "We resumed meetings again Sunday, May 19, Marguerite Allen being so far recovered from her severe illness as to once more come to us from Norwalk and gladden our hearts with the assurance that though she has been so near the other side, angel hands have left her still to work in the field of truth and light. Her subject in the afternoon, given by a Spiritualist—'The Difference Between Spiritualism and the Church's Teachings'—was made so clear and precise that all could see the grand truths of the former, and the falsities of the latter. 'Reason versus the Bible,' in the evening, was handled in a clear, logical manner; and the readings and tests were all true. We hope to have her with us every two weeks."

Mrs. O. H. Soule, of Ionia, Mich., writes that "Sunday, May 19, Mrs. M. Carpenter, of Detroit, lectured and gave public tests for the society. The subject for the morning was 'Spiritualism—Its Workings and True Light, Its Vast and Universal Love to all Humanity.' Spiritualism is the great truth which gives life to the world; the knowledge that we do live after so-called death. After the close of the lecture followed the tests, which were satisfactory. Subject for the evening was 'God,' which the speaker handled with masterly care, showing who and what God was in the view of Spiritualism. At the close she again gave tests, for one hour, which gave the best of satisfaction to a crowded house. Mrs. Carpenter is a host of spirit power, and made many friends while with us."

The Seaford (Ontario) Sun, of May 10, gives an extended notice of a lecture by J. W. Dennis, of Buffalo, N. Y. "He said that he wished to talk to them of facts in natural law, and prove these facts by the Bible. He did not mean to speak on theology—if he could help it. Spiritualism is a fact in natural law. There are several kinds of Spiritualists. There is the every-day Spiritualist, the Christian Spiritualist, the Bible Spiritualist, the scientific Spiritualist, the philosophical and the phenomenal Spiritualists. The fact that there is a future life beyond this one of earth is the foundation of all religions. If there were no future life for the soul following this on earth, there would be no need of any religion. We would only require a law of code of morals to maintain justice between man and man until the end of earth-life would close all and end all. When ever a man denounces Spiritualism, or spirit manifestations, being totally ignorant of the whole matter, just set it down that his opinion is not worth listening to. Or if he has ever thoroughly investigated the subject, and then if he denounces it, you can most assuredly conclude that he is falsifying unto himself and trying to deceive others. For no man ever honestly investigated the phenomena of Spiritualism in an earnest, prayerful frame of mind that was not convinced of the truth of it. He accepted the Christian Bible. The question whether it was inspired or not he left with the theologians. He did not speak for all the Spiritualists; he simply gave his own version as he had been taught it from the higher life around us. He said that he would attempt to show them how people held spirit communion in Bible times. He then proceeded to quote a large number of scriptural passages to prove this assertion. It is in very bad taste on the part of some Christians to revile and ridicule spirit manifestations."

Dr. Charles Wesley Peters, the lecturer and platform test medium, writes: "Our work in Ohio and Indiana met with great success. The meetings were crowded with intelligent men, and women, who were anxious to learn more of our beautiful philosophy, and many became captives to the truth. We found THE PROGRESSIVE THINKER in many homes in these States and highly appreciated. 'Death and Life in Spirit World' has provided spiritual food for many hungry souls. There are two things that are a detriment to our cause,

jealousy and slander. These are the foes that we meet with in our midst. The foes within are a thousand times more dangerous than the foes without. No life on character is safe from the attacks of slander. Spiritualism, of all religions, should be the most free from this kind of vermin, but they infest it as they do all other spiritual bodies. It is not in the sunshine of prosperity, when the breezes of fortune waft our barque pleasantly over life's sea, that any true estimate of human fidelity becomes possible. But when the dark clouds of misfortune lower and our barque is driven before the pitiless blast of adversity, those who stand by our side and still hold our hand in a warm and loving clasp, may justly take rank and bear the sacred name of friend. We have found many such in our ranks, and may their lives ever be guided by those bright and pure intelligences whose manifestations have rent the clouds that obscure the life beyond."

Moses Hull is having an exceedingly spicy debate with Elder Treat, at Muncie, Ind. Mr. Hull invariably comes out ahead in these debates, sustaining the cause of Spiritualism in a most satisfactory manner.

Geo. F. Perkins has been doing some excellent work at Akron, Ohio, being greeted with splendid audiences. He will remain there a few days giving readings and holding circles.

Mrs. Amanda E. Collar writes: "At an impromptu gathering of friends, Mr. L. F. Mitchell and wife being present, a case was proposed, to which he acceded. A cabinet was improvised on the adjoining bedroom with curtains at the door. After seating the company as is customary, in the form of a semi-circle, he seated himself somewhat nearer the curtains, but in the same room with us, and in full view of all. After singing a short time we heard the voice of one of his controls (an Indian girl) talking in the cabinet from which she soon emerged, clothed in white raiment and taking the medium by the hand, led him into the cabinet where he became entranced, when forms of every age and sex appeared talking with independent voices, and one of the male control of a young lady present, stood beside her in plain view of all, and said in a clear tenor voice, 'We'll Never Say Good-bye to Heaven.' Knowing Mr. Mitchell and his estimable wife for many years—and that their character is irreproachable—and being many times a witness to the remarkable demonstrations of spirit power occurring through his organism, I should consider myself recreant to duty if I failed to speak a word in his defense. I do not allege that the phenomena are always as remarkable as these I have cited, but this I do know, that given harmonious conditions he will prove to the satisfaction of any honest investigator that spirits can and do return and answer affirmatively the old and oft-repeated query of Job: 'If a man die, shall he live again?'"

Dr. C. W. Peters has been having a respite from his labors, and is visiting friends in this city. We hear good reports of his work.

Secretary writes from Manhattan, Kansas: "Rev. M. Theresa Allen has just left us, after a sojourn among us of ten days. During that time she held three public meetings, two public circles, and attended several private circles. One result of her coming here was the organization of the Manhattan Spiritualist and Liberal Society, with the following officers: Wm. Coudray, president; J. Howard Akin, vice-president; Wm. F. Allen, secretary, and Helen W. Akin, treasurer."

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

M. M.: Q. Does not the theory of evolution do away with the idea of design and a personal Creator?

A. I do not feel the complacency and assurance of many as to the adequacy of evolution, as at present understood, to account for creation. In the minds of some of those seemingly well qualified to judge, the theory becomes a cause, instead of a process, or method. Living beings may not be designed for their sphere in life by a personal God; few thinkers entertain this belief. Nature is not the work of a personal being, possessing omnipotent power, benevolence and wisdom; but if we accept evolution and follow the development of life from the least to the greatest, what do we see but a constant unfolding of a well-defined purpose? Are not the strange beings of the Silurian or Devonian periods prophecies of the higher forms which were evolved out of them? We may call things by new names, and in place of design use the word adaptation; we do not change the relation of things. When we see a bird cleave the air with rapid wing, and observe the wonderful modification of bones, muscles and feathers, we may explain it all by the theory of evolution, by which the bird has been moulded into its present form, as the embodiment of the forces of the air. Yet, have we done more than show the method of growth? What cause have we for these phenomena? Here we see an interminable series of living forms, changing from age to age, becoming more and more complex in their relations, but pressing constantly forward to the production of man as the perfection of the vertebrate type.

Evolution describes and explains this process—nothing more. At every step we observe a purpose and a prophecy, often falling, but gaining strength through repeated failures. At last, in the fullness of time, to achieve the desired end.

While I accept the doctrine of evolution, I am not blind to the great difficulties that lie in its path, as at present interpreted. Every one of the aberrant forms, as the penguin, duck-bill, or whale, requires that special pleading which, while not disproving the theory, proves that it is not yet expressed in its entirety. Thus, when we observe the leviathan, the largest of all living forms, with unique fringed jaws to strain the water from the minute beings on which it feeds, the mass of blubber to protect it from cold, and consider the wonderful modifications it must have undergone to gain its present perfection in relation to the conditions in which it is placed, the difficulties to be met become apparent.

The doctrine of evolution is a new statement of the relations of facts, but explains nothing. It gives results, but does not give the fundamental cause. The present conception of nature by scientific men is a wither's pot into which, by some unknowable process, matter and force were placed. The pot seethes and out of the seething conflict foams up to the surface the kaleidoscopic changes of living beings. The savans stand around its rim like Shakespeare's witches and chant a technical gibberish about laws, the preexistence and correlation of force, the indestructibility of energy, the eternity of matter, the potentialities of the atom, the struggle for existence, the survival of the fittest, and in mutual admiration praise each other's profundity of reasoning, which sounds the abyss of creation to its foundation. Yet, who but themselves is satisfied? What is the impelling force behind evolution? Granting all that is claimed, which we are willing to do, we have only the method by which the results around us have been reached. We have taken one step only into the unknown, which rises before us seemingly as impenetrable as before, and as silent in its more secret revelations.

Query: Q. Who is the author of the poem beginning:

Well, may be it is delusion
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of mortal saith?

A. Mrs. Emma Rod Tuttle, and it is contained in a select volume of her poems entitled "From Soul to Soul."

An A. P. A.: Q. What is the Catholic population of the United States?

A. Sadler's Catholic Directory, which is an official guide, has the following statistics, which may be taken with implicit reliance:

Catholic population 10,000,000, archbishops 14, bishops 74, priests 8,992, nuns 2,421, churches 7,947, chapels 3,800, colleges 38, academies 637, parochial schools 3,482, pupils in parochial schools 694,513, nuns and convents about 1,500. Appalling as are these numbers, they are made still more so by the solidarity of the church organization. It moves with the remorseless certainty of a machine, and the will of the Pope is expressed in action by the most devoted member without a question. The armies of Napoleon were not better organized, drilled or officered, and the whole of this ever-increasing army may, without a moment's warning, be influenced to madness by religious zeal.

Henry Leinard: Q. I would be glad to see in THE PROGRESSIVE THINKER your explanation of the diverse teachings of different mediums, some asserting that no spirit, however vile at death, occupies more than 1,000 years in its purification and entering forever the golden gates of heaven, never to return earthward, and yet they receive messages from Isaiah, Socrates, etc., dead thousands of years. Why do some teach that purified souls are utilized here again: the doctrine of transmigration old as Egypt?

A. He who would study Spiritualism understandingly, must, in the beginning, put aside his inherited belief in the infallibility of spirits, and take the communications they give just as he would from an ordinary source, subject to searching criticism. There are all

grades of intelligence in Spirit-life as in this, and unless the source is identified as reliable, the simple fact that an affirmation came from spirits is no evidence of its value or truthfulness.

A very great number of spirits, finding that by giving names they gain an attention they otherwise would not, do not scruple to give the most illustrious, and those who receive them feel flattered by the supposed presence of these noted personages. But the in-anities, the commonplace, which almost invariably attend such messages, is the best evidence of their source. They have been a damage to the cause of Spiritualism wherever and whenever presented.

To illustrate: The village has a story-teller and general loafer who suns himself all summer on the veranda of the hotel, and warms himself in the saloon in winter. He has accumulated a fund of stories, and his fancy has free rein. This character dies, and a while after a circle is held, to which he is attracted, and finding conditions favorable he communicates. He has not changed, and what rare spirit to personate Socrates or Isaiah! How consequential to become a teacher of philosophy! Some one asks if reincarnation is true; and seeing that the sinner desires it to be, this spirit answers, yes. He answers yes to nearly every question. Prove reincarnation impossible, he will affirm it with the same certainty.

The Mystical World humorously gives the reflections of two men after listening to a lecture by Mrs. Besant. The first, after three days of study, exclaims: "Yes, it is true; I have worked it out. I must be my own father's grandfather's step-brother; and previously to that I must have been William the Conqueror's sister-in-law, for I observe that the cast of my toe-nail matches with the color of William's eye, and hence, by his marrying his wife, that extreme point of the head has esthetically transferred to the toe of his wife's sister, who was me; the body died, and I, the shego, floated into the astral regions, where I must have stopped for several hundreds of years; then I popped into father's grandfather's step-brother's body, which in time I left, and once more entered the astral as an hego. After the lapse of a few years, I became what I am. Clear as a pickstaff—hanged if I don't write a book for the benefit of the poor, benighted public. I could get it printed and sell it at 6s. a copy; that would amply repay me; besides, look at the enlightenment it would give humanity!"

(He wrote that book; it was a failure—he is in Bedlam now.)

The second pondered over it six weeks and then jumped over London bridge, shouting: "I am not what I am; I am my own mother!"

As the universe is not ruled by an arbitrary mandate of a tyrant, there need not be, nor can there be, a fixed time progress to a certain point. If a spirit became purified for heaven, that would be a potent reason for lingering on earth to bring friends to the light. After a thousand or even one hundred years, his friends would all be over there and there would be none to draw the spirit earthward. Nor is there necessity for ancient spirits to come, for those recently passed from earthly scenes have more in common and are better teachers. Not that the return of the most ancient is forbidden, but that it is improbable, and such claims should always be received with caution. Every message should be received on its merits, and that alone.

X. Y. Z.: Q. (1) When sitting in a developing circle, ought one medium to take up all or nearly all of the evening?

A. (1) A medium keep her controls from coming, so as to give others a chance, when she has several controls.

(2) Can a medium, in charge of a circle, will, mentally, controls of other mediums not to come? and ought she do so?

A. (1) The same rules of politeness, which means care for others, ought to be observed between mortals and spirits as between individuals here. A true, generous spirit will make no demands which will cause sacrifice from anyone.

(2) When a medium so far loses self-control that he can be influenced by whatever spirit chooses, he stands on very dangerous grounds. He ought to be able to decide by whom he shall be controlled.

(3) The will of a medium should have much to do in preventing a spirit from communicating. It might be an effectual prevention. Intelligent spirits ought not to be willed away or prevented from communicating. The prime essential of a successful circle is the invitation of all friendly and intelligent spirits to come. They should be treated in the same manner as honored guests, and their communications subjected to the criticism of reason.

There is only one thing we are willing to have others share with us. It is our opinion.—Mignet.

Most of our misfortunes are more supportable than the comments of our friends upon them.—A. Dumas.

To live above our station shows a proud heart, and to live under it discovers a narrow soul.—H. Malot.

There are many women who allow themselves to be conquered; there are few who allow themselves to be tamed.—Eugene Chavette.

Think wrongly, if you please, but in all cases think for yourself.—LaBruvère.

Franklin thought more of the "Poor Richard's Almanac" than of all of his other works.

Mozart was accustomed to good society all his life, and had pleasing manners and address. He charmed every one he met.

There are three Orders of St. Michael, belonging respectively to Bavaria, France and Germany.

A Chance to Make Money!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. I think any person can easily clear \$10 a day, and double that after they get started. I don't see why anyone should be destitute, when they can be as well making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland avenue, Station A, Pittsburg, Pa., and they will give you all instructions necessary to succeed.

Mrs. Wm. H.

OUR GOD.

A message to mortals and spirits. For the 50,000 readers of THE PROGRESSIVE THINKER. Mortals, please read and review. Spirits, please read and reply.

The noblest theme, not understood; May hold but scant reserve of good, As claimed in jangling upstart's plan To benefit his fellowman.

The saint may preach, the bard may sing, The skeptic demonstration bring; The pantheist arraign the sky And his own image deity;

But youth and age, and all the vast Array of human wisdom past, Clash in perpetual dispute, Without a tree, and eat the fruit.

The devotee, with voice and pen Inspired to teach his fellowmen Of higher good than sordid pelf, Feeds others while he starves himself.

The pilgrim, led by faith to plod The dreary pathway to his God, To win the crown of endless years, Sees first the shadows and the tears.

I cannot think that you or I, With purpose low or motive high, Can pass the province left to man And overturn the cosmic pile.

If you elect, with pain and care, To delve in darkness and despair, I may not force on your retreat A better light to guide your feet.

The world is free, and we may rise, On wings of love and sacrifice, To scenes illumed by reason's ray That darkness cannot take away.

Or we may flaunt the highest gift That wisdom brings to human thrift; Discourse of wondrous realms on high, Then faint and perish while we fly.

Such is the sinister delight That zealots borrow to frighten The few who scorn thus to secure What truth and love cannot assure.

Is all in vain? Is nothing true? As life reveals to me and you That souls by vernal progress bleed In glories that shall never end!

Beside these reveries and fears The question of a fact appears: Can human wisdom circumvent A universal government?

In order lost when reason finds Fixed rules of growth for finite minds? Of progress but a passing flaw Of jumbled anarchy and law?

Is life an accident, begot To grace a palace or a cot, Or graded on inherent plan Which proves the government of man?

In every state, in every land, Where peace and progress hand in hand, Rebuke your wild, chaotic dream, One leading spirit reigns supreme.

Now, you who prate of truth and love In pandemonium above, Where millions yet in darkness grope, Give us a reason for your hope.

Could primal man from darkness grow To law and order here below, Then break his fetters and arise To anarchy in paradise?

To me the view is draped with mist In license of the egotist, Who views with introverted eyes The fancied freedom of the skies.

The faith that shackles reason's lore Is superstition, and no more; The reason that from faith departs Hath bartered principles for arts.

Extremes are error's weapons here To cherish ignorance and fear; One chooses that, another this, And equally they go amiss.

The truth, engraved on wisdom's page, That science is our heritage, Reveals in Nature's laws complete A perfect guide for human fate.

The sages past, whose minds have plod Through nature up to nature's God, Left no criterion to go, As we believe, but do not know.

The denizens of upper air, Who find no life of glory here, Cannot transcend the human will, For they are men and women still.

No man all knowledge well can give While none can see our God and live; And they who would his rule confine, Usurp a province all divine.

Forbear, and in yourself discern, The field for all that man can learn Of real wisdom, cultivate This field, and for the harvest wait.

Your theory that primal man, Evolved from life's chaotic plan, Is but a freak, from nature grown, Of placing chance upon a throne;

Retires, to guard the mythic shade By your own-egoism made, As reason, led by heaven's light, Regales with truth your fledgling sight.

You talk of principles and laws As offshoots from primeval cause, To space consigned as buoyant elves Henceforth to guide and guard themselves.

You proudly say that nature makes No paradoxes, nor mistakes; And then proclaim, by reason led, A government without a head.

No less is this than the rebound Of thought from superstition's ground, Where faith to lay in blindness reigns, And reason languishes in chains.

The spheres are steps in aureole To grade the glories of the soul; Unnumbered spheres on spheres arise In grandeur of unmeasured skies.

And he who struts before the world, With standard of conceit unfurled, Presumes to hold at beck and call The grand epitome of all.

O, friend, before your sun shall set, Learn better nature's alphabet; And cease to flaunt, in borrowed guise Your fancied emblems of the wise.

God is the pure and perfect goal Awaiting each aspiring soul; His matchless wisdom rules and guides, His justice curbs, his love provides.

Attraction and repulsion prove The province of his boundless love; And we, who circumscribe his clime, Are luring men, and losing time.

Dear friends, now in life's hopeful morn, No longer snuff and slur and scorn Him who, from nature's throne above, Well claims our worship and our love.

Smollett regarded with posterity is considering "Roderick Random" his best work.

Whittier regarded his war lyrics as the best of all his writings.

Rhine thought more of his "Essays" than he did of his "History of England."

HERESY,

Or, Led to the Light.

A WORK FRESH FROM THE PRESS, BY HUDSON TUTTLE. 223 PAGES. PAPER.—PRICE, 30 CENTS, POSTPAID.

In "Heresy" we have another up-to-date story, from an author whose pen never rests from doing battle against superstition and sin. He writes because he sees the need of it, and this story, with its many startling situations and artistic treatment of vital questions, is timely, after the tremendous efforts which the churches have been putting forth during the past winter. There is scarcely a church in the country which has not been making a great effort to galvanize sinners into coming into the fold. Money was raised to pay the evangelists while the poor went hungry and cold, within an hour's ride, by scores. Many were successful, because liberalists are too often lazy, and while orthodox evangelists are cramping the open-mouthed people, the advanced thinkers in the community are leaving them to hunger and want, instead of inspiring themselves to set a table and serve the food of common sense.

Mr. Tuttle saw the need, and meets the demand most admirably, in his new story, "Robert Elsmere" did a great work, and although long, and somewhat tedious, was read with avidity, because it discussed points people are so eager to get light upon. Thousands on thousands read it from title-page to finish, and felt repaid.

So, to a greater degree, will those who read Mr. Tuttle's "Heresy," because it deals more pointedly with vital questions, and is never wearisome or prolix.

His style is entirely his own, and his characters are realistic in every movement. Let me give you a glimpse of the persons who live out this new, wonderful story:

Rev. James Arling, pastor of Fordham church; Asphodel, his wife; Baby Flo, their blue-eyed darling; Deacon Lane, true blue; Deacon Simmons, ditto; Waldro, an idiot, victim to prenatal conditions; Rev. Howarth, a hypnotizing evangelist; Mildred Rogers, a murdered Magdalene; Sherwood Canning, an agnostic; Stella Stanwick, a minister's daughter; Billy Kellar, a saloon-keeper; Budd Rogers, a drunkard; Howarth's mother, an angel of mercy; Jane Grey, another of Howarth's victims.

These are the most important persons who figure in this intensely interesting story. See these sketches:

"Rev. James Arling was a man of fine physique, but slenderly formed and delicately moulded. He emphatically was an adopted child of the church. She had taken him when penniless, educated and passed him through a theological school. All he was he owed her. Theological schools give their prizes to those students who have the greatest capacity for swallowing antique dust. Mr. Arling was a favorite with the faculty."

"Asphodel was a lovely girl, possessing a fine, spiritual nature. She was a perfect blossom, with violet eyes, and hair of flossy gold. She seemed not unlike flowers that would grow in paradise."

"Deacon Lane was heavy in build, his round, bushy head set on a short, thick neck, giving him a 'bovine' aspect. In worldly affairs he had advanced some during the last fifty years, but mentally he had not gone forward a step. The 'New England Primer' was his creed. At progress he gave a snort of contempt. He had gone to the Rev. Arling to consult about his preaching, because during four years he had not heard a word about eternal damnation, nor the Devil, any more than he was wasn't any. 'I tell ye,' said he, 'I aint doctrinal enough!'"

"The deacon was absolutely ignorant of the laws of prenatal life, and was the father of Waldro, the idiot, who came in with shuffling steps, unsteady, reeling like a drunken man."

"Be seated, Waldro," said Mr. Arling.

"You are out late to-night."

"What was you here for?" said the deacon.

"'Biz-niz,' was the slow response. 'Father, there is—is a fire!'"

"You're drunk again. Where did you get liquor?" exclaimed the deacon, indignantly.

"Helped myself at Brown's. He'll kick me if I've set him afire. Carried a bottle of coal oil from home—it a match—whiz—went."

"The saloon burned, and a stray spark lodged in a bird's nest in the church spire and burned God's house, as well as the drink house."

"Then came the effort to build a new church, the Canning, the Agnostic, was asked to subscribe to raise the fund."

"I believe," said Mr. Canning, you should bring morality to the front, not belief. A museum of natural history and a public library, with free lectures on science in all its branches, would not only do more to instruct the people, but contribute more to their morality than a dozen churches."

"Mr. Arling was appalled by this bold infidelity."

"Understand me," responded Mr. Canning; "I cannot consistently aid you. It is a matter of principle, not of dollars, or church support."

"What!" exclaimed Lane, with a snort. "You never gave a dollar in your life!"

"I have not," said Canning, with a smile. "Will you tell me how much my taxes are, and how much would have been the taxes on your church, if it had been assessed as it ought to have been?"

You now propose to build a twenty-five thousand dollar church; what would be the taxes on that if it bore its share of the public burdens? Now, as it does not, and the vast church property of this country does not, I and other liberals have to pay that much more; in other words, I am taxed to support religion, contrary to the Constitution, which declares church and State distinct. This tax I pay under protest."

But I will not further present the characters, nor their opinions, but leave the reader the pleasure of discovering them by a perusal of the pages of "Heresy, or Led to the Light," which is offered almost for a song.

REX.

The above work, neatly bound in paper, and containing 223 pages, is for sale at the office of THE PROGRESSIVE THINKER. Price, 30 cents, postpaid.

The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."—Anon.

TALES OF THE STARS.

The Potent Effects of the Planets.

A. W. Belden, prominent as a Spiritualist and critical thinker, lately wrote an interesting article for the Pittsburgh Dispatch, on the "Tales of the Stars," wherein he gives his opinion for believing that planetary influences determine, in a great measure, the destiny of individuals. We make a brief extract from his article, as follows:

STUDENTS OF REFINED FORCES.

But we students of the more refined forces of nature, the laws of life, affirm, as conceded by leading chemists and physicians, that the human body when dissected and returned to the original elements, so far as the physical structure is concerned—nothing more or less than refined earth—and when set up in high vibratory forces is far more sensitive than the earth itself, and the sensitive her life-giving forces from the whole planetary system. As oxygen and hydrogen enter so largely into the make-up of the human system, eighty per cent., the air and water must be taken largely into consideration when tracing the life lines of this body. We draw largely from nature's storehouse the air and water, to produce the electrical and magnetic currents to sustain this large percentage of the human body, and in so doing we come in contact with the electric and magnetic currents of the sun and moon and the whole solar system. This has a constant effect on humanity to sustain this life. Taking this for a basis, who can, for a single instant, say that the planets do not affect human life? We might, with as much reason, say the sun does not affect vegetation, or promote its growth, with the forces of other elements of the solar system; or that her vibrations are not essential to the unfolding of life as it exists in vegetable forms here on earth; or that both animal and human life can exist without the rays of the sun.

REACHING FOR MORE LIGHT.

We might as well dispute these facts as to dispute the effects of planetary laws affecting both physical and mental life here on this earth. Ignorance and superstition, the relics of past generations, have been handed down to us, and are reaching out to the young light on this subject. The prospects for the coming generations are bright. They will have a more perfect knowledge of nature's science, the true law of life and being. Let us explore her storehouses full of overflowing and come in contact and touch with the higher laws of being, the real life given us by the Infinite One. This must all come from a true knowledge of the universe at large.

All planetary influences are good if the planet occupied the right position; otherwise all are bad. The aspects, combination and relations at the time of birth to the earth determine the true character of the person, giving both the physical and mental condition for life, except as we come in contact with others, who may and may not exert a psychological influence over us, forming a hypnotic influence over us for good or bad, and for the time being having our planetary laws set aside by others.

GIVING AN ILLUSTRATION.

Take for an illustration the life of our great men and women of the past and present age. Apply this law to the life of Abraham Lincoln. He was born on the 12th of February, 1809. It will stand the test that their life from birth and the law of being give them this power and prestige. Go back to all prominent men and women—take up their life lines, trace them from planet to planet, from cause to effect, and this same law will tell you of their success at times and then again of their failure. They are all marked by this same immutable law. It is with us, upon us, having its effect upon us all the time.

None can escape the law, and oh, have pity on the poor unfortunate, arriving under bad planetary conditions, born on earth amid convulsions of nature, exerting a powerful combination of bad planetary influences, and forced to remain through long years of suffering, and, perhaps, fill a drunkard's grave, a premature death, a curse on his own life and all he may come in contact with. Whence came these laws? who were the original people who understood these laws, and used them in the past? I affirm that good proof can be brought and sustained that the original builders of the pyramids of Egypt, or a race of people that existed prior to that time, on the Continent of Atlantis, were the people who first brought them to the knowledge of mankind.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value. By a bold, untrammelled thinker. Spiritualist in love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"From Soul to Soul." By Emma Rod Tuttle. Love's poetry will find gains of thought in poetic diction in this and some volume, where with to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

FIFTY YEARS

IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN. It exposes even to the uninitiated the corruption that exists in the Church of Rome. It is a work of 323 pages, and should be in the hands of every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.

CHAPTER II. My first School-days at St. Thomas—The Monk and Cellary.

CHAPTER III. The Confession of Chatelet.

CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Purgatory, and the Holy Widow's Cow.

CHAPTER VI. Festivities in a Paragon.

CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VIII. The First Communion.

CHAPTER IX. Intellectual Education in the Roman Catholic College.

CHAPTER X. Moral and Religious Instruction in the Roman Catholic College.

CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII. Rome and Education—Why does the Church of Rome have the Pope?—The Pope and the Devil.

CHAPTER XIII. Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.

CHAPTER XIV. The View of Celibacy.

CHAPTER XV. The Impurities of the Theology of Rome.

CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I came to give up the Word of God to follow the Word of Man.

CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII. Nine Consequences of the Roman Catholic Transubstantiation—The Old Paganism under a Christian name.

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, JUNE 8, 1895.

NO. 289

AN EARNEST AND WORTHY APPEAL TO ALL SPIRITUALISTS.

CLERGY AND CHURCH

Against Spirit Phenomena.

An Earnest Appeal to the Lovers of Justice and Truth,

Jacksonville, Fla., May 10, 1895.

PREFACE.
THE STATE OF FLORIDA,
VS.
W. A. SHELDON.

An appeal for assistance in a case brought to test the standing of Mediums before the law, and determine the rights of Spiritualists to conduct seances without disturbance by officers of the law or disorderly persons.

The following compilation of statements and affidavits of sundry persons in the case of "The State of Florida vs. W. A. Sheldon" sets forth at such length as is deemed absolutely necessary to give a thorough understanding of the merits of the case.

That the standing of mediums before the law should be determined by such a court as shall forever set the matter at rest and bring them to a complete knowledge of their rights and obligations is most desirable. Involving, as it does indirectly, the right of societies or individuals to hold seances or sittings, it is hoped that members of Spiritualistic societies, individual Spiritualists and liberal thinkers of any and every shade of opinion, will feel it a privilege as well as a duty to contribute. In the contest between the "powers that be," as represented in the various religious organizations known as orthodox, and the several movements generally known as heterodox, there is a common interest pertaining to what may be termed the "field" of heterodoxy to join forces in resisting the usurpations of the clergy and their following. That this case was one of persecution prompted by the clergy of the village of Inverness the clergy themselves will not deny.

Four were present at the examination before Judge C. M. Dupree on the 13th of April, ultimo, and seating themselves together in consultation during the trial, one of them leaving his seat several times to prompt the county solicitor who conducted the prosecution.

Assuming, therefore, that like proceedings will be the policy pursued, and that mediums and Spiritualists will be subject to continued assaults of this nature unless the effort can be thwarted by a judicial decision of sufficient weight to be considered a precedent, this appeal is made.

Let no dilatory system be adopted, but waiving all formalities, forward such a sum as you can spare for this purpose at once. By a concentration of forces upon this case, and a proper settlement of it, hundreds of similar cases will be prevented.

In no matter could the old adage, "An ounce of prevention is worth a pound of cure," be more pertinent or more potent.

Unless your society will hold a meeting within one week, bring the matter at once before your executive board and individual members, and forward such sums as you may be able to secure, which may be followed by any additional contributions.

Prominent members of Psychical Research Society and others.

M. FOSTER, Pres.,
A. C. WENDT, Vice-Pres.,
W. H. EDDY, Sec'y.,
DR. F. H. BARNARD,
MRS. LAURA BARNARD,
SAM'L W. FOX,
Trustee N. S. A.

J. IMESON,
MRS. F. FOSTER,
MRS. F. JOHNS,
H. A. LONGSHORE,
and others.

PUBLIC ENDORSEMENT OF W. A. SHELDON BY THE PSYCHICAL RESEARCH SOCIETY.

JACKSONVILLE, Fla., Mar. 11, 1895.
At the general meeting of the Psychical Research Society held at its hall, No. 14 W. Forsyth street, yesterday, the 10th instant, the following preamble and resolutions were adopted by a unanimous vote:

Whereas, W. A. Sheldon has appeared before this society, and,
Whereas, large numbers of the membership of this society have witnessed repeated demonstrations of genuine mediumship through his powers; now, therefore, be it

Resolved, That this society does unhesitatingly and unreservedly endorse his mediumship, and that these resolutions be duly signed by president and secretary.

MARTHA HOOTON, Pres't.
H. BRADLEY, Sec., by
W. H. EDDY, Successor.

STATE OF FLORIDA,
COUNTY OF DUVAL.

Personally appeared before me Will A. Sheldon; who, being duly sworn, deposes and says:

I am a resident of the State of Massachusetts; by occupation an architect. Have been an instrument in the hands of

the Spirit-World for sixteen years; have labored diligently for the cause of truth—modern Spiritualism, but rarely using my gifts as a means for a livelihood. With my family have resided in this city (Jacksonville, Fla.) since the early part of last winter. I held seances in the hall of the Psychical Research Society, and received their endorsement. I also have held seances at the residences of several prominent people, who endorse without reserve the gifts I possess.

On the 15th of March last I left here, having business with the firm of C. W. Sowden Mfg. Co., whose mill is located near the town of Inverness, Fla. A short time after my arrival there, I found I could not make the business connection I much desired, and intended returning at once. But the family with whom I was stopping (Dr. R. W. Bloom) being Spiritualists, invited me to remain awhile and hold a few seances. I accepted their kind invitation, delighted that another opportunity had been given me to demonstrate the grand truth. I made no charge at the seances, but a collection was taken by the gentleman of the house, the amount of the contribution left entirely with those comprising the seances. The collection was always taken after the seance closed, the announcement being made that those who were not perfectly satisfied were not expected to contribute. At none of the seances, however, did any one fail to contribute. The results at all our seances were excellent, and set the people of the town to thinking and talking to such an extent that the "ministers" of the "doctrine of faith" readily saw that an enemy of their "cause" was in the camp, so they set about to try and destroy it.

On the night of April 8th last, during a seance at the residence of Dr. R. W. Bloom, the sheriff of the county (Citrus) came and arrested me on the charge of giving a "sleight-of-hand performance" without a license. I was taken before the judge, who required a bond of \$100. The bond required two men of property, residents of the county. I was unable to furnish the bond, and was committed to jail, and remained there until morning, when Dr. Bloom succeeded in obtaining a party to go on the bond with him.

The preliminary trial was set for April 16. I employed as counsel Judge Samuel W. Fox of Jacksonville, a trustee of the National Spiritualists' Association. My counsel could not arrange his business so as to get to Inverness on April 16th, so I arranged with the court to call the case on Saturday, April 13th. The State made no case at all against me, yet the judge, on his "belief" that the demonstrations were "sleight-of-hand," bound me over to the county court and fixed a bond of \$150.

I made a lengthy statement on the stand, and introduced several witnesses who proved beyond all question that the demonstrations were independent of my personality. Yet it availed us nothing. The church was determined, regardless of testimony, to convict.

The judge of the court advised me when first appeared before him, that the best way to settle the case was to take out a license to give "sleight-of-hand" performances, and pay costs, which I most positively refused to do, and said they might, if they chose, place me in jail and I would lie there and rot before I would show the white feather and place myself before the public in a questionable position as an honest medium. That I legally held a position to test the religious quality of my seances. That the judicial wisdom of the Commonwealth of Florida had practically no limitation. That it could determine the question of science and religion as well as of dollars and cents, and with equal certitude, and in fact, I felt confident the high court of our National Government could; and that I intended to bring the matter of Spiritualistic phenomena before the courts for final determination as to their religious character. I knew it would be a source of gratification to the loved ones in the Spirit-world, as well as a great benefit and satisfaction to those who are still detained in the body.

The preliminary trial occurred on Saturday in the afternoon, and as my bondsmen were absent I was again placed in the filthy cell in the jail, and remained there until Monday, 8 a. m., when bond was again procured by Dr. Bloom. The trial before the county court was set for hearing July 1st. I have employed the most eminent counsel in this State, who inform me that they will get my case before the circuit court before the time set for hearing in the county court. So that we may, in case the circuit court declare against us, appeal to the State Supreme Court, and from there to the United States Supreme Court, if necessary.

Our society here is quite a new departure, and we are poor and powerless against the might of the church, without aid, and we appeal to all our brothers and sisters who are interested in the grand truth of the return of our loved ones from the Summer-land, to lend us their aid. We are in great need of funds. We have already exhausted all we had in the case as far as it has gone. So please respond at once. We do not expect a great sum from any one society or person, but just a mite from all to enable us to forever settle the question of our constitutional religious liberty.

The whole bulk of the prosecution is malicious, and the object is to try and destroy the foundation of our beautiful

phenomena, the mediums. We know the battle will be fierce, but we will never retreat, for our friends from the Spirit-world urge us on, and tell us we will wear victory on our banners in the end. Please, dear brothers and sisters, give this appeal your immediate consideration, and aid us at once.

Address all remittances and correspondence to me, I am yours faithfully and truly, in the cause of truth and justice,
WILL A. SHELDON.

No. 116 Ocean street, Jacksonville, Fla.
Sworn and subscribed before me this 6th day of May, A. D. 1895.

SAMUEL W. FOX,
[L. S.] Notary Public Duval Co., Fla.

TRANSCRIPT OF COURT PROCEEDINGS.
STATE OF FLORIDA,
COUNTY OF CITRUS.

Before me personally, John A. Foxworth, who, being duly sworn, says that one W. A. Sheldon, on the 2d day of April, A. D. 1895, in the county of Citrus, in said State of Florida, did unlawfully conduct and carry on the business of traveling showman, and give exhibitions of sleight-of-hand, and like performances, for pay, without first having paid for or obtained the license required by law.

(Signed) JOHN A. FOXWORTH,
Sworn to and subscribed before me this 8th day of April, A. D. 1895.
(Signed) C. M. DUPREE,
County Judge.

(Endorsement)
Filed April 8, 1895. (Signed)
C. M. DUPREE, County Judge.

Below follows the warrant issued on the above affidavit:

STATE OF FLORIDA,
COUNTY OF CITRUS,
To all and singular the sheriffs of said county and State:

Whereas, John A. Foxworth has this day made oath that one W. Sheldon, on the 25th day of April, A. D. 1895, in the county of Citrus, and State of Florida, did unlawfully conduct and carry on the business of traveling showman, and give exhibitions of sleight-of-hand, and other like performances, for pay, without having first paid for or obtained the license required by law;

These are, therefore, to command you to arrest the body of the said W. Sheldon, and bring him before me, to be dealt with according to law.

Fail not, under the penalty of the law. Given under my hand and official seal, this 8th day of April, A. D. 1895.
[Seal] C. M. DUPREE, [L. S.]
County Judge.

Upon said warrant follows the following endorsement:

STATE OF FLORIDA,
VS.
W. SHELDON.

Exhibition of show without license.
State witnesses: F. ZIMMERMAN,
W. J. DAVIS,
J. B. BROWN,
ED. FOXWORTH.

Filed April 8, 1895. C. M. DUPREE,
County Judge.

(Sheriff's endorsement.)
Came to hand this 8th day of April, 1895.

Executed this warrant by arresting the within-named W. A. Sheldon, and have him in custody this 8th.

(Signed) J. A. FOXWORTH, Sheriff.
By A. T. PRIGG, Deputy Sheriff.

Here follows the minutes of the criminal docket of County Judge.

THE STATE OF FLORIDA,
VS.
W. SHELDON.

Traveling Showman.
Affidavit and warrant,
Issued April 8, 1895.

J. D. Foxworth, prosecuting witness. Defendant entered into bond of \$100 to appear April 16, 1895, for preliminary examination.

Upon his voluntary motion the defendant appeared April 12th, 1895, and upon examination of the following witnesses, for the State, sworn to-wit: Felton Zimmerman, J. B. Brown and E. Bloom, Mrs. S. C. Bloom, Sam'l W. Fox and W. Sheldon, defendant, sworn, and after argument of counsel for State and defendant, it is ordered by the court that the defendant be held under a bond of \$150 to appear at the next term of the County Court, in default of bond to be committed to the county jail—that is, be held to answer the charge in the affidavit.

This 13th day of April, 1895.
(Signed) C. M. DUPREE,
County Judge.

STATE OF FLORIDA,
COUNTY OF CITRUS.

I, C. M. Dupree, County Judge in and for said county, do hereby certify that the foregoing four pages constitute a true and correct transcript of the affidavit and warrant; and the County Judge's docket of the case therein stated, as it appears of record in my office.

Given under my hand and seal of office, this 29th day of April, A. D. 1895. [L. S.] C. M. DUPREE,
County Judge.

STATEMENT OF JUDGE SAM'L W. FOX, COUNSEL FOR W. A. SHELDON.

In the matter of the preliminary hearing of the charge against W. A. Sheldon, I have to say that the State failed entirely to make out a case. In fact, the State witnesses, on cross-examination, positively swore that they saw no sleight-of-hand performance. The State rested the case, and I moved to discharge the defendant, on the ground that there was no evidence against him. The court denied the motion and we put on our defense. Three witnesses swore positively that the seance was a religious service among Spiritualists. That sacred music was used; that it was in no sense a "show," etc. The State did not put on any rebutting testimony, and the matter went to the court. The court, in summing up, said, that in this land of religious liberty, he did not wish to deprive anyone of a right to worship as he pleased, but that he "considered" the demonstrations testified to as "sleight-of-hand" performances, and would hold the defendant to answer at the next term of the county court, under a bond of \$150.

Here ended one of the most farcical trials I ever witnessed; was malicious, and a great injustice to the defendant and the cause he so nobly and honestly represents. He was held on the "opinion" of the "court," entirely regardless of the evidence. We intend to make this a test case, and will take it to the Circuit Court, on a writ of habeas corpus, so as to enable us to take it to the supreme courts. When we have obtained the acquittal of Mr. Sheldon, we will immediately institute damage proceedings, at which case we will bring out the point wished for, the rights of Spiritualists and mediums.

I have attended several of Mr. Sheldon's seances; here, and I endorse without reserve his wonderful powers. He is a true and honest medium.

Truly yours for the truth,
SAM'L W. FOX,
Trustee of the National Spiritualists' Association, for the State of Florida.

STATEMENT OF MRS. DR. R. W. BLOOM, INVERNESS, FLA.

TO THE FRIENDS OF OUR BEAUTIFUL PHENOMENA: I shall endeavor to make you a correct statement concerning Mr. W. A. Sheldon's trouble while here. He came here to secure a situation with the Sowden Mill Company. Failing to do so, we begged him to remain with us awhile, and enjoy the pleasure of a few seances in our home. He kindly consented, and we invited in those who expressed themselves as desirous to investigate the truth. The place was Mr. Sheldon under the strictest test conditions, and expressed themselves entirely satisfied with the wonderful manifestations we received. Mr. Sheldon made no charge, but a collection was taken up by my son. Some contributed fifty cents, others less. The results obtained—as materialization, trumpet speaking, slate-writing, etc., created a great excitement throughout our town. One night, during a seance, the sheriff of the county came, and placed Mr. Sheldon under arrest, charging him with giving "sleight-of-hand performances" without license. He was taken before the judge, who required a bond of \$100. Not being prepared with such an amount, and my husband being absent, he was taken and locked in a cell of the jail until daylight next morning, when my husband returned and found a friend, who joined him on the bond, and Mr. Sheldon was released. He remained at our home, and secured Judge Fox of Jacksonville, Fla., as counsel. The preliminary trial came off April 13th, and without a particle of evidence against him, he was bound over, to await the action of the county court, an additional \$50 added to his bond. One of the former bondsmen withdrew, and my husband, Dr. R. W. Bloom, could secure no one who would join him on the bond. So Mr. Sheldon was again committed to the cell in the jail, and remained there from Saturday 4 p. m., until Monday, 8 a. m., when my husband secured a party to join him, by giving him a deed to our home, to secure him against any possible loss. So Mr. Sheldon was released, and reached our home looking worn and ill, the marks of suffering on his face. He had slept none, and taken but little nourishment during his incarceration. He kept up, however, until about 4 o'clock, when, after a bath and change of clothes, he laid down on his bed to rest. About 7 o'clock we sent a member of our family to his room, to announce supper. He found Mr. Sheldon suffering intensely, and in a state of high delirium. We applied restoratives, and sent for a physician, who said it was heart trouble, and gave us no hope. A very high fever set in, and Mr. Sheldon knew no more until the following Thursday evening, at which time he awoke, and our hope restored. He slowly recovered, and his mind resumed its normal condition, but he was very weak and unfit for travel when he started for his home.

Mr. Sheldon had committed no offense against the law, unless the exercising of one's religious liberty is a crime. The clergy and church are trying to destroy the foundation of our phenomena, and all Spiritualists and mediums should rally to the aid of their brother medium, who is in trouble through no fault of his. This, though correct, is but a condensed statement of facts.

Yours for justice, Respectfully,
Inverness, Fla.
The above is a true and correct statement of the persecution and injustice against W. A. Sheldon while at my residence.

DR. R. W. BLOOM.

STATE OF FLORIDA,
COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Aaron E. Bloom, wife of Aaron E. Bloom, who, being first duly sworn, deposes and says: That she was a guest of Robert W. Bloom and family, at their residence in Inverness, Citrus County, Florida, from the 23d day of March to the 19th of April, A. D. 1895.

That she has read the deposition of her husband, the said Aaron E. Bloom, and affirms and reiterates the material facts therein stated, and further deponent sayeth not.

CLARA A. BLOOM.
Subscribed and sworn to before me this 27th day of April, A. D. 1895.

WARREN H. EDDY,
[L. S.] Notary Public for the State of Florida at large.

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

Personally appeared before me, a notary public in and for the State of Florida at large, Aaron E. Bloom, who, being first duly sworn, deposes and says that he is a resident of the city of Jacksonville,

Duval county, Florida. That he is the son of Robert W. Bloom, who is a resident of Inverness, Citrus county, Florida, and that on the 8th day of April, A. D. 1895, and, in fact, from the 23d day of March to the 19th day of April, A. D. 1895, he was the guest of his father, the said Robert W. Bloom, at his residence in the said Inverness, County of Citrus and State of Florida.

That on the evening of the 2d day of April, A. D. 1895, there gathered at the residence of his father, the said Robert W. Bloom, a company of about sixteen, including John Foxworth, Ed. Foxworth, Frank Turner, J. B. Brown, Barrett, Felton Zimmerman, Thos. Warneck and Wm. A. Sheldon, for the purpose of holding a Spiritualistic circle, or seance, at which the said W. A. Sheldon officiated as medium.

A cabinet had been formed for the use of the said medium, by suspending a pair of heavy chenille portieres from a heavy cord, which was stretched about eight feet from the floor. At the opening of the said seance the said W. A. Sheldon was seated within the said cabinet and his feet first firmly bound to the box upon which he was seated, twenty-five feet of half-inch cotton rope being used, and the same was tightly tied around each ankle, and also around each knee. That his, the said W. A. Sheldon's, arms were also securely bound to an upright piece which had been rigidly nailed to the floor upon the back side, and against which his back rested. The cord being tightly drawn around the wrists and secured by double square knots, then passed around the upright piece and the ends tied together, then tied each end separately to the braces which sustained the upright piece, thus putting the knots at the extreme ends of the rope entirely out of reach of his, the said medium's, hands.

Another piece of cord was then passed around the arms of the medium above the elbows, tied to each arm separately, and the ends carried around the upright piece and secured tightly. The tying was done by John Foxworth and Felton Zimmerman, who then stated to the assembled company that they were perfectly sure that they had tied the medium in so secure a manner that it would be utterly impossible for him to free himself; and that if he should be freed they would concede that it had been done by an intelligent force, entirely independent of the personality of the said medium, and in this all present concurred. The box upon which the medium was seated was a small packing-box about 18x24x12 inches, and it was securely nailed to the floor. After the said parties had taken their seats in the circle the aforementioned portieres were closed in such a manner as to entirely exclude the said W. A. Sheldon from the view of the company, or from any person whatsoever, as he was entirely alone in the said cabinet. At the termination of two seconds after the closing of cabinet curtains, time being taken by J. B. Brown, the demonstrations began, the playing on musical instruments, writing on tablets; materialization of hands and full forms, etc. At the conclusion of seance the above-named parties, comprising the committee, examined the bondage of the medium (W. A. Sheldon) and stated that every knot was just as they had left it. The cabinet was again closed, and in a few seconds again opened, when the medium was entirely free of his bondage. That he was also present at the residence of his father, the said Robert W. Bloom, on the night of April 8th, A. D. 1895, when the said W. A. Sheldon was placed under arrest on a charge of "carrying on a business of sleight-of-hand performance," without having first secured a license therefor, which said charge was preferred and sworn to by the said John Foxworth and Felton Zimmerman, which said charge was based upon the occurrence above stated. And he further deposes that he was present at the courtroom in Inverness on April 13th, A. D. 1895, when the said W. A. Sheldon was given a preliminary examination, and held for trial at the County Court. That on that occasion the only witnesses for the prosecution were Felton Zimmerman and J. B. Brown.

That in their evidence they swore to the facts as above stated, that they "did not see it" (the untying), but believed it was sleight-of-hand," and there was no further evidence as to material facts in the case for the prosecution. And further deponent sayeth not. Dated April 27th, A. D. 1895.

AARON E. BLOOM.
Subscribed and sworn to before me.

WARREN H. EDDY,
[L. S.] Notary Public, State of Florida at large.

STATE OF FLORIDA, ss.
COUNTY OF DUVAL.

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CLARA A. BLOOM.
Subscribed and sworn to before me this 27th day of April, A. D. 1895.

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TEXAS PRODIGES.

The Wonderful Shrum Children.

TO THE EDITOR:—I met the Shrum children for the first time on the 10th of this month. They were raised on the farm, without the advantage of an education. They can read plain writing, primary readers, and do simple sums in arithmetic. These little accomplishments they can also do when securely blindfolded. They claim and demonstrate that they can see as well with the blinds on as with their natural eyes. I examined them in private. They state that they have possessed this skill as far back as they can remember, that they had often lain in their bed at night, with their hands pressed on their eyes, and were able to see everything present, as in daylight; also any person or place at a distance. I asked them why they did not make this known sooner to their parents; they answered that they thought at that time that everyone could do the same thing.

The strange phenomena came to the knowledge of their parents in this way: Their father, Mr. J. M. Shrum, was away from home, and failed to return on time, which caused Mrs. Shrum some anxiety. She expressed the wish that she knew where he was. The children declared they could look and see his whereabouts. This brought on a discussion, which ended in various tests, demonstrating that they could see as well with the blinds on as off. The children then took a psychometric view of their father, and described him and his surroundings accurately. The father returned that day, and verified the children's statements. That was about two years ago.

Since that time they have continued on the farm, doing wonderful things. Recently they began giving public entertainments, having visited but few places before coming to Graham. After witnessing their "street test," I concluded that they were mind-readers, and were seeing things as we saw them. This they denied. By permission, I carried the little girl to my residence, and in my sitting-room, with doors closed and window-blinds down, no one present but her and myself, she was securely blindfolded. I then closed my eyes and turned around in the room, and pointed without knowing what I pointed at; and every time I looked at an object, she called it out promptly and accurately. The moment she called the object, I flashed my eyes on her, and then on the object. This test satisfied me that it was not mind-reading.

In this condition she would see everything that was in the visual range. When she desired to go beyond the visual range she pressed her hands harder on her eyes, and concentrated her mind on the thing desired. To test this I held an oilcloth in front of a small blackboard, thus cutting off all visual range. I asked her to look through the oilcloth, like she would through a brick wall, or when looking at things far away. This she proceeded to do, and did it successfully, with her blinds still on. During her two days' stay here she gave many tests demonstrating that she can see and accurately describe things at any distance. At every entertainment where the audience will make up a purse, as much as five dollars, and some one carry it out and hide it—bury it in the ground, if they choose to—she will see it, describe where it is, and then go alone and get it. They did many other wonderful tests, but I have already told enough to bring my readers in question. They are psychological wonders, requiring no particular conditions, but are ready to give tests at all times.

They make no pretensions to Spiritualism, and disclaim all knowledge of spirit influence.

I shall be glad to correspond with any one who may claim a solution of the strange and wonderful phenomena. I know they did it—but how?

Graham, Texas. C. P. BENSON.

The Saint Unrecognized.

The gates of God's kingdom swung wide one day

For a woman forlorn and old,
And the angels lifted her load away
And gave her a crown of gold:

And as with a garment of snowiest white
They mantled her frail bent form,
They gave her again all the hope flowers
Bright.

That had died in her life's long storm,
They washed from her feet and her
hand

All traces of toil and care,
And they bore her away through the
heavenly lands

To a mansion surpassing fair,
"Why honor ye thus such a world-worn
soul

THE LORD'S PRAYER

And Some Sober Reflections Thereon.

As Viewed by Judge E. S. Holbrook.

That which is called "THE LORD'S PRAYER" has always had and has still a most wonderful popularity. It has been translated into almost every written language (likely the work of the missionaries) as the best point of Christianity, and there is no praying Christian that omits its use. The Christians are bold to press its use on every occasion, as at the World's Parliament of Religions, even among all classes of foreign religions, as if it must be deemed unobjectionable to them as well as most worshipful among themselves.

But suppose we apply and use the implements of inquiry, criticism and judgment upon this expressed prayer, as we do in these later days, upon other dogmas of the church, and see what will become of this ideal pet of the much-vaunted scheme of salvation.

AS TO THE WORDS OF THE PRAYER.

"OUR FATHER." This is, indeed, well enough, provided it accords to the fact; but, according to the chief Christian dogmas, the Father named cannot be esteemed altogether fatherly; but let this go, and let this appellation stand for all the good that it can do, for all the blessing it can give to all the children of God, as the children of the Great Father.

"WHO ART IN HEAVEN?" What now? Then there are two places—the heaven and the earth; the Father is in the heaven—the space above the earth—and, inferentially, not upon the earth. That thought was once a little better than now, when the earth and the firmament above the earth, as seen by the naked eye, at once constituted all the world, and when God was an individualized being that had a location. How unfit for use now, since Copernicus and the telescope have revealed the vastness of the universe, and forced the conception that God, the Father, must be as much in the earth as in the heavens, in every atom as in every sphere.

"GIVE US THIS DAY OUR DAILY BREAD." Passing by some phrases for the sake of brevity, and which will easily be criticized in the same way and to the same effect as the preceding, we come to this, a prayer to our Father to give us bread this day! What sort of a Father have we got that will not provide us our daily bread, except we tease him for it? Who has brought us into existence, and yet will not provide us with the means of subsistence except we ask him every morning? Not only so, but it is not an unworthy act for us to ask him for that which reflects upon his power and care? If our children came to us in the morning with "a sad countenance," with eyes cast down, and earnestly prayed to us to give them this day their daily bread, would we not be pained at the suggestion of doubt raised by the request, and would we not reply with something of regret, and even irritation: "Of course we will; what makes you ask? Now, don't be foolish. As if the children were 'taught so to pray,' would they not learn to despise more than to trust and to love?"

"LEAD US NOT INTO TEMPTATION." Passing again over some phrases for the sake of brevity, and as less objectionable, we can but exclaim at this: "Worse and worse—if you regard the Father in Heaven as benevolent." This must be a broken fragment of some prayer coming down to us from some former barbaric age when men regarded the Supreme Power as greatly evil and who designed to get men into trouble, and yet occasionally with some streaks of goodness, and could by prayer and the appropriate means for propitiation be induced to help the struggling mortal. Put this a little more in the concrete—say that the father is taking his son to the city market, and the boy says: "Now, pa, lead me not into temptation." Would not that imply that he thought his father was leading him into temptation, and further, would it not imply that he had heard of his father's bad practices before, and he proposed to act, young as he is, to keep out of such dangerous places as his father would lead him into?

As this grows worse and worse the further we go on the inside, let us stand on the outside and go over.

OTHER FACTS AND PHILOSOPHIES

that are truly worthy of some consideration; and herein we will have to widen out and take into account something of the Christian religion (as this is a part), and something of the Christian church as it has been and is to-day.

The church and the church people dominate this "The Lord's Prayer." I do not see that it should be so called, for this would mean that he dictated it and commanded it, according to the present meaning of the words in this nomenclature, and what is to be implied from them. But he did none of these things in full. At the same time he was bestowing any prayer at all, in this regard that "your Father knoweth what things you have need of before ye ask Him." He was also bestowing and even ridiculing certain practices then prevalent of making long prayers in the synagogues and at the corners of the streets. He condemns all such and calls them that do so hypocrites, in that they sought to be heard for their much speaking; and, although he does not pronounce in so many words that all they that make long prayers in synagogues and in public places are hypocrites, yet the inference is plain that that is his meaning, for, in the same breath, he commands them, if they will pray (a thing which not only he does not command but discommends), to enter into their closets alone and pray in secret, and he suggests the manner thereof.

INSTEAD OF THIS SECRET PRAYER, however, the church takes it up, makes public use of it in the name of the Lord's prayer in the churches and elsewhere, and if the circumstances and spirit are not the same as those condemned, the difference is not observable to the common observer. Nevertheless I will admit that this form of prayer as suggested has one extending virtue (if we must endure it in public), which is, that it is short. But here again the church overhears and overhears and elongates their prayers, and notwithstanding the condemnation and restrictions from the central authority as to "much speaking" and "vain repetitions" and "corruptions of the streets" that they may be

seen of men," "as hypocrites," etc., etc., they proceed as if the world was run by their public prayers, by their advice to the "Almighty God," not "Our Father," merely who kindly cares for his children whether they ask or not, by prayers long, loud and unceasing.

There are other matters, yes, many of them, that come into mind for deep consideration as we contemplate this brief prayer, such as its approval or not, at the first, and however much approved now, that call for full expression if there were time, but as there is not I will make but brief mention.

One is this: The words, "deliver us from evil," are to be read now by the corrected, "deliver us from the Evil One." So the Scriptures that are said to be the perfect word of God have been made to read wrong, and instead of evil deeds (a good thing to be delivered from), we are introduced to the devil and must pray to be delivered from him. And well we may, the old myth being revived that "he goeth about as a roaring lion, seeking whom he may devour."

Another is the ascription, "for thine is the kingdom, the power," etc. These are not in the Catholic Bible, and it is said that they hold them spurious; added in some dark age by some false translator or some designing priest. Here, again, the ever-tired word of God, and even in the most delicate point is changed by false men!

And again another: The words, "forgive us our debts." Are we to be taught now, and are our children still to be taught, the forgiveness of debts, the remission of sins? I prefer not; but this involves the consideration at length of the whole orthodox scheme of salvation, and I must let it pass.

It militates greatly against the fact of the ordinance of this prayer by Jesus, much more by the Lord, whatever is meant by the appellation (given afterwards at some unknown time and by some unknown person) that Mark and Luke, in this prayer, that John says nothing of it, nor any of the apostles, only a few words, a slight reference by Luke, who was not an attendant on Jesus, and in a far different phraseology and at a different time and place?

THE SUMMING UP OF THE WHOLE MATTER.

then, is this—that this prayer, even as a private prayer, was not ordained by Jesus, or the Lord Jesus; that it and all other prayers as public prayers were forbidden by Jesus and the Lord Jesus; that, in fine, this is one of the gilded errors of old theology that, halloved by time and music and unreasoning worship, will not bear the application and modern criticism, much less of science, and must share the same fate as other ancient religious dogmas on which the sun of reason is permitted now to shine.

Portland, Oregon, News.

TO THE EDITOR:—Knowing that the lovers of truth are always glad to hear of the good work of Spiritualism, I would say a word for Portland, through the First Spiritual Society. Its work, though apparently slow compared with religious organizations, is sure. They have rallied for years in the G. A. R. hall of this city, and have their time-honored pioneers whose careers are worthy of the cause of Spiritualism.

We claim for the Sunday morning conference, which convenes every Sunday at 11 a. m., the honor of being Portland's most liberal and most practical education can be had. There you will find a class of thinkers consisting of Theosophists, Atheists, Unitarians, Freethinkers, Secularists, Humanitarians, Liberals and Spiritualists, as the magnets, respectively. We have questions economic and spiritual, as chosen by the audience. The speaker who proposed is allowed twenty minutes and the others ten minutes each to explain themselves.

You will find enclosed a poem rendered by request by Mrs. Dean, on the morning we discussed "What can we, as Spiritualists, do in this moral reform wave that is sweeping all over the land?"

At 12:30 we have a luncheon, consisting of four groups—Star, Fountain, Liberty and Progressive. The exercises are popular and instructive to all that participate therein. Also once a month we hold a Band of Mercy meeting, according to methods prescribed by the founder, the members wearing their stars constantly.

In the evening at 7:45 we again call a public meeting, which consists of a lecture and the demonstration of spirit re- turn. At present, Mrs. Prior is with us, giving public assistance both as a worker and individual; her services are always in demand in this city. She will go North when she leaves here.

Mrs. George Cooley, formerly of Portland, will occupy our rostrum in the month of June.

We have also our Thursday evening meetings, much the same as our Sunday morning one. Our Progressive Free Reading Room and our headquarters at Mr. W. E. Jones', 291 Alder street is another mark of progress. There you will find buildings not made by hands, eternally in heaven. Nothing well to the consciousness and marked advancement of thinkers, and the good work, through your worthy paper, we beg to add our mite to the cause.

MRS. MAUD THOMPSON.

CLAIMS A SIXTH SENSE.

French Metaphysician Says Danger Can Be Foreseen by Intuition.

It is claimed by La Motte, the French metaphysician, that the human mind can be trained to receive a premonition of remote danger. He says that when a man leaps out of the path of a runaway horse, that his action is not altogether due to the sense of sight, which conveys to the brain the impending peril—it is a sixth sense of intuition. It is latent in 999,999 out of a million, but it exists, and can be developed. Prof. La Motte asserts that he has three students now who can foresee physical danger twelve hours ahead—an assertion which means, practically, that they are gifted with the power of premonition.

La Motte's idea is held in this country, in a different form by Dr. L. M. Barber, of Philadelphia. He is of the opinion that some men are born with this sixth sense, just as some men are born with six fingers. They are mental freaks of nature, with the difference between them and the physical freak that their extra mental faculty is useful, while the extra finger is useless. Dr. Barber has several instances to support his theory. New York Mail and Express.

JOE GIBBS' RELIGION.

Joseph Gibson—called Joe Gibbs for shortness—

Wasn't considered in our town. In the light of a first-class candidate for a robe, an' a starchy crown; When matters didn't hitch jest to suit Joe,

He didn't repine much, or pray, But the biggest kind of swearin', I fear, Could be heard for a block away.

He didn't bet a cent on religion, An' wouldn't go into a church, Though many a prayer was sent up for him

By good, old, solemn Parson Murch. "Praise an' prayin'" may be well enough.

When there's no work to do," said Joe, But when there is any emergency, Why! they don't hold water, ye know.

"An' fur a man with an empty stomach, An' a pocket that's empty, too, I'd give a durned sight more for a dollar Than forty prayers—wouldn't you?"

So the parson kept on with his prayin', An' Joe pegged away at his shoes.

An' laughed with a jolly good natur That would scatter the bluest of blues.

But one mornin' Joe's hammer was silent— No sound of his merry tap, tap; An' his voice, always cheery an' cordial,

Never answered our wond'rin' rap, We found him lyin' quiet an' peaceful.

The grandeur of death on his face, Where the old pleasant smile sorter lingered.

As though he had won the good race. A doorknocker found under his pillow, Was headed "Joe Gibbs' last request,"

An' in it, written out very careful, His wishes were plainly expressed.

An' it read: "There's a coffin all paid for

At Joneses, next door to McNair's, An' my clogs are a hangin' all ready In the closet, just under the stairs.

"My grave's paid for, an' so is the digger, An' the distance there is so short, That Tom an' Joe Brown, an' Ben Perkins said

They could take me there well as not. I don't want no sermon preached over me,

"Cept natur's voice, heard on the breeze; No prayin', an' for singin', the brook's song.

An' the birds that fit through the trees.

"But I'd like, when the sun is a settin', Jest sinkin' to bed in the West, For the friends who remember me kindly

To lower me, too, to my rest, An' if those I've befriended that come here,

Somewhere by the roadside should see An' gather jest a bunch of wild posies, 'Till be mon'ment enough for me.

"I leave all my kit to friend Perkins, Who's right leg was crippled last fall. My shop to Widdor Sims an' her children,

An' my love an' good will to all. I've no money to cause any wrangle; I used it all up as I went.

An' the sad hearts whose burden it lightened

Paid interest at fifty per cent."

That was all—as we read it in whispers, With a warm, lovin' touch, the sun Seemed to light the dead face like a blessing—

Or like anthem an' prayer, in one. An' I think we first knew the real beauty

Of death, when we lingered a while In the little old shop, with the sunshine, An' the peace of Joe's of 'time split.

Well, that fun'ral, I s'pose, was the biggest

That ever was held in our town; An' the graveyard seemed jest runnin' over.

With Joe's friends, when the sun went down. There were o' folks, an' young, an' wee children,

An' way down to the smallest tot, Ev'ry one had a bunch of wild posies That from woods or fields had been brought.

Down their cheeks genuine tears were tricklin'.

As they talked, in tones soft an' low, Of the favors—one kind or another— They'd received at the hands of Joe.

For some he'd found work—or for some other

Paid rent, when the mills were shut down. An' again, when the fever was ragin',

Helped nurse more'n a dozen round town. Parson Murch was there, lookin' as solemn

As though he had Joe's sins to bear; But at those simple tales the good Parson Scratched his head, with a thoughtful air.

When at last countless hands, strong an' feeble,

Sought to lower, at close of day, Joe's coffin, with its wealth of wild posies, The Parson said, "Friends, shall we pray?"

For a breath there was silence, then Ben Brown Spoke up in his moderate way,

"No, parson, the prayers that will reach God's ears

Have gone up from our hearts to-day; An' the good God, whose judgment is righteous,

Who knows all our lives here below, Will not need any person to tell him The virtues or failin's of Joe.

"He didn't set up for a saint, an' yet No honest man lived on earth,

An' God won't judge by the rough-lookin' shell; He'll value the kernel of worth.

An' though Joe didn't bet much on the church,

While he prayed for him, over there, His prayers were goin' upward in kindly deeds.

To smooth out the wrinkles of care. "So we think, consid'rin' all things, you

That his friends, that's left here below, Can leave him to God, quite sartin his love

Will deal sorter tender with Joe." There were nods of approval, as all eyes Were turned, full of wonder, on Ben;

The Parson, with bowed head an' dreamy smile, Was heard to say, softly, "Amen."

ELLA TREVETTE STAPLES.

Switzerland has 690,000 women over 18. Norway has 465,000 women over 45.

Italy has 6,500 women of marriageable age.

New York has twenty-seven female barbers.

The Cause in Milwaukee, Wis.

Spring has been playing the coquette, and with provoking smiles and winsome ways has hidden her fair face behind a curtain of frost and snow, peeping from shadows cold and forbidding, breasting all her prophecies of road and travel until, weary of her childish sport, she comes forth once more and floods the air with symphony and song, and playfully invites her twin sister, Jound Juno, over her carpeted green and rose walks, into flower-wreathed bowers, odoriferous with the breath of the lily-of-the-valley and forget-me-nots. No wonder that the nations, both Pagan and Christian, have perpetuated the beautiful custom of chanting songs and praise at this sweet season, when God seems so closely united with nature and man, when all the earth is pulsing with the resurrection morn.

To chronicle the interesting events that are taking place all over the country in our glorious cause of Spiritualism, would require a far more inspired pen than your humble writer possesses, and events and incidents follow so rapidly, and are becoming so intricately connected with all classes of people and every denomination and shade of belief.

Since my return to Milwaukee to serve the First Society, I have seen a marked difference here in the growth and interest in the subject of Spiritualism, than when here one year ago. Although some difference of opinion has sprung up among some of the Spiritualists here and a new society, formed, yet both societies have had a liberal hearing and are in a prosperous and thriving condition. The maxim that "opposition is the life of business," is very well demonstrated here in the growing condition of the different Spiritual societies.

Brother Hodge, who has spoken for both societies here, is spoken highly of, not only as an honest, conscientious exponent of the philosophy of Spiritualism, but unpartisan in spirit and a Spiritualist builder. This is so necessary in a speaker on our Spiritual platform as the intensity of thought, and the differences of opinion that will naturally arise on the subjects discussed, and the proper methods of conducting our meetings, make the position of a Spiritual speaker one peculiarly critical and trying. The mental atmosphere surrounding our Spiritual platforms is being purified, and the hopeful signs are that the wicked ghosts that have infested the ranks and crowded the halls into public notice, to the shame and disgrace of our cause, have been in a great measure weeded out, and we may see dawning in the near distance the clearer vision of reason and fair-dealing with the subject.

To give your readers the names of the many loyal souls here who are laboring for the upbuilding of our cause, would take up too much valuable space in your paper, but suffice it to say these names are recorded on the life-book of the invisibles to be seen in the hearts of men, humble and God-fearing.

The art of healing by the laying on of hands, as practiced here by Joseph Grigorovitch, a Russian physician, is attracting much attention by all classes of people, and as he gives public demonstrations of his power, healing the sick free of charge, his methods are becoming the subject of conversation, and leading the mind into the field of occult science, and the latent powers of the human mind.

I am the guest of Brother Nick, the chairman of the meetings, and he and his estimable wife are loyal people, and make the pilgrim feel the comforts and peace of home. The society have re-engaged Mrs. June, who can be addressed at 603 Grand avenue.

BISHOP A. BEALS.

A New Camp-Meeting.

TO THE EDITOR:—Your able paper circulates so largely over California, it can aid a good move by inserting these tidings. The initial meeting has just been held in the interests of a general camp-meeting for the Spiritualists. Among other places mentioned, Long Beach seems to be most in favor. Here a winter camp can be run, and this is to be a new feature.

Committees have been appointed to consider offers, and prepare for a general meeting next Sunday, in the large hall of the First Spiritual Society here. It is expected that matters will then take permanent shape for the securing of several hundred acres of land near Oyster Bay, and extending to the ocean. This will give sufficient control of the grand beach, three hundred and fifty feet wide, and nine miles long. This is a charming carriage drive; it is so solid that the wheels scarcely leave an impress. Three inches under the surface, when the tide recedes, millions of clams are gathered. Come and bake them, and make it a "feast of tabernacles."

All who desire light on this grand beginning will receive it by enclosing stamp, and writing to S. D. Dye, 333 West First street, Los Angeles. All who are thinking of attending this year should communicate the fact.

At a circle this week the writer and a dozen others witnessed the following: A slate lying on the lap of Mrs. Sanford Johnson, 609 Olive street, in open sight to us all, received many messages. While looking upon the slate, we heard the following written on its under side: "The camp-meeting will be a fine success. This was signed 'H. Swarts.' I have a deceased brother, Hiram, who often communicated with me."

Another message, obtained in the same way, reads: "We will make a grand success of the camp-meeting, and you will have quite a surplus of cash left over for the treasury." This was signed "A. S. Clark," and that was the name of Mrs. Dye's father.

It seems from these messages that the angels are also appointing committees in their realm for this great work. Pass the news among all the interested, and aid it by your words, pens and presence.

Los Angeles, Cal. J. A. SWARTS, Ph. D.

Roumania has 1,260,000 women over 18.

Holland has not many orders of nobility; the leading one being the Crown of Oak, founded in 1841.

FITS CURED

Prof. W. L. Fiske, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer. Write to him at the corner of Broadway and 4th street, New York, N. Y. We advise anyone having a cure to address, F. W. L. FESKE, P. O. 4 Cedar St., New York.

SPIRIT FOOTPRINTS.

Marks Left on the Wet Sand by an Invisible Child.

UNCAUNY STORY OF THE RETRIBUTION WHICH FOLLOWED A MURDERER THROUGH LIFE TO HIS DEATH—ONE MAN'S REASON FOR BELIEVING IN GHOSTS.

Philadelphia Times: "You may talk about ghosts being only the result of an overheated imagination, or of being provoked by fear, but I am here to say that it is no such thing, and that they do exist." Thus spoke one of a group of gentlemen yesterday while waiting at the depot for a train, and on the rest clamoring for the story the speaker was about to tell.

It was early in the seventies that I was summering at a quiet little place on the Mississippi coast, in an endeavor to regain my health after a spell of typhoid fever, and in the house with me was a fellow from New York, who was sick too. This sort of drew us together, and we would take our constitutional in company. I never could quite make out what Asberry's complaint was, and he did not seem to know himself, but would often get blue about himself, and say he was being killed by inches. And he looked awfully bad, too, with big, dreary-looking eyes that seemed as if they did not know what sleep was, and cheeks so hollow that they showed his teeth through them. He was well off—even rich, but he appeared to get a little good out of his money as any one I ever saw, and had a way of speaking as if it was rather a curse than not. We have all met rich people that affected to feel that way, but in this case it was genuine. I had only a few more days to pass at the seaside when I learned what was the matter with Asberry, and got a shock that nearly upset me.

"We were walking along the shore one day just after the tide had gone out, leaving the sand moist, and as we went along I amused myself punching holes in it, when all at once I noticed that side by side with Asberry's tracks ran those of a little bare foot. There they were, as plain as our own. I started back with a cry, for the foot that made those tracks was not to be seen, and yet they went on, falling by the side of Asberry's as if the person that made them was walking close beside him. Asberry turned at my exclamation, and glancing down at the tracks, smiled in a slow, bitter way, but showed no astonishment.

"So you see them, too," he said. "Well, what do you think of my having seen those marks running side by side with mine for over five years?"

"Good God," I exclaimed, "man, you do not mean to say that this thing has happened before?"

"Yes, I do," said he. "It happens every day of my life. It's that that's killing me."

"But it is the most extraordinary thing I ever came across," I persisted. "There no natural explanation of the thing."

"Well, ask yourself the question. What explanation could there be? No, I am fully aware what it is that walks with me."

"It seems easy enough to tell all this, but there was something horrible, and, as the Scotch say, 'uncanny,' in watching those falling footmarks dropping down on the sand from an invisible walker beside us, and at last I could stand it no longer, but proposed our going back to the hotel. When we reached the place, Asberry held out his hand. 'Good-by,' he said, smiling that bitter smile of his."

"Why are you leaving?" I asked, feeling relieved at the idea.

"No," he said, "but this is the end of our companionship. I have seen friend after friend fall away from me after seeing what you have this morning." I protested awhile, but I was conscious of a decided shrinking from him as one accursed, still plying the fellow. I hated to hurt his feelings.

"The next day and the next, however, I could not bring myself to ask him to join me in my daily walk on the beach, for I felt that to see those silent, mysterious steps beside mine, might mean the death of me. On the night of the third day I noticed that Asberry did not come to the table, and I did not see him on the beach, and later on heard that he was very low. Still shrinking from him, and with the selfish nervousness of a semi-invalid, I did not go to inquire after him that day, but during the night was awakened by a knock at my door, and opening it, saw the bell-boy, whom poor Asberry had sent to ask me to come to him, as he was dying. At this summons I could not help but go, and, hustling on my clothes, was beside him in a few minutes. I found him lying half unconscious at times, rambling at others, and at first he did not know me. When he did, he said, smiling as before:

"Do you know that, slight as has been our acquaintance, you are the nearest approach to a friend I have on earth?" I assured him that anything I could do for him I would gladly, but he only asked me to stay by him.

"I am afraid to stay alone with Benjie," he said, and I thought him wandering again, but his eyes met mine with a perfectly rational look, and he said: "That is my nephew. I speak of. His father was my only brother, and, dying, left me his son to watch over, and I killed him." After this Asberry lay silent for nearly an hour, when the stillness of the room was broken by a muffled sob. This sounded so near that I thought it uttered by Asberry; but he, too, had started at the sound; so, glancing about me, I looked for the person that had made it.

"What in God's name is that?" I whispered, leaning over him, and without uncovering his face he answered: "That is my nephew, I speak of. His father was my only brother, and, dying, left me his son to watch over, and I killed him." After this Asberry lay silent for nearly an hour, when the stillness of the room was broken by a muffled sob. This sounded so near that I thought it uttered by Asberry; but he, too, had started at the sound; so, glancing about me, I looked for the person that had made it.

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SATURDAY, JUNE 8, 1895.

A Case in Point.

Patrick, caught with a stolen pig, was told he would go to hell for his wickedness. "Faith, then, good lady, I'll take another, for the punishment will be no greater if I take two."

The theory of the church that all unrepentant sinners will spend an eternity in suffering leaves no possibility of gradation in punishment. It is hell for the most trifling wrong. The murderer of thousands can receive no greater penalty than he who stole a pin. The ancient Pagans had seven hells, each with its own heat, so as to proportion punishment to the offense; but modern churchmen have eliminated six of these hells from their creed, so they have an extra hell for all.

Our observation during a long life has discovered but a single person who was a full believer in after-death tortures for himself, and he was insane. All expect to escape the divine penalty before the end comes by some potent effort at the last moment, by which his sins, though mountain high, shall be forgiven. Faith in Jesus cures every defect in character and effaces all punishment. The thief on the cross who believed was promised a place in paradise. This belief was his only virtue.

Is it possible to devise a religious faith which will encourage crime equal to Christianity? Prisoners and the galleys should have no remorse to the believer. These are but stepping-stones to rewards for faith.

The man of thought accepts or rejects a teaching just as evidence appeals to his judgment. He may ape the hypocrite and profess to believe, as thousands do, to gain popular applause; but if honest and conscientious, neither the plaudits of the multitude, nor torture, however great, will cause him to vary in the least. Such a man becomes the obstinate jurymen. Knowing he is right he is faithful to his convictions, and uncompromising in maintaining them. Would not humanity be the gainer if there were more brave enough to stand alone and "face a frowning world" in defence of truth?

A Glad Relief.

Michigan is coming to the relief of the unfortunate, doomed to a life of humiliating servitude to the State, in the penitentiary, for murder, by restoring the death penalty, in place of that galling, living death, imprisonment, where the perturbed conscience ever preys on the guilty victim. If the bill, already passed the Senate, as we write, shall become a law, thereafter, under the tutelage of some heavenly fiend, the culprit will be taught the art of believing the impossible, and dodging future retribution by accepting the sufferings of another for his own crime. He has learned that the pearly gates of the New Jerusalem will swing wide open on his approach, to usher his blood-stained soul to a reserved seat in immortal bliss as soon as it escapes the body on its fall from the gallows.

A New Sect.

The newspapers tell of a new sect of religious worshippers who have made their appearance at Zama, Mo. Rev. Joseph Shrader is the shepherd of the new flock. The center of attraction is a young girl, who makes periodical flights to heaven, so it is claimed, returning with messages for the believers. Rev. Mr. Shrader claims the Bible to be out of date altogether, as it is not consistent with modern times, and proposes to establish a new code, obtained through the instrumentality of his "angel."

We are told God revealed himself in ages past, in dreams. On dreams the whole system of Christianity was built. Without this method of revelation, Joseph, the putative father of Jesus, could not have known his betrothed Mary was faithful to him. The holy child could not have escaped Herod's anger by fleeing to Egypt, and so on, to the end of the story. It is not probable a religion built on clairvoyant revelations will be quite as consistent with truth as that built on the vagaries of the mind during sleep.

A Good Illustration.

The Atlanta Constitution illustrates the popular epidemic of awing from the gallows to glory thusly:
Jailor, to colored murderers: "Good news for you, governor has respited you for thirty days."
Colored murderer: "I don't care dat

no good news, when I done make my peace on invited all my friends to do hangin'." I was due in heaven on Wednesday!"

Catholic Colonization.

In the revolution of empires, the Moors gained control of the greater part of Spain in the year 711. They converted the country into a literal paradise, clearing away forests, bridging rivers, building cities, and terracing mountains, converting them into gardens. They were of Arabic descent, and a literary people who preserved to modern times the learning of the ancients, and whatever of their literature we now possess. For 700 years the Moors remained in peaceful possession of the country, tolerating conflicting religious thought, and teaching faith in a common Parent.

The eye of the Pope was turned to these fruitful regions. A system of colonization with papal tools was set on foot. Castile and Leon were soon swarming with a merciless horde, who entered the service of Isabella; a war for conquest followed; the Moors and their allies, the Jews, were defeated and slaughtered, else sold into slavery, while their property was confiscated and their libraries were destroyed. It was the powerful aid of the Pope and his assassins that made the slaughter, the enslavement, and the expulsion of the Moors from Spain possible.

Again and again we insist a similar process of colonizing a country in the interest of the Pope is now going on in America. Our workshops are filled with emissaries of a foreign hierarchy; our mines are swarming with her plant tools; they are stealthily creeping into all the non-elective public offices; they are well organized under priestly leaders, and are faithful to their masters at Rome. No one can know when the order will come to rise in revolution; to raise the banner of the cross, and strike down the one which tolerates all religions, or no religion.

The treacherous, all-grasping foe, professing to be directed by God, has revealed, in centuries past, his true character. His replacement in power means, in the near future, the destruction of civil and religious liberty; it means the revival of forces for propaganda purposes; it means death to heretics; a revival of the Inquisition with its tortures. It is the same old tyrannical Rome, just now hoodwinking opposing sects by pretenses of fraternal and pacific methods.

Who is so silly as to believe the foreign hordes, the Catholic element from every country in Europe, are coming here for individual and personal purposes only? They come here at the direction of Jesuitical societies, under dictation of church leaders. They are sent to every part of the country so as to strike simultaneously at any moment, and overawe the people who are unprepared for a Catholic rebellion. The strife may originate in a riot, or a laborers' strike in some of the large cities, and extend until the whole country is involved. It may be deferred for a time; but a collision seems inevitable before a very distant day, between this powerful religious organization, with its seat on the Tiber on the one hand, and civil and constitutional liberty on the other.

A New Crime.

The Americans were aroused from their lethargy during the darkest days of the Revolution, by the action of the enemy, who engaged in marauding expeditions, burning villages, churches and private homes, massacring and outraging defenseless women and children, hoping thereby to force the rebels into submission to foreign kingly power. It was then Washington declared:
"The cause of independence is assured. Such devilry will arouse the apathetic and the indifferent to action, and make them violent partisans for liberty."

With these facts in view, please read the following news item:
BABYLON, L. I., May 21.—The wheelmen of this vicinity are very indignant over an order recently issued by Captain Henry Oakley, one of the village trustees, authorizing the arrest of all persons caught riding bicycles through the village on Sunday. The constable here says the order will be very difficult to enforce, as there are fifty or more local riders on the streets on Sunday and he is the only constable. The local force of wheelmen is augmented on Sundays by several hundred cyclists from New York and Brooklyn. It is thought a number of special deputies will be sworn in.

Who so ignorant of human nature as to believe the young men of this great country, in whose keeping is its future destiny, will remain quiet and abstain from needed healthful exercise in the open air and sunshine on Sunday, merely to oblige a dotard priesthood and their willing tools?

They wish to compel church attendance. They want the young to listen to their imbecile harangues about degraded man, a wrathful God, his virgin-born son, and the cruel crucifixion of that son to satiate the terrible anger of his vindictive father. Let the clergy hurry up their work. The more speedy their action the sooner will come the mighty revolution ending in the final overthrow of priestly tyranny.

Will some person well versed in casuistry, expound the difference in moral obliquity between walking, running or riding—whether in cars, carriages, on horseback or bicycles?

"Songs of Freedom."

A pamphlet of 32 pages, bearing the above title, has reached us. The author, Isaac A. Pool, has been styled the "A. P. A. Poet-Laureate," and the verses he presents will prove very acceptable to those as well as to the general reader. The price is 25 cents. For sale by the author, at 269 Illinois street, Chicago, Ill.

A LEADING EDITOR INVESTIGATING SPIRITUALISM.

SPIRIT PHENOMENA.

Experiences of the Editor of The Times.

Test of Truth Proves the Spirits to Be of God.

By L. A. Sherman of the Port Huron (Mich.) Times.

TEST QUESTIONS ANSWERED—UNSPOKEN THOUGHTS AND SEALED LETTERS READ AND ANSWERED—NO POSSIBILITY OF COLLUSION OR FRAUD IN MAKING THE TESTS.

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.—I. John vi.
Truth must be from God, the source of all truth. If the spirits are to be proven, the fact that they do that which it is possible for only an intelligence and energy possessing spiritual attributes to do is unimpeachable evidence that they are from God.

In the Times of May 4th, I published a report of certain remarkable spirit manifestations which had occurred in the course of my investigations, undertaken to furnish data for the work I am writing on "Science of the Soul." It is not my intention to publish the results of these investigations in connected detail in newspaper articles, but only in the book which will be issued under that title. But as the occurrences reported in the former article on "Spirit Phenomena" have attracted considerable attention, and as some theories have been put forward to explain them as the production of collusion and trickery, it has seemed to me proper, and just to all concerned, to make this supplementary publication.

First, let it be observed that the sealed letter given me by the friend who sought an answer to it, reported in the previous article, was intended for inquiry through a medium in Detroit, whom I expected to visit with Mr. J. B. McIlwain, who was to make a stenographic report of all that was said. This letter had never left my pocket, and I had forgotten that it was there; nevertheless its exact language was given me by Mrs. Robinson's control, as reported by Willie. Either this letter was read clairvoyantly by Willie's spirit intelligence, or by the spirit Alice, or by Mrs. Robinson; or else my friend was base enough to communicate its contents to Mrs. Robinson, from whom no answer was sought or expected. This latter theory I reject as foul slander.

And as regards the coat-writing. Either it was just what it purported to be, or else Mrs. Robinson must have conspired with some one to break into my house, enter my private clothes closet, take from it my coat, and write on it with some chemical preparation which faded out within twelve hours. This insinuation I also reject as base slander. Indeed, such a proceeding would be almost beyond the range of possibility. A peculiarity of this writing which has not been heretofore mentioned was this: While it was fresh, and within fifteen minutes after the coat had been taken from the closet, my son, Fred, and myself could only see it at a certain angle of the light, while Mrs. Sherman and Mrs. Fred Sherman could see it at any angle. This was, doubtless, due to some peculiarity of physical vision in Fred and myself; but it stands as a positive proof of the fact that the writing must have been occult, or if done by physical means, that very peculiar chemicals must have been used.

The coat-writing was just what it purported to be. The touch of spirit fingers, operating upon the animal magnetism which had been absorbed by the material of the coat from my body, drew to the surface of the cloth where it was touched physically visible substances, which formed the writing. These substances were evanescent, however, as is animal magnetism itself, and when exposed to the light, and to the outer air, they quickly faded away.
Spirit chemistry has as solid a foundation upon scientific facts as physical chemistry; but its details are as little understood at the present time as were the facts of physical chemistry before Priestley's discovery of oxygen, in 1774. Before another half century has passed, spirit chemistry will have taken its place among the demonstrated and positive sciences.

Half a century ago the man who would have ventured to suggest that the voice of a man speaking on the shore of Lake Michigan could be heard and recognized on the Atlantic coast, would have been laughed to scorn. The same fate would have befallen the man who might have ventured the assertion that the music of a hand could be transferred to a little cylinder of wax, and repeated through a diaphragm of metal smaller than the palm of a man's hand. And yet this wonder is a fact to-day. And by the use of a funnel or trumpet the vibrations transmitted to the air by the little diaphragm can be so increased in force and volume as to fill a large hall and be distinctly heard a hundred feet away.

The slight air vibrations caused by spirit voices can be felt, and the words recognized, by people possessing the clairvoyant faculty. And as in the case of the phonograph, trumpet, these vibrations can be so increased in force and volume by the use of properly constructed funnels that they can be perceived by the ordinary ear. This is a scientific fact, just as positive as the scientific truth of the phonograph and its operations.

Out of at least fifty tests which have been given me during the past two months, most of them without the asking, I will detail a few, supplementary to the previous report. I do not seek to involve those whom I mention as witnesses of these phenomena, in acceptance of the truths or theories of occult or spirit manifestations. I name them as witnesses of specific facts only.
Mr. Geo. A. Ashpole, city editor of The Times, desired to make a test, and

I suggested to him that he fix his mind upon some occurrence at his own home, asking (mentally) Willie to witness it. Also that if it was put in the form of a question it might be well to write it out and carry the paper on which it was written in his pocket. At a sitting I had with Mrs. Robinson on Monday, May 6, I asked this question:
"Willie, did you go to Mr. Ashpole's and find out what it was he wanted you to tell me?"

The answer was to this effect, the language being given as near as I can remember it:
"Yes, you undertake to get answers to all the questions those who do not believe in Spirit-life may ask, you will not have time to do anything else. I come to you and mamma in my own home, where I have always lived; I go to Fred's, and I go to see Edith, but I have no right to go into anybody else's house. I have proved to you and to mamma that your Willie is still with you, and that is all I care for."

Afterward Mr. Ashpole's question was answered through a medium in Detroit, as reported below.

At the same sitting I asked:
"Willie, can you give me an answer to the question asked by Lottie?" (Mrs. Fred Sherman.)

The answer was that he went into the parlor with Lottie to hear her question, but when she thought it was he also thinking of other things, and he could not get it clearly. Willie was also reported as saying:
"Tell Lottie that Harold her baby boy who died twenty months previously is with her when she is teaching Bert and Ted (her two boys still alive); that he is with her most of the time, and that she has three boys now the same as she used to have."

The significance of these replies will be understood when previous and subsequent circumstances are reported. Just before leaving my residence for the sitting with Mrs. Robinson, Mrs. Fred Sherman had handed me a sealed envelope which she said contained a test question for Willie. I suggested that he might not be able to read the question clairvoyantly, and that to aid him she go into the parlor alone, and while standing by his picture think the question, or repeat it in a low tone. When I reported what Willie had said, to Mrs. Sherman, after the sitting, she said it was true that she did not separate her thoughts. While thinking of the question she had also had in her mind, "I wonder if Willie will be able to answer it?" She had also had in mind to ask the question: "Where is Harold most of the time?" and had at first intended to write that instead of the question which was written. These thoughts she had never spoken to anyone. What Willie had told me to say to her was a perfect answer to this question, which had never passed beyond her thought.

The written question was afterward answered through two mediums in Detroit, as reported in detail below.

At this same sitting I said: "Willie, do you know where Edith (my daughter) is expecting to go soon?"

The reply came without hesitation: "They (meaning Edith and the relatives with whom she is visiting in Brooklyn, N. Y.) are going down by the water."

I replied: "That may be, Willie, but where else is Edith going? To what city?"

The reply came inquiringly, "To Buffalo?"

Edith had written me only two or three days before that she expected to go to Philadelphia with her friends during the week of May 6. I replied to Willie that she might stop at Buffalo on her way home, and asked again: "But what city is she going to this week?"

At the same time I tried to impress upon Willie and the medium by my thought that she was going to Philadelphia. The reply given was that Willie did not know of any other city Edith was going to, unless it was New York.

And now comes the sequel. Two or three days later I received a letter from Edith saying that she had decided not to go to Philadelphia. The next Sunday (May 12) a letter dated May 10 was received from her, the second paragraph of which read: "We all went down to Coney Island the other day. The mists were rolling in from the ocean, and we had great fun." etc. This was an exact fulfillment of Willie's report that: "They are going down by the water." It is noticeable that although he could not read the mind of an event to happen of which I had no previous information, I could not impress upon him my thought of an event which I supposed was to happen, which supposition subsequently proved to be an error. Evidently there was no reading of my mind in any part of these communications or events.

On Saturday, May 11, J. B. McIlwain, Mrs. Sherman and myself went to Detroit. A sitting with Mrs. C., a trance medium, had been arranged for by Mr. W. J. Hunsaker, editor of the Detroit Journal, for 10:30 o'clock in the morning, without giving her any hint of who her sitters was to be. Mr. McIlwain was introduced simply as a stenographer, and took his seat in a corner of the room. Mrs. Sherman and myself sitting near the medium. During this sitting Willie was reported as saying:
"Papa, I wrote my name on your coat, but I did not do it alone. Alice (Mrs. Robinson's control) helped me. I could not have written it if the coat had hung in the closet a long time after you took it off. It would have lost its magnetism. And if you had looked on the wall back of the coat when you took it down you would have found my name written there, too."

At a later period during this sitting Mr. McIlwain asked if Willie could give an answer to a question he had in mind. He also handed a folded sheet of paper to the medium, whose eyes were closed and bandaged, saying the question was written upon it. Mrs. C. held it in her hand and pressed it to her forehead for a short time, but said she did not seem to be able to get it. Shortly afterward she said, "Willie says, tell that man over there that when he writes out his notes he will find his question answered."

After the sitting was over Mr. McIlwain handed me the slip upon which his question was written, and I found it to be as follows:
"Willie, did you write your name on your papa's coat?"
Mr. McIlwain did find his question perfectly answered when he wrote out his notes, as above indicated.

At another time during this sitting Willie was reported to say: "We do not need any bicycles where I am. I can go home and back just as quick as that (the medium indicating the movement by extending her hand suddenly and then dropping it) but Mr. White did see me on my bicycle."
Mr. McIlwain said immediately: "That is a perfect answer to a question asked by a man in Port Huron." In further explanation he said the man who asked the question was Mr. Ashpole, who had shown it to him.

Upon returning home in the evening I told Mr. Ashpole what Willie had said, and he took from his pocket a slip of paper and handed it to me, upon which was this writing: "Willie, did Mr. White see you on your bicycle the next day after you were drowned?"

Here, then, was a perfect answer through Mrs. C. in Detroit, to the question Mr. Ashpole had written for answer through Mrs. Robinson, in Port Huron.

During this sitting Mrs. C.'s control also said that the answer to the first part of the question written by Mrs. Fred Sherman, which I then had in a sealed envelope in my pocket, and which was unknown to any person except the writer, was "no." The answer to the last part of the question was, that it was mamma.

During this sitting this circumstance also happened. A banjo was standing against the wall in the opposite corner of the room from that in which Mr. McIlwain was sitting, so that he could look directly at it. I sat with my back toward the corner where the banjo stood. I heard a noise as of the striking of the strings of an instrument, but did not know what it was. Mr. McIlwain said, "Did you hear that?"

I replied that I did, but did not know what it was, and asked, "Was it that rocking chair?"

Mr. McIlwain replied, "No, it was that banjo over there."
This was confirmed by Mrs. Sherman, who said there was no doubt of it. A few minutes afterwards Mrs. C. said, "Willie says he touched the strings of the banjo."
This sitting lasted over two hours, and everything said during its continuance was stenographically reported by Mr. McIlwain. Before its close nearly or quite all the near friends of Mr. McIlwain in the Spirit-life reported themselves, in such a way as to leave no doubt that the facts stated could not have come from the mind of the medium.

In the afternoon, Mr. McIlwain and myself called upon Mr. S., with whom an engagement had been made through Mr. Hunsaker, no hint being given of who the sitters was to be. We were an hour late and found the waiting-room filled with callers. Mr. S. said he could not give us a sitting, but would talk with us a few minutes. He did not claim to be a medium, and said he did not believe in modern Spiritualism. Spiritualism was ancient, and as old as the race. We gave him no hint of who we were, and Mr. McIlwain was spoken of simply as a stenographer who had come to report for me. Mr. S., after fixing his eyes for a few moments upon what appeared to be vacancy, reported a boy present, and then described Willie correctly, as he was dressed on the day he was drowned, and his personal appearance, even to a nick in one of his teeth, which had been entirely forgotten by myself. He said, shortly afterward, "The boy says McIlwain, over there, is doing well." A little later, he said, "The boy is introducing me to you. He says, 'Mr. S., this is my papa, Mr. S., this is Mr. McIlwain.' And immediately afterward, 'He says his papa's name is Sherman.'"

And again: "The boy says you have a letter in your pocket for him."
I replied that I had, and took from my pocket the envelope containing the question written by Mrs. Fred Sherman.

This was said to be the letter, and Willie was reported as saying, "The answer to the first part of the question in the envelope is 'no.' The answer to the last part of the question is, that it was mamma."
It should be noticed that this was the same answer given to me by Mrs. C. during the sitting with her two hours before, except that the word "mamma" was used in place of "mother," as reported by Mr. S.

Later in the day, while on the train returning home, Mr. McIlwain read these answers from his notes, and they were written on the envelope. The envelope was then opened, and the question was found to be as to whether a certain person had performed a specific act at a given time, when Willie was supposed to be present. If not, who was the answer to the first part was no, and to the latter part, that the person performing the act was mamma.

During this sitting Mr. S. also reported Willie as saying that certain specific things would happen at his home very soon. I had no idea or expectation that any such events would occur, but they did happen as reported, within the next forty-eight hours.

During one of the sittings I had with Mrs. Robinson, the control gave a personal description of a man with whom, she said, I had talked upon the subject of Spiritualism. I recognized the man described as Gen. William Hartsuff, and said so. She replied that he was the man, and said: "There is a young lady here with a man's name (George) who says she is his daughter. There is also a man here who, she says, is her uncle. He has the same name (George) and was a military man. The young lady wishes to have you see her father and ask him about the circumstance (naming a specific incident) which connected her with her uncle during her lifetime."

The next day I saw General Hartsuff, told him the incident, and asked if it had any significance to him. He replied that it did have, and that the incident referred to was one of the most notable of his life. It occurred sixteen years ago, while his daughter was living, but after the death of her uncle. It happened in his own home and had always remained a family secret. He had no acquaintance with Mrs. Robinson, and such Chandler used to say in his speeches that it was well to look out for

own family had ever heard of the incident thus reported to me.

At the first sitting I had with Mrs. Robinson, about the middle of March, the control said:
"I see a man, perhaps 60 years of age, but not looking like an old man, with side whiskers, chin shaved, tall and rather fine-looking," adding other personal characteristics which did not fit themselves in my mind. "He comes on a boat and says, 'Hello, Sherman!'"

I said, "Can't you give me his name or initials?"

The control replied: "I do not get any name, but wait, the boat is turning its side to the shore and I see lettering on it. Perhaps I can read the name. There is a J and an R and an F, and I or an E, and an S."

I suggested J. R. Francis.

The control said she thought not, but the letters were mixed up and she could not make out any name distinctly.

I said, after thinking a little, that I could remember no one whom I had known well in life who would answer the description.

The control said, "You must have known him well, for he said, 'Hello, Sherman!' and came on a boat. I am sure you will remember him when you think it over."

Afterward I remembered that Captain S. W. Andrews, who died some ten years ago, always wore side whiskers, with his chin shaved, and I felt sure that if I could meet him again his greeting would be, "Hello, Sherman!"

During the sitting with Mrs. C., in Detroit, May 11th, the control said that a man came wearing side whiskers and with his chin shaved, who said, "Hello, Sherman!" She added that he gave her the sensation of rocking from side to side, but she did not know what it meant. Also that he spelled out for her, "Cap-tain."

I replied that I thought I recognized him. He was then reported as asking me to tell his wife that I had heard from him.

I asked: "What word can you send to her which will convince her that it is your intelligence speaking to me?"

The reply was: "Ask her if she remembers the time when she thought my boat had gone down and I was lost."

Later, during the sitting, the control asked suddenly: "Who is Andrews?" Three days later, quite unexpectedly, I met Mrs. S. W. Andrews in Port Huron. Without telling her why the inquiry was made, I asked her if at one time she thought Captain Andrews' boat had been lost and he was drowned? She replied that she did. The incident happened before her marriage. The report came that his boat had been lost on Lake Huron, but some hours afterward she heard his signal whistle on the river as the boat was passing down, and knew he was safe.

On or about the last day of April a friend who was visiting in my family reported to Mrs. Sherman that she had had a peculiar dream the night previous. She said, "I thought Willie came to me and brought with him a little boy much smaller than himself. He said, 'Tell papa Will.'"

At the sitting Mrs. Sherman and myself had with Mrs. Robinson, May 2d, Willie was reported saying to me: "Papa, I want you to see Will Chadwick and tell him his little boy is at our house with me the other night, and sent him this word, 'Tell papa Will.'"

The same afternoon I called upon Mr. Will R. Chadwick, at the custom-house. I found present in the room, Mr. Chadwick, Mr. Springer and Mr. Mustard. Mr. Chadwick seemed to be expecting me, and stepped into the hall at my request. I asked him if a little boy of his had died recently who called him "Papa Will."

He replied that his little boy, who had died a year previously, called him "Papa Will." He added immediately, without waiting to hear what I had to say further, that he knew I was coming.

I asked him how he knew, and he replied that he could not tell how his impressions came to him, but they did come. He had received the impression that his little boy had been to my house with Willie a day or two before, and had thought of going to see me about it, but refrained from doing so because I would think it strange that he should make such an inquiry. Afterward he received the impression that I would come to see him about it. In further explanation, Mr. Chadwick said that ever since childhood he had seen, or thought he had seen, spirit forms about him, and had received impressions from them, but had never made any investigation of the subject or tried to develop the clairvoyant faculty. He had also frequently heard his little girl, three years of age, talking to her spirit brother, as though she was playing with him, and in reply to inquiries the child had said her brother was there, and did not seem to realize that he was not there in the flesh.

If all the facts and circumstances detailed above were the results of collusion and trickery, a large number of very excellent people must have been in the conspiracy. Many of the circumstances, it will be acknowledged, could by no possibility have been the results of collusion. There is, indeed, no reasonable, plausible or possible explanation of them, except that they were just what they claimed to be—communications from individual intelligences consciously existing in spirit-life, and possessing spiritual attributes. The evidence is cumulative and conclusive.

As a matter of fact, those who deny the truth of hypnotic, psychic and spirit phenomena, in these days, exhibit their ignorance. They occupy the same position that a man would occupy who might allege that a communication by telephone between Port Huron and Detroit was not and could not be a fact, but that all such alleged communications were the results of collusion and trickery, put up beforehand.

In the year 1745 a man who sent a current of electricity through a wire stretched across the Thames River, at London, and shocked an unbeliever in electrical phenomena on the opposite side of the river, was obliged to abandon further experiments in that direction for fear of being tried and hung as a witch. In 1895, in the United States, there is no danger of investigators of occult and spirit phenomena being hung as witches. But some ignorant and bigoted people still allege that all the millions of people who claim to have witnessed such phenomena, and accept it as truth, are either dishonest themselves or the dupes of mediums, who are regarded as charlatans and swindlers. Such Chandler used to say in his speeches that it was well to look out for

the men who assume or allege that everybody except themselves are fools or knaves. As the nineteenth century draws to a close, people who are liberal-minded and intelligent enough to investigate psychic phenomena, and to accept it upon the same basis that other scientific truth is accepted, can very safely ignore those who shut themselves up in their ancient citadels of ignorance and bigotry, and through the loopholes cry out to those who stand in the sunlight of truth, "Fraud and humbug."

And a word regarding the "mediums," whom so many people represent or believe to be dishonest schemers, seeking only to fill their pockets without honest labor. During the past two months I have met ten of these terrible people. Three of them have given tests before the Detroit Society for Psychical Research without compensation. With two of these three I subsequently had private sittings. One of them took the usual fee of one dollar, and the other refused to take any fee, because I was an investigator for truth's sake. Of the other seven, three refused to take pay, one asked nothing, but kept the money I put into his hand, without looking at it; one I offered nothing, and the other two charged me one dollar each. In my investigations thus far I have not discovered any mediums who seemed to be rolling in wealth or who appeared desirous of robbing me. On the contrary, without exception, they have seemed much more anxious to give me genuine and satisfactory manifestations than to get any money from me whatever.

Mediums, as a rule, are not especially wise or shrewd people, so far as physical intellect goes. They are mainly "machines" in their mediumship, and it is much easier for other persons of strong will to influence them and impose upon them than it is for them to impose upon their sitters. Indeed, the "smart alecks" who boast of their ability to "show up" trance mediums, clairvoyants, mind readers, and other senses

THE ROMAN CHURCH AND MRS. MAUD LORD-DRAKE.



THE ROMAN OCTOPUS.

Its Domination in the United States Court.

Strange Ruling in the Celebrated Maud Lord-Drake Case at Kansas City.

JUDGE PRIEST, OF ST. LOUIS, TRIES THE CASE AND THEN RESIGNS FROM THE BENCH—LAW AND PRECEDENT REVERSED TO THROW THE CASE OUT OF COURT—IT NOW GOES TO THE COURT OF APPEALS.

When United States Judge Priest, sitting in Judge Phillips' Court at Kansas City, to try the case of Mrs. Maud Lord-Drake against the County Marshal for conspiracy to throw her into jail and deny her the right of bail, because she was a Spiritualist—he being a Catholic—Instructed the jury to bring in a verdict for the defendant, he mistook the ability and quality of the prosecuting witness and her husband, Mr. J. S. Drake.

This case is one in which every citizen must be deeply interested. THE PROGRESSIVE THINKER has kept its readers well posted in regard to this celebrated case from the start, and it is therefore unnecessary to repeat the details, other than to say that the evidence showed a conspiracy existed to imprison Mrs. Drake contrary to law, because she was a Spiritualist, and to deny her the right of bail; and thus to humiliate and drive her out of Kansas City. This was three years ago, during all of which time Mrs. Drake has been contending in the various courts for her rights.

In the meantime one of the principals in this conspiracy, one of the judges assisting the conspirators, and one minor character in the plot, have died—seemingly coming to grief, as did all of the conspirators who persecuted the materializing medium Mott, in the same city, some years ago.

Mrs. Drake's case was tried about a year ago, when United States Judge Phillips gave such a ringing charge to the jury, clearly defining the law, and setting forth the fact that one form of religious belief had the same rights in his court as another. That trial resulted in a verdict for \$1,250 for Mrs. Drake, for false imprisonment. Mr. Drake secured evidence that the jury had been approached by parties in the interest of the defendant, and knowing that he had proven the charge of conspiracy, asked for a new trial, which was immediately granted by Judge Phillips.

In the trial just ended, the whole force of the political ring, headed by the Democratic boss, ward heelers and deputy marshals, was present in court, to influence the jury; even the Democratic Congressman, Tarsney, one of whose postoffice appointments was on the jury, lent his presence and seeming interest in the case to the attorneys for the marshal, the defendant; and these things were permitted by a United States Judge!

From the beginning to the end, the Judge ruled in favor of the conspirators, ruling out every point of evidence against the accused; and, divining that the jury might do justice, refused to let the case go to them, but ordered a verdict for the defendant. The case being ended, the Judge then resigns from the bench, where he cannot be reached by impeachment proceedings, and thus the case goes to the United States Court of Appeals, and will go into history and into law literature, as one of the few celebrated cases where a single individual contends against an ecclesiastical ring, supported by a dominant political majority, that has robbed the city and polluted the ballot-box with its thousands of fraudulent ballots.

The legal points upon which the Court of Appeals will pass, are possibly best expressed by the following, from the Kansas City Journal, May 10, 1895:

The suit of Mrs. Maud Lord-Drake against County Marshal Henry Stewart for damages caused by an abrupt termination in the federal court yesterday afternoon. At the conclusion of the evidence for the plaintiff the attorneys for Mr. Stewart demurred to the evidence. The demurrer was sustained by the court and the jury instructed to find for the defendant without leaving the box. This was done, and the case closed, so

far as Judge Priest's court is concerned. The victory was no particular surprise to the plaintiff, as just such an action was expected, in view of the rulings of the court, made Monday and Tuesday, which indicated that the court's construction of the liability law was such as would certainly shut Mrs. Drake out of any damages in the case.

The case will go at once on appeal to the United States Court of Appeals. The attorneys for Mrs. Drake are as confident as ever, and feel perfectly certain they will have the findings of the lower court upset and the case remanded for retrial.

The extension of the law as made by Judge Priest was a reversal of Judge Phillips in the Federal Court, Judge Gill in the Court of Appeals, and Judge Henry in the Circuit Court, and caused no end of comment in legal circles yesterday. The opinion was freely expressed by many attorneys that the superior courts would certainly upset his construction of the law regarding the liability of a principal for the acts of his authorized deputy.

According to the law as expounded by Judge Priest in this case, the Deputy Marshal who received the prisoners at the County Jail exercised authority only as guards for the Constable. The prisoners were received as others were, they were registered and looked up as others were, and the regular fees collected by the County Marshal, just as in other cases, but the action was all done as guards for the Constable. The possession and custody of a prisoner, he held, could not pass from the officer making the arrest until the original process in the case had been carried to completion and the regular mittimus issued.

He also held in regard to the liability of officers for the action of deputies, that the doing of an illegal act by a deputy officer was done as a person, not as an officer, nor under the color of office, for the law gave him no authority to do an unlawful act. This ruling, it is claimed, has the effect of relieving bonded officers of all liability for illegal acts done by their deputies, and makes the only recourse for the injured party an action against or prosecution of the deputy as an individual. It is further claimed that it makes the liberty of an individual under arrest subject entirely to the whim of the deputy, without attaching any liability whatever to the principal officer for any wrong or illegal act that may be done. Under the decision and ruling of the court, a citizen might be confined in jail for any length of time by simply a little collusion between a deputy and a magistrate, by which the magistrate would remain away from his office, but in his jurisdiction, so that he could not be found to approve a bond.

A point exactly similar was recently decided by Judge Henry in the Circuit Court just the reverse of the ruling of Judge Priest. In that case Judge Henry held that the bond was given for the protection of parties injured by illegal acts. Judge Gill, in the Court of Appeals, also decided a similar point just opposite to the ruling of Judge Priest.

In conversation yesterday with some friends in the court-room, Mrs. Drake said she was a relative of "Stonewall" Jackson. This was an announcement that created some interest not heretofore felt in the case. There are many warm admirers of "Stonewall" Jackson among the ex-Confederates of the city, and there are strong indications that they will render Mrs. Drake what assistance they can in the prosecution of her case.

Indiana Camp-Meeting.

TO THE EDITOR:—Anderson, Indiana, is located in one of the prettiest sections of this country. It is a beautiful little city, centrally located, with many miles of paved streets, substantial business blocks, handsome residences, numerous factories, good water and an abundance of natural gas.

At Chesterfield Station, five miles from Anderson, are located the headquarters of the Indiana State Association of Spiritualists. In company with Dr. J. W. Westerfield, the president of the camp, a visit was made to these attractive grounds.

The camp is in a beautiful grove of native growth, remnant of the "forest primeval." All undergrowth has been cleared away, leaving only the handsome trees whose canopied green throats an abundance of shade upon the blue-grass sward beneath.

No more appropriate place could have been selected for a spiritual camp-ground, for in the very spot there is a weird witchery. As you slowly wade down the winding forest aisles, with the God-written music of song-birds breaking melodiously upon your ear, and the soft sighing of the breeze in the branches overhead, with glimpses here and there of the blue of heaven, there comes to your spellbound soul an exaltation and an inspiration that is not of earth. All the cares, the petty vanities, vexations and turmoil of the world you have just left behind vanish as if by magic, and you are waited to your soul a feeling of divine calm and of your never realized before the existence of a super-sensuous world, you feel it now.

The grounds comprise some thirty-four acres, all under fence, and the surface is just sufficiently undulating and broken to rest the eye and charm the artistic taste. There is a commodious lecture hall or auditorium, having a seating capacity of 2,000; a lodging-house or hotel; a large, airy dining-room, with kitchen; eight seance rooms; numerous cottages and dwellings for the out-of-town guests; a large barn for the use of horses, and an abundance of natural gas for cooking and illumination of houses and streets.

The water supply is excellent. There are wells, and within one hundred feet of the auditorium is a spring of pure, sparkling, life-giving water. Near by is a sanitarium, with hot and cold water baths annexed, supplied from the spring above. Under the superior care of the president, Dr. Westerfield, and superintendent of work, A. L. Morris, who is resident in the camp, the grounds are in fine order, that ever before, and extensive preparations are being made for ample accommodation, entertainment and care of a large attendance during the session of the camp which begins July 15 and closes August 12, 1895.

This will be the fifth annual meeting,

and a carefully selected array of speakers and platform test mediums has been made. The speakers are Mrs. A. H. Luther, of Muncie, Indiana; E. W. Sprague, of Jamestown, N. Y.; Prof. H. D. Barrett, President of National Spiritualists' Association, of Washington, D. C.; Prof. W. M. Lockwood, of Chicago; W. R. Colby, of Columbus, Ohio; Mrs. A. E. Thomas, of Dayton, Ohio; and others. The platform test mediums are: E. W. Sprague, W. R. Colby, Mrs. Josephine Ropp, and Mrs. A. E. Thomas. Other speakers and test mediums will be given time by special appointment and announcement made from time to time as the session of the camp progresses.

This year will be an especially good one for investigators as well as for those who have long since discarded former belief or vague hope for snail, definite knowledge, and who will have every opportunity to renew or extend their communion with loved ones in the higher life.

Mr. A. Willis, the noted materializing medium of Cincinnati, Ohio, is now on the grounds improving his stage and drinking in the life-giving essence and inspiration with which the very air is pregnant.

Mrs. Katie Mendenhall, materializing medium, well and favorably known of former years at this camp, will be here again this year.

Mr. A. A. Finney, one of the finest and most gentlemanly trumpet and physical mediums in the country, has a neat cottage near the auditorium, and will be in attendance.

Mrs. Josephine Ropp, who is engaged for platform tests, will also be in command for trumpet and physical seances.

Frank N. Foster, the spirit photographer, will again be at camp and will come prepared to take views, groups, etc., in addition to his special work.

Besides the above, many other mediums of different phases have signified their intention of being present.

Everything taken in consideration, this is one of the best spiritual camp-grounds anywhere, and the coming session will be undoubtedly the best in point of attendance yet held.

This camp is on a solid basis, and after fifteen to twenty thousand dollars having been made. It has not at its back an ever-troublesome stock company, and the value of the camp in the way of land and improvements has been raised by voluntary contributions. Dr. Westerfield having done much both in the outlay of money and time. As the camp is dependent greatly upon membership fees for present success and perpetuity, a request is made for all Spiritualists of the State to become members of the association. Send in your name and address to Dr. J. W. Westerfield, president, or P. J. Macomber, secretary, Anderson, Indiana, accompanied by one dollar, the annual fee, and your name will be placed on the roll of membership.

Thursday, July 18, the camp opens with exercises by all the speakers; and Sunday, July 21, the speakers are E. W. Sprague and Mrs. A. H. Luther.

The annual convention of the Indiana State Association of Spiritualists will be held in the auditorium, commencing August 2, 1895, for election of officers and other business.

Board and lodging can be had on the grounds for \$1 a day; meals twenty-five cents. A fee of ten cents will be charged for admittance to the camp, while parties desiring to camp in tents will be charged no ground rental.

The best of musical talent has been engaged and a brass band will be in attendance; and what with lectures, circles, exhibitions, concerts, socials, receptions, children's lyceum, dances, lawn parties, excursions to an historic mound in the vicinity, or a row upon White River, which flows by the grounds, a most enjoyable and profitable time is anticipated by those who will be in attendance. M. M. HENRY.

Anderson, Ind.

Good Work in Detroit.

TO THE EDITOR:—It is with the greatest pleasure that I write a few lines in regard to H. Pettibone and wife, who have been holding phenomenal seances in this city during the past few months with the best possible results.

I first met them at the Psychical Research Society, where, under the most rigid test conditions, the spirits manifested themselves to the power, and the society was obliged to confer its inability to discover fraud or trickery of any kind whatever.

Since then I have met them several times, both in public and private life, and consider their worth and work in advance of the majority.

They gave their last public seance last Sabbath evening, at Clauson's hall, and I must say that Sister Pettibone's guides outdid themselves; about forty names were given in full, and the descriptions were said to be perfect.

While the demonstrations through Brother Pettibone's mediums in the cabinet were going on, skeptics were confounded and convinced of spirit power; the Spiritualists rejoiced, and so far as I know, all felt that we had received a pentecostal shower, and we went to our homes feeling encouraged to persevere in our efforts to advance true Spiritualism.

One thing I wish to make particular mention of, is their unselfishness; they have never refused to give tests for any society when called upon, and, in fact, have given several benefit seances, upon different occasions, to assist different societies here in Detroit. They have also united with the First Spiritual Philosophical Society, and are doing all in their power for its success.

At the seance Friday evening, at their parlors, I was called into the cabinet and treated by the spirits, and at the time they seemed to be as real as in earth life.

I make mention of these worthy people, for Detroit has been filled during the past two years with many honest investigators, who have often been duped by impostors traveling through the country under the guise of mediumship, and I consider it a duty and pleasure to always speak a good word for the honest mediums, such as I am convinced H. Pettibone and wife are, and I recommend them to the public as worthy of your confidence and esteem.

The First Philosophical Society and the auxiliary to Island Lake Camp Association have both passed resolutions endorsing them as a lady and gentleman of true culture and nobility of character, and their mediums as first-class in every sense of the word.

Just one word in regard to the efforts put forth by the Ladies' Aid of this city. They have given several entertainments—the money to be given to the

benefit of Island Lake Camp Association, and through their efforts a great interest is being manifested here, and a great number of people have signified their intention of attending the meeting and taking stock in the same. There will be an excursion from this city to Island Lake the first Sunday in June, to lay the corner-stone of the building now in progress; and a happy time is anticipated by all who expect to attend. That all camp-meeting efforts for good may be crowned with success, is the desire of one interested in the welfare of the whole human race.

REV. NELLIE S. BAABE,
411 Thirteenth St., Detroit.

Stockton, California.

TO THE EDITOR:—We have regular Sunday evening meetings most of the time. N. F. Ravlin was with us during the month of April. He is an able, bold and fearless speaker—a comel from the Baptist ministry. He is one of our able defenders, and should be kept in the harness all the time. For the month of May we have as speaker and test medium Mrs. Georgia Cooley. She was with us one year ago and gave good satisfaction. As a platform test medium she is really coming to the front, and is destined in the near future to be one of our best. She should be kept in the field all the time, being worthy and a most exemplary lady.

I come now to one of whom I wish to speak more particularly—Mr. Edward Earle Keely, who came among us some two months ago, without notice or ever having been heard of by our society. He hung out his sign as an independent slate-writer. I soon made it my business to call on him, as I do on most mediums that come to our city.

After a discovery I had found the medium I had been looking for. As a test medium before a public audience, and an independent slate-writer, Mr. Keely is the superior of any I have ever met.

His private sittings for writing are all that can be desired. True, he makes many failures, but when he does he makes no charge for the sitting, so cannot be accused of wrong-doing. In fact, he always guarantees satisfaction. His writing before public audiences is the marvel of wonders. I will report one.

On April 11, 1895, in the Avon theater, giving many tests to the perfect satisfaction of the audience, all at once he exclaimed: "All who have sates, hold them up so that I can see them." He left the stage on the run, and the first slate he came to be grabbed hold of for a very few moments, and sometimes would hold one in each hand at the same time. He occupied about ten minutes' time in the audience, when he returned to the stage and then called for the sates to be opened. They were all nailed, screwed or sealed together, the medium never having seen them before. When the sates were opened nine of them were found filled with writing, and each significant to the party receiving it—names in full, etc. Some of the sates contained seven different shades and colors. Not one of the sates contained less than 150 words, and some of them over 400 words.

Think of this, you skeptics; who put all this writing between these sealed sates in ten minutes' time?

Mr. Keely made the following proposition to the ministers and their wives of this city—some fifteen or more; each to furnish their own sates and seal them up in their own way. Mr. Keely selected the same number of Spiritualists, and all to meet in one room, where he would give them the writing. The Spiritualists would not be allowed to bring any sates to the meeting. When the writing was finished, all sates to be opened and read publicly. The subject was brought up in the ministers' meeting, and after a full discussion of the same it was decided not to accept this fair, free proposition! Why not? They say, because it is all the works of the devil. I say, was it not because the sates had to be opened and read in open meeting? For saying so, if some one should kill the devil they would all be out of employment in thirty days' time.

I will here give one letter received between two sates prepared and held by a radical skeptic, who was never in a spiritual meeting before:

"John Rogers: My dear brother—I am so glad to be able to come to you this beautiful Easter Sunday, to give you a communication to let you know that I am very happy in my new home in the Spirit-land, where all is bright and lovely. I have felt many times during the last few months that I would like to hear from you, and I have tried to reach you, but failed. You cannot imagine how pleased I am that you have thought of me, and asked for me this evening. I have been near you very often, and as you go from place to place I try to influence and guide you right, although I find it very hard to do so, as you will not always listen to me. Oh, John, it did seem so cruel to be taken away so soon after my marriage and leave the dearest husband in the world to mourn for me; but I see now it was all for the best, and now that I have simply passed to a purer and grander home, where I will some day see you all again. We have many dear ones here, and I am no longer sad and lonesome; the fever has all disappeared and I am strong and healthy. I can look back to the happy days I spent in California during my honeymoon, and the trip to far-off Guatemala, where I passed out. Tell my dear husband that I am trying to reach him also, and that I hope to be able to appear to him stronger. He felt my presence in September, and is now so cheerful and encouraged, but it will all disappear and a change will come into his life."

"There are so many things I would love to tell you about, my dear brother, but I am growing exhausted and must say good bye and God bless you. Try and live a different life, for the better you live on earth, the greater happiness you will receive in the Spirit-land. With best wishes, I am lovingly, your sister, GEORGIE."

"Passed out in 1894." This is a fair sample of Mr. Keely's writing on sates tested before public audiences. Who has ever excelled it? What a grand thought to contemplate, that our loved ones can come to us after they have crossed over the dark river. I have never seen this medium's name in any of our papers, and why not? He has done more here for the cause of Spiritualism than was ever done before.

DR. A. L. FOREMAN,
Stockton, Cal.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

CASSADAGA.

Cassadaga's Annual June Picnic
For the Season of 1895—Friday, Saturday and Sunday, June 14th, 15th and 16th.

SPEAKERS FOR THE OCCASION:
Hon. A. B. Richmond, of Meadville, Pa.

Mrs. Clara Watson, Jamestown, N. Y.
Lyman C. Howe, Fredonia, N. Y.
Mrs. E. S. Little, Cincinnati, Ohio.
J. T. Little will have charge of the vocal music.

The Northwestern Orchestra will furnish instrumental music Saturday and Sunday as well as for Saturday evening dance.

ANNUAL MEETING
Of the Mississippi Valley Spiritualists' Association.

The annual business meeting of the M. V. S. A. will be held at Mount Pleasant Park, Clinton, Iowa, Friday, August 10th, 1895.

The following proposed amendment to section 2, article 3, of the constitution, will be submitted:

"Any contribution to this association, in cash, or in the stock of the Mount Pleasant Park Stock Company, shall insure membership for as many years as dollars paid, and the payment of ten dollars, in cash or stock, shall constitute a person a member for life."

WILL C. HODGE, Secretary.

LADIES' INDEPENDENT UNION.
The annual business meeting of the Ladies' Independent Union will be held at Mount Pleasant Park, Clinton, Iowa, Wednesday, August 21st, 1895.

The following proposed amendment to article 3 of the constitution will be submitted:

"The President shall call a special meeting of the L. I. U. when requested so to do by twenty members of the Union, which number shall constitute a full quorum for the transaction of business, due notice thereof to be given to all the members of the Union."

MRS. NETTIE E. MCGRATH, Sec'y.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

By sending four trial subscribers and one dollar, any one can get the Encyclopedia of Death for 50 cents. Remember there will be several volumes of this work.

The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the subscribers to THE PROGRESSIVE THINKER, and is almost an actual gift to them.

Remember, please, that The Encyclopedia of Death, and Life in the Spirit-World is published for the exclusive benefit of our subscribers. No one else can have it unless they pay \$1.50 for it.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of the Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read The Encyclopedia of Death, and Life in the Spirit-World, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

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"The Watske Water Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

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—IN THE—
PAST, PRESENT, AND FUTURE.
A POPULAR ACCOUNT OF
Results of recent scientific research regarding the origin, present and prospects of mankind.
From the German of
DR. LUDWIG BUCHNER.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—nothing is created or destroyed. The most enormous of the celestial bodies—the sun and the stars—are made of the same material as the earth, and the atoms of the water drop as well as the highest being in creation, man and his thoughts. Only the forms which being manifest themselves are changing; but being remains eternally the same and imperishable. When we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts. In short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the world of mankind and of nature in general."—Buchner.

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Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. By Mrs. M. L. Underhill. A book to read to you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents. For sale at this office.

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To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

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This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form, it has been used by the public for more than seven years, and in the hands of thousands of persons

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Hermann Handrich: Q. When I read the article: "Resurrection of a Buried City" (THE PROGRESSIVE THINKER of May 4), I asked myself: Where are the countless millions of those spirits who thousands of years ago (when incarnated) enjoyed their lives, toiled and labored, cherished their hearts and home, and exercised their intellectual capacities equal, if not superior, to ours? If they still exist, why did they never manifest themselves? Why have they never spoken of their homes-of their country-In short, never revealed their former and present existence? Why do they leave it to chance and science to put us Spiritualists on the track that there are somewhere, spirits of people and nations of whom we never dreamed?

A. The countless millions of spirits who have ascended in the past, all have their spheres of activity and have advanced beyond the conception of knowledge man can form. It would be needless to call them for information which modern spirits could better give.

These ancient spirits, or at least those as ancient, have, on several occasions, sought to give their history, as in "Antiquity Unveiled," "The Stone Age," etc.

Although the authorship may not be disputed, it must be confessed that in the treatment, in a language so foreign to the genius of antiquity, the efforts have not been successful literarily, and as history, of course, it is like a wild fiction.

Should there come back a scientist from the buried city, he could only impress us with the broadest events, and really, in the remote conflict of those times we can have no interest. Such communication is possible, and, perhaps, when the practical problems of the day are disposed of, these less earnest issues will be taken up. Yet we need not expect that communications from the Spirit-Realm will take the place of effort in this life. The development of character and advancement necessitates the constant earnest effort made by the student to penetrate the unknown. If a revelation of the past could be made, it would not be for the best interests of mankind that it should be made. Better that every step be made by toil and exacting effort.

Mrs. M. A. J., California: Q. A spirit has obsessed a lady and manifests the strongest jealousy of her husband, with whom she is now living. What can be done for her relief?

A. Obsession has been previously discussed in these columns, and the above question indirectly answered. There are various methods of treatment. The best is for the medium to exert his will and become independent. This, however, is in most cases impractical—the will being held in abeyance by the obsessing influence. The second method is by educating the spirit out of the selfishness and revengeful state which incites him to destroy the happiness of others. By constant kindness and loving counsel this may be accomplished, the antagonism which constantly aggravates the conditions which make obsession possible being changed to kindness. A third means is by the hypnotic control of a hypnotist, who is thus enabled to hold the control himself, and thus deliver others from doing so.

C. S. Tisdale: Q. If I should hear a voice speaking to me on one subject, when I am reading on something of an entirely different nature, what would be the cause?

A. The subjective perception of voices may occur from hallucination, from diseased action of the brain, but in the case of this correspondent, he may rest assured that he is sensitive as a clairaudient, and the voices he hears are those of spirits seeking to communicate to him. With such impressibility to begin with, he may expect wonders after he has cultivated his rare gift. How? By giving the subject attention, and thus allowing the spirit-friends to perfect the methods by practice. We must not forget that in communicating the active agents are the spirits, and that we furnish the conditions. They have to study and learn, and it is true, strange as it may seem, that to control a medium of whatever phase requires more trained skill than to send a telegraphic dispatch. Hence, when the difficulties in the way of correct communication are considered, not the least important is the want of knowledge and skill on the part of the spirits who make the attempt.

A newly-developed medium is surrounded by spirit-friends, who, as a rule, have not before made an attempt to communicate, and even under the instructions of others are unable to more than express their thoughts in barest outline. Mediumistic development in such cases means most emphatically the training of the spirit-intelligences who essay to communicate.

M. C. G.: Q. Will you kindly tell me through your valuable paper, THE PROGRESSIVE THINKER, what are the best rules to follow in order to develop materializations? I have that power, but do not know exactly what to do to bring it out.

A. The only rules to apply in sitting for development in materializations, are those equally applicable to all phases of sensitiveness. A well-arranged circle, and earnest desire, with patient acceptance of the results.

Mediumship, true and reliable, cannot be gained in an hour, or a year even, and the first step toward its acquisition should be to desire it for its own sake and the development of self, and not to make it a means of awakening wonder in others, or to sell in the market. Seances for materializing should be held in a room with shaded blue light, not in darkness. The sitting should not be prolonged beyond an hour.

Geo. G. Lockport: Q. My boy at 14 years of age began to exhibit mediumistic powers, such as table-rappings, ropes being tied upon him, tables

moving without even a laying on of hands, etc. He is both clairvoyant and clairaudient. In less than three months from the first manifestation he received slate-writings (independent), sometimes seven or eight messages per day, the slates being several feet from him, and even in an adjoining room, with the door closed. In addition to this beautiful talent, acting upon the advice of friends, we placed him in an improvised cabinet, and in a few weeks we had splendid materializations, as many as fifty forms appearing in one evening. We did not, however, continue the latter, but confined him exclusively to the slates.

Now, the strange part is that for more than a year he has received nothing more than an occasional mark; although I can hear the pencil, nothing is on the slates.

Now, what is the cause? and cannot our friends be assisted to give their message?

A. The answer to this question must be personal, although it may have a wide hearing. It is not unusual for mediums who have been long developed to have periods when this power ceases. This may result from many causes, though from vital exhaustion, either physical or mental work. That mediumship is exhausting and very exhausting of the nervous forces, is plainly shown by the comparative early deaths of mediums. Only by knowledge of its laws, and careful conformity, can this result be averted. I have in my own case constant experience—days, weeks and even months passing during which I have no sense of the presence of those who at other times come so near, and I feel as one lost, scarcely able to realize that it is possible to receive spirit-messages. These fruitless seasons follow exhaustive efforts, and if the spirit-friends should still further use up the nervous force in manifestations, the consequences might be not only undesirable but positively dangerous to health.

In the case of this young medium, who has no vitality to spare when at his best, the drain has been heavy—he could not bear it. Other causes have weakened his vitality, and his spirit-friends, from the best of motives, have for the time desisted.

J. S. Leth: Q. I have just finished the "Arcana of Nature," and, accepting your dedicatory note as true, I regard it as the most remarkable book I ever read. My question is: In what manner did this knowledge come to you? Were you conscious, or in a trance? If you were conscious or semi-conscious, you will, of course, remember; if in a trance you will know nothing about it.

A. The "Arcana" was among the first of my mediumistic writings, and in great part written automatically. An uneducated boy as I then was, this could not be otherwise. But slowly my mind began to take cognizance of what my hand was writing—I knew just what it was writing and at times, a whole passage before I had written the first word. This greatly perplexed me, for it seemed that I wrote myself, and only the impossibility of my writing the wonderful statements of science silenced my misgivings. This double process has always continued. My mind now is a recipient of thoughts which come like an exaltation, and again, when doubts prevail and I see not clearly, my hand is seized by an intelligence superior to my own, and then it seems instead of knowledge going from my brain to the fingers grasping the pen, it travels the other way, coming up from the pen point into my brain, and there it is true. I am conscious, but it is a dreamy, dazed consciousness, quite unlike the normal state. Really, in that state, consciousness is a thousand times more keen and the horizon seems to lift and the vision goes out and out to the remotest "ends of the world."

Really, I tell the whole story in the dedication. I have written and now write as impressed by superior intelligences, and the only honor I claim is that of the amanuensis, who strives, as far as he knows how, to honestly transcribe the communications given him without change.

COMPARISON.

My neighbor's garden's full of weeds—Not mine, O, no!

I spade and rake and sow the seeds, And, how they grow!

My duty done, I take my rest, Or busy me as seemeth best.

The while I view my neighbor's field, Well do I pride

Myself, that mine has richer yield; 'Tis not denied.

And so, contented with my fate, Serene I fold my hands and wait.

I'm safe, I say, from aught of harm, Each coming day.

And, watching o'er my little farm, Give thanks and pray,

And think that thrift my neighbor wants; For he has weeds, while I have plants.

But let me read my neighbor's life, And let me tell

If he, in times of calm and strife, Does ill, or well.

Now, heart, be just—his actions view, And say if he is best, or worse.

O'er sorrowing souls his heart e'er years, From out his door.

Visits the sick and wayward soul, And thus he helps to make them whole.

His life is full of kindly deeds— I fear not mine.

Though I may spade and plant the seeds In rain or shine,

And never dream 'tho' oft it fares, That with the wheat there growth tares.

If I've not charity for all, And heart that's true,

And all their faults, both great and small, With lenience view,

It matters not how great the yield— My heart is but a barren field.

And though this field of mine in view Is fresh and green,

'Mong all the fields I ever knew No fairer seen.

My neighbor's gathering up his sheaves, While I, alas, have naught but leaves.

And if I fail to do what'er Lies just ahead—

For that's our duty while we're here, Nor fear, nor dread—

Though all his fields look brown and dry, My neighbor is the best—not I.

MRS. C. A. DEAN.

A LAMENTABLE CASE. A TRENCANT REPLY.

One That Requires the Attention of Philanthropists.

In the State prison at Auburn, N. Y., is one of our reform agitators—Mrs. Sara B. Chase—put there under sentence for the charge of manslaughter in the first degree, for a term of eight years and six months, two of which she has served.

My acquaintance with Mrs. Chase is simply casual, having met her about eighteen years ago in Battle Creek, Mich. She impressed me as a fearless reformer, highly educated, and ladylike in her incentives. Since her imprisonment I have corresponded with worthy men and women who know her, and find that one opinion is entertained—that she is a refined lady of rare abilities and generous soul, whose aim in life has been to enlighten society in what it should know, and to bless the sad and weary hearts whose sighs, these days especially, wring tears from pitying angels. I here quote from the appellant's brief, which summarized the essential features of her trial from which her lawyers appeal from the judgment of conviction.

"The appellant was and is a graduate of a medical college known as the Cleveland, Ohio, Homoeopathic Hospital, and regularly registered in New York, and authorized to practice her profession (fol. 84). She was a skilled physician and specialist on women's diseases, never having lost a case of childbirth during her practice of twenty-five years (fol. 149). She was a distinguished lecturer on medical subjects, and her lectures were patronized by such men as General Henry A. Varnum and Commissioner Jacob Hess (fol. 133)."

From the testimony I learn that Mrs. Chase was called upon to remove a dead fetus from a poor girl on whom another woman (not a professional physician) tried to practice an abortion, at the request of said girl, but failed; that subsequently Mrs. Chase skillfully removed the dead thing, but the maiden's former treatment was such, she sunk under the second operation and died within a week on the hands of the doctor. Then both the girl's seducer and the abortionist, who were the prime cause of this death, were allowed to go free; that the dying words of the girl, as testified by her mother, breathed no accusation against Mrs. Chase, but were words of gratitude and credit, and regret that she could not pay her more for her beneficence in the hour of her peril.

The trial was a strange one, evidently dating in a predetermination to break the doctor down. It is needless to give details here. Suffice it, that the district attorney was allowed to depart at will from the indictment, whereat to be prejudicial the jury, forcing Mrs. Chase to testify against herself contrary to her constitutional rights. Of course, there was no escape from the trap set to catch her. To prison she went, bruised and branded, and there she remains, slowly sinking behind the iron bars, scorned by the fashionable, pitied and loved by those who have hearts to feel for the unfortunate.

I have tried to solve the problem of a life, and from such developments as are in hand, I can see it in no other light than that Mrs. Chase's rare abilities and successes as a parturition and medical lecturer excited a jealous feeling to drive her to the wall at any odds. What, no doubt, intensified the jealousy and thence a prudish malignancy against her, was that she gave private and public lectures on sexual science, comprising the laws of human procreation for nobler specimens of childhood, and dared to expose to view the skeletons hidden in palace closets and the mockery of virtue in "painted sepulchers."

We have tried to secure a pardon for her, but have failed thus far. She has spent all her professional earnings and is dependent now upon the charities of her friends for the little comforts of life. She writes me that she prefers to die there soon rather than drag out the remaining leader years of her sentence in that prison. If we can not sever her chains, we can, at least, soften their burden with sympathy, and can give her our little means and cheer her up in her lonely cell. The modern inquisition can fetter and kill the body, but can not harm the soul of freedom.

Editors of journals, who believe in the higher law and dare to vindicate it, are respectfully asked to publish a kind word for the reformer in prison.

J. O. BARRETT.

YOUNG LOVE'S DREAM.

One day as I was walking, Down by a silvery stream, I listened to the chant of birds, And the murmur of the stream,

And as I listened, sweetly I heard a maiden say: "The woods and dells are charming—

Oh, Willie, can't you stay? I'll twine a wreath of lovely flowers, And you shall crown me queen;

And then you'll paint my picture, dear, And call it 'Young Love's Dream.'"

The hills and valleys listen To what the flowers say, And paint his sweetest picture, Down by this silvery stream;

And the hills and valleys, also, Shall call it "Young Love's Dream."

"I'll paint my darling's picture, So cosy and so bright; And all the pretty birds, Shall sing with pure delight;

I'll paint it in this very gleam, Beside this silvery stream, And all the birds and flowers Shall call it 'Young Love's Dream.'"

And so she twined the flowers And wove them in her hair, And made beside that crystal stream A picture sweet and fair;

And when the work was finished Beside that silvery stream, The angels came from heaven And called it "Young Love's Dream."

Rousville, Pa. NANCY ROSS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, whereat to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

The Chicago Tribune of May 20 contains a report of a lecture by M. M. Mangasarian, delivered at the Grand Opera House, before the Society for Ethical Culture, on Theosophy, Spiritualism and Christian Science. It is perhaps not quite right to judge a lecture by a short newspaper report. But false and misleading statements should not be left uncorrected, if appearing in a prominent daily paper, whoever may be responsible for them. At the first glance it seemed to me that the newspaper reporter made a bad blunder, for it is hard to believe that a prominent public teacher should indulge in assertions so illogical and self-contradictory. Take the following:

"I have nothing but the highest reverence for the philosophy of Spiritualism, and for all honest Spiritualists, but I feel it my duty to denounce the phenomena of Spiritualism."

This is about as rational as if one would say: "I respect science, but I denounce the phenomena of nature." Without observation and experiment, the laws of nature are not ascertainable, either in the physical or in the psychical realm. Mr. Herbert Spencer's philosophy is a generalization of the phenomena of science, and it goes without saying that had this great philosopher disclaimed the phenomena or induction of facts, he could not have constructed his system of philosophy. You cannot obtain the elixir distilled from the plants without making use of the garden or field in which they grow.

After contemplating this paradoxical statement, one is hardly surprised at the following assertion, which sounds somewhat theological:

"Science can never take the place of faith." If the lecturer professionally entertains the highest reverence for the philosophy of science, and if he is aware that philosophy is the widest generalization of science, he must admit that induction in the psychical realm has been the means of discovering the laws of man's spiritual evolution. To know these laws is to be in possession of a science. Myths, fancies, unverifiable dogmas, these may go under the name of "faith," but as in the material world knowledge has taken the place of mythology, so in the mental world knowledge has come to take the place of theology. It is well enough for the orthodox theologian to say that the place of faith for religion is primarily means the existence, attributes and supposed behests of an anthropomorphic deity; but the lecturer presumably rejects this old notion, and concedes that religion has primarily to do with man and man's spiritual destiny. Will he then maintain that there cannot be a science of man? That, while we have a science of other organisms in biology, we must forever grope in darkness, or be satisfied with unprovable beliefs in the domain of higher anthropology?

But one thing seems sure. The lecturer is not adequately posted on the subject he undertakes to criticize. Else he would not declare, as he did, that "like Theosophy, modern Spiritualism claims to be the religion of science; this claim, however, has never been made good." Has the gentleman examined these claims? Spiritualism claims assuredly to have proved its truths. The burden of proof to the contrary rests upon its opponents—mere assertions have no value. Let Mr. Mangasarian disprove what is proved, or maintain prudent silence on what he is incompetent to judge.

One can hardly believe that a public lecturer should share the prejudice of the vulgar and uninformed majority, but what shall be thought of the startling assertion that "Spiritualism is dangerous, because it encourages among its votaries too great an intimacy. The joining of hands in a dark room, under the supervision of an irresponsible medium, is but the beginning of a familiarization which breeds disorder." Will Mr. Mangasarian allow me to inform him that dark seances bear a very small proportion to the multifarious phenomena occurring in broad daylight, and that comparatively few investigators direct their researches to those manifestations that require subdued light? And why the gratuitous and morbid insinuation of disorder in the lecturer's imagination? I am sure the gentleman will regret having thus cast a slur on a movement supported by distinguished men in literature, science and philosophy; a movement that counts its adherents by millions; a cause sacred to so many truth-seekers, who are firmly convinced that the truths of modern Spiritualism are destined to redeem the world from the thralldom of materialism, oppression and selfishness.

Spiritualism dangerous? Yes, to the errors and superstitions of a false theology, to sectarianism, and to the perpetration of the brutal struggle for existence. But Spiritualism comes to save and rescue from modern, reckless iconoclasm all that is true and good in every religion.

The lecturer stands self-convicted; if he is constrained to declare that he has the highest reverence for the philosophy of Spiritualism, how can he in the same breath declare that Spiritualism is dangerous? REV. SAM'L WEIL, Chicago, Ill.

The Soul's Awakening.

As strings of an old violin mute years, Or fringed o'er by practice hand in vain,

Throb back to sympathetic touch a strain Of sound more sweet than drew old Pluto's tears;

Or as the fallow earth in cold appears Barren and dead—kissed into life again By lips of spring, smiles over hill and plain.

With golden poppies mirrored in the waves; So, maiden, baffled by the clash and jar Of mystery and pain, seeking a sign,

Conning with eager eye the sacred lore, Hast heard an angel chorus from afar, Hast seen a vision of a fane divine

Which in thine own rapt gaze shines evermore.

MARY ANNA SAWTELLE.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Walsbrook. One of the author's most useful books. It should be read by every man and woman. Price 50c.

Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1895:

JUNE, Sunday, 30th, A. M., Rev. Dr. W. W. Hicks, of New York City; P. M., Mrs. R. Shepard Lillie, Melrose, Mass.

JULY, Tuesday, 24, J. Clegg Wright, England. Wednesday, 25, Mrs. R. Shepard Lillie. Thursday, 26th, will be celebrated in an appropriate manner. J. Clegg Wright will deliver the oration. Miss Maggie Gaulle, of Baltimore, will give a lesson. The finest music in the State. Amusements and attractions on the lake and in the park. Friday, 27th, Rev. Dr. W. W. Hicks. Saturday, 28th, Mrs. R. Shepard Lillie. Sunday, 29th, A. M., J. Clegg Wright; P. M., Mrs. R. Shepard Lillie. Tuesday, 31st, Jennie Hagan-Jackson, Grand Rapids, Mich. Wednesday, 10th, J. W. Kenyon, Anderson, Ind. Thursday, 11th, Jennie Hagan-Jackson. Friday, 12th, J. W. Kenyon. Saturday, 13th, Jennie Hagan-Jackson. Sunday, 14th, A. M., Jennie Hagan-Jackson; P. M., J. W. Kenyon. Tuesday, 16th, Mrs. A. M. Gladding, Doylestown, Pa. Wednesday, 17th, Prof. W. M. Lockwood, Chicago, Ill. Thursday, 18th, Mrs. A. M. Gladding. Friday, 19th, Prof. W. M. Lockwood. Saturday, 20th, Prof. W. M. Lockwood. Sunday, 21st, A. M., Mrs. A. M. Gladding, mechanical writing and psychometric readings; P. M., Prof. W. M. Lockwood. Tuesday, 23rd, Mrs. Carrie E. S. Twining, Westfield, N. Y. Wednesday, 24th, Rev. Dr. W. W. Hicks. Thursday, 25th, Mrs. Carrie E. S. Twining. Friday, 26th, Rev. Dr. W. W. Hicks. Saturday, 27th, Rev. Dr. W. W. Hicks. Sunday, 28th, Mrs. Carrie E. S. Twining. Tuesday, 29th, Mrs. Carrie A. Underwood, Associate Editor Religious-Philosophical Journal, Chicago, Ill. Wednesday, 31st, Mrs. Sara A. Underwood.

AUGUST, Thursday, 1st, Rabbi S. Well, Chicago, Ill. Friday, 2d, Mrs. Sara A. Underwood. Saturday, 3d, Rabbi S. Well. Sunday, 4th, A. M., Rabbi S. Well; P. M., Mrs. Sara A. Underwood. Tuesday, 6th, Hon. L. V. Moulton, Grand Rapids, Mich. Wednesday, 7th, Professor Florence Marryat. Thursday, 8th, Hon. L. V. Moulton. Saturday, 10th, Florence Marryat. Sunday, 11th, A. M., Rev. Dr. Hicks. Tuesday, 13th, A. E. Tisdale, New London, Conn. Wednesday, 14th, Mrs. H. S. Lake, Cleveland, Ohio. Thursday, 15th, A. E. Tisdale. Friday, 16th, Mrs. H. S. Lake. Saturday, 17th, Mrs. H. S. Lake. Sunday, 18th, A. M., A. E. Tisdale; P. M., Mrs. H. S. Lake. Tuesday, 20th, Lyman C. Howe, Fredonia, N. Y.

Wednesday, 21st, Madam Alice D. Le Plongeon, the famous French traveler, author of "Yucatan and Its Ancient Palaces and Modern Cities." Besides her daily addresses upon "The Secret Doctrines, Religious Conceptions and Occult Practices of Nations East and West," the madam will give three lectures in the evenings, illustrated by the stereopticon. Pompeii—80 pictures; the Pacific Isles, 100 years ago—80 illustrations; Peru, Ancient and Modern—80 pictures. Many well-deserved compliments have been paid this lady.

Thursday, 22d, Lyman C. Howe. Friday, 23d, Madam Alice D. Le Plongeon. Saturday, 24th, Madam Alice D. Le Plongeon. Sunday, 25th, A. M., Madam Alice D. Le Plongeon; P. M., Lyman C. Howe. Tuesday, 27th, Rev. Dr. Hicks. Wednesday, Thursday and Friday, the 28th, 29th and 30th, will be devoted to "The Woman's National Convention," under the immediate auspices of Mrs. Dr. Augusta Armstrong, of Buffalo. The speakers most prominent will be Miss Susan B. Anthony, Miss Carrie Chapman-Catt and Rev. Henry Frank.

SEPTEMBER, Sunday, 1st, A. M., W. J. Colville, Boston, Mass.; P. M., Mrs. Cora L. V. Richmond, Chicago, Ill. Tuesday, 3d, W. J. Colville. Wednesday, 4th, Mrs. Cora L. V. Richmond. Thursday, 5th, W. J. Colville. Friday, 6th, Mrs. Cora L. V. Richmond. Saturday, 7th, W. J. Colville. Sunday, 8th, A. M., W. J. Colville; P. M., Mrs. Cora L. V. Richmond.

Rev. Dr. W. W. Hicks will preside as observer during the session.

Miss Maggie Gaulle, of Baltimore, Md., will deliver the mediumistic address on the platform daily, except Mondays from June 30th to August 12th, and then from Tuesday, September 8th, until the close of the camp, September 18th.

Mr. Frank Ripley will give tests upon the rostrum from August 12th until September 3rd.

Conference every forenoon except Mondays, when the conference will be held in the afternoon.

All the different phases of mediumship will be well represented.

Music by Humphrey's Orchestra.

Any further information will be given by the officers.

Benjamin F. Lee, president, Lake Brady, via Kent, Ohio.

Mrs. Nancy Clark, vice-president, No. 2685 Broadway, Cleveland, Ohio.

Alfred Kellogg, secretary, No. 707 Soranton Ave., Cleveland, Ohio.

Calvin Wilkinson, treasurer, Bennetts Corners, Medina Co., Ohio.

William J. Stoffel, corresponding secretary, Lake Brady, via Kent, Ohio.

A Greeting.

When the shining portals open wide In the far blue space beyond the tide, Where white-robed angels, bending low, Illume the path with sudden glow,

O, sweet will be The greeting given From you to me In highest heaven.

Reach down your hand from heaven to earth, And draw me near your risen birth; My wistful eyes would fain be held In childlike faith your love of old.

Still sweet will be The happy greeting From you to me— O, joyous meeting.

MRS. OSEAR.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

FIFTY YEARS IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CHAMBERLAIN, an expert on the subject of the corruption of the Church of Rome. It is a work of pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Church of Rome.

CHAPTER II. My first School-days at St. Thomas—The Monk and Confessor.

CHAPTER III. The Shepherd whipped by his sheep.

CHAPTER IV. The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER V. Festivities in a Paragon.

CHAPTER VI. Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VII. The First Communion.

CHAPTER VIII. Intellectual Education in the Roman Catholic College.

CHAPTER IX. Moral and Religious Instruction in the Roman Catholic Colleges.

CHAPTER X. Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XI. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them? Why does she object to the reading of the Bible in the Schools?

CHAPTER XII. Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.

CHAPTER XIII. The Vow of Celibacy.

CHAPTER XIV. The Impurities of the Theology of Rome.

CHAPTER XV. The Priest of Rome upbraided, or, how I swore to give up the Word of God to follow the word of men.

CHAPTER XVI. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVII. Nine Consequences of the Dogma of Transubstantiation—The Old Error in a Christian name.



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 9

CHICAGO, JUNE 15, 1895.

NO. 290

THE MICROBE OF DEATH.

Wonderful Discovery in Bacteriology Made by Dr. Lloyd Parker.

Death Caused by a Microbe Which He Claims to Have Isolated and Destroyed.

PLANTS AND ANIMALS APPARENTLY MADE IMMORTAL.

It appears from the St. Louis Globe-Democrat that a discovery has just been made by the well-known physician, Dr. Lloyd Parker, M. B. of New York City, which, if substantiated, as it seems almost certain to be, will create a revolution, not only in medical sciences, but in the whole economy of life, to which Newton's discovery of the law of gravitation will seem as mere child's play.

Hitherto each experiment has served to confirm the conclusion arrived at by the discovery that death itself is caused by a certain specific microbe, that can be recognized and bred, just as the microbes of various diseases have been discovered and propagated by Koch, Pasteur and the other bacteriologists. The labors of these great men have made further discovery possible, and it was through the study of their achievements that Dr. Parker conceived the idea that, inasmuch as disease was caused by these infinitesimal dangers of the human system, the culmination of disease must have its own specific microbe to put the finish to the work of dissolution, without which the various organs of the body, disintegrated and degraded from their pristine purity and vital activity, would remain a purulent mass of living corruption unable to resolve itself into its primal elements and to form other combinations, a process which we see taking place every day as defunct animal matter sinks into the earth or vanishes into the air to afford food for new and active organisms.

Reasoning thus, Dr. Parker commenced a series of experiments, with the design of finding that microbe though he should devote all his energies and all his time to the search.

Dr. Parker is a quiet, reserved and gentlemanly man, of an extremely studious habit and little given to talking part in the ordinary trifles of life. From his earliest youth he has been an ardent and painstaking microscopist and his labors have been rewarded by many and strange discoveries all tending towards the same point and culminating in this last and greatest of all, the microbe of death.

THE MICROBE FOUND.

After a long course of experiments on various bodies, animal and vegetable, the strange phenomenon of the death of the Japanese dog lily occurred to him. Why this plant should bloom for twelve hours only, and then die, absolutely and entirely, not merely folding its calyx and going to sleep like other flowers, but literally giving up the ghost, as it were, and fading into nothingness, was the question he set himself to answer. For months he studied this fragile plant and at length discovered by the use of a powerful microscope, a curious thing imbedded in the very heart of the root. Invisible to the naked eye, it appeared under the lens as a hair-like spiral, that kept continually rolling and unrolling itself with an uncanny motion, different to that of any of those rod-like bacteria that had ever before come under his notice.

The flower was in full bloom, and apparently quite uninjured by his researches into the bulb from whence it grew. But when he exposed the little moving, writhing atom, by the aid of an exceedingly fine cambric needle, the leaves drooped, the flower withered and the plant died in the twinkling of an eye. Rapid decomposition followed, and in an incredibly short space of time the flower had disappeared, leaving nothing behind but a slight, glaucous scum and a subtle scent that permeated the atmosphere of the room.

The discovery was made, the microbe of death was found!

In an interview, Dr. Parker told of his discovery and his further investigation thus: "When I had recovered from the excitement I felt at this strange result of my experiments, I reasoned that, as the discovery of this strange microbe had caused the premature death of the lily, it was rather the microbe of life that I had destroyed than that of death. To determine the question, I took another flower, in a like state of floral vigor, and with a very delicate scalpel, completely extracted the strange little squirming object, and closed up the orifice in the bulb by luting it with damp clay, as gardeners do in grafting. To my surprise, the flower, instead of withering, as the other had done, seemed to blossom into fuller exuberance, as if some malefic influence had been taken away from it.

"I put it carefully upon a shelf, and watched it till evening, expecting to see it fade and die, as the other flowers had invariably done. But, to my astonishment, it gave no sign of weakness, but folded its petals, after the manner of other lilies, and evidently enjoyed a healthy and restorative slumber.

IMMORTAL LILIES.

"I left it carefully guarded from accident, and on visiting it the next morning, I found it in full vigor, and giving no signs whatever of dissolution. I watered it plentifully, and taking some other flowers of the same species, sub-

jected them to like treatment, with the result that my room was soon converted into a bower of ever-blooming lilies, none of which seemed to wither, and this state of floral immortality has lasted now for months. Of course I could not doubt that the little, writhing atom I had extracted was the latent cause of death, and had been suddenly and unduly excited to action by my touch with the cambric needle, in the instance of the first flower, just as the Indian hooded cobra is excited, and its poison rendered more virulent by the touch of a rod or whip.

"The microbes which I had extracted from the other flowers were still continuing their spiral gyrations, imbedded in the portions of the bulbs that I had taken away with them, and which now were slowly rotting, and developing a most disagreeable, corpse-like smell.

"I set myself, therefore, to the task of finding out some chemical means of destroying them, and after many experiments, succeeded in discovering that the vapor of pyro-ligneous acid, combined with some other substances, the names and quantities of which I am not yet prepared to make public, instantaneously destroyed this curious micro-organism, leaving no traces discoverable under the strongest magnifying powers of the microscope.

"Having succeeded so well with the vegetable kingdom, I proceeded to experiment on the lower orders of the animal, and selected the ephemera, insects that live but for a day, as my subjects. Here, again, I was successful. Many flies, midges, and the various tribes of gnats were exposed to the purifying influence of the vapor I had discovered, and one and all continued in life till they became so annoying that I was forced to catch them in gauze nets, and annihilate them by violent means, which, by destroying their absolute bodies, rendered further existence impossible, as, even though deprived of the microbe of death, and capable of living on forever, life, or the manifestation of life, is impossible without bodily organs.

"Rising in the scale of creation, my next experiment was made upon the amphibia, and there is a certain pond in the neighborhood of Southampton, which is so thickly inhabited by immortal newts and ever-living frogs that I was obliged to discontinue my experiments in that direction, lest I should bring about the renewal of the antediluvian period, when the earth was given over to reptiles.

A DOG REJUVENATED.

"Advancing still further, I, to use the vulgar expression, 'tried it on a dog; and here (pointing to a fine St. Bernard) is the result of my experiment. When I first began with him, he was in the last stage of canine decrepitude. He was old, mangy and rheumatic, and look at him now! The impersonation of health and vigor! As yet I have not ventured to apply my discoveries to man. But I have no doubt that so far as his bodily structure is concerned, his life may be continued indefinitely. The spiritual part of his nature, however, is beyond my ken. As a medical man, I decline to tamper with the soul, and I shall continue my researches carefully and prudently, verifying each experience as I go on. It will, of course, take some years to prove whether the life that is continued by the abstraction of what I have ventured to call the microbe of death is transient or permanent, whether it is a mere invigoration through the withdrawal of a noxious influence or an absolute immortality, on this earth, at least; and till the end of my experiments has arrived, I shall keep my secret as to the means and the manner of treatment that, at present, I should do more harm than good by divulging it further.

"It is either the most wonderful discovery that was ever made by man, or reason, judgment and experiment go for nothing. Time alone can tell!

"The doctor seemed disinclined to enter into any further particulars about his discovery, being of opinion that the time was not ripe for full disclosure. He instanced the premature publication of Prof. Koch's discovery of the bacteria of consumption and the hurried and imperfect use made by certain unscrupulous physicians of a remedy which, if left to time and further experience to develop, would, and probably will, prove of inestimable benefit to mankind, but which, in unskilled and rash hands, had proved to be rather an injury than otherwise.

"What," said he, "would have become of chloroform, or chloroform, ether or nitrous oxide, cocaine and the other anesthetics or disinfectants that have given ease to the suffering and safety to the use of the surgeon's knife, had they been given over to unlicensed practitioners and quacks before their true quality and effect had been thoroughly investigated and safe-guarded by the care and attention of men of science, prudence and humanity. They would inevitably have killed more than they cured and have been curses instead of blessings."

DESTRUCTION OF THE MICROBE.

"But, surely, Doctor, there can be no harm in explaining the means by which you succeeded in destroying this microbe in the insects, reptiles and animals upon whom you operated. You are not, I believe, a vivisectionist, and would shrink from inflicting pain, even on the lowest of animals, for the mere sake of scientific investigation."

"Certainly not. I hold that, inasmuch as the art of medicine and surgery has for its object the solacing of pain, it should not be inflicted by the professors of that art except in extreme cases, and,

therefore, in my proceedings with verberate and warm-blooded animals, such as guinea pigs, who are the proto-martyrs of science, and dogs, who, as the friends of man, are favorite objects of experiment, I have used hypodermic injections of the vapor condensed to the fluid state by extreme pressure. This fluid mingles with the blood as it circulates and annihilates the microbes, to which it is inimical, just as exposure to the vapor in its gaseous state destroys it in plants and insects, which latter inspire the fumes through the breathing tubes situated along their sides, as vegetables take it in through the pores of their leaves and roots.

"Independent of its destructive effect on the lethal microbe, the vapor and its condensation has a wonderful invigorating and healthy effect on both plants and animals, and I am persuaded that it was discovered and used by the alchemists of old, and that the legends of elixirs of life, fountains of youth and earthly immortality had their origin in this discovery, which was kept secret, after the well-known usage of the learned men of former ages, and was recorded in mystical terms, not understood of the people, but comprehensible by initiates and adepts who strenuously refused it to the common herd lest they should eat of the tree of life and become as gods." For this reason, I have determined not to intrust my discovery and its methods of working to the public until it has been ripened by time, reflection and examination."

"Thus the world moves, whether it be in the line of promulgating 'fakes,' or actual scientific truths. That the above may, in an exceedingly slight measure, be realized sometime if not now, we verily believe. In the meantime let every scientist look for the 'microbe of death,' and if found, destroy it, or cultivate it, and watch carefully the results. Let the faithful servant of your patrons, I present the above as excellent reading in the warm weather of summer. Should the microbe of death be really discovered and each one be able to live on indefinitely, it will prove a great disaster to the world. The animals in the shape of some men and women live too long already, a curse to progress.

MAGAZINE GLEANER.

A Cable Dispatch Anticipated.

A Methodist lady, widely known for her sweet Christian life and almost boundless charities, told me the following incident:

"This lady was the daughter of a woman so beloved and revered for her saintly life and her contributions to the cause of personal holiness that upon her death many funeral sermons were preached by the most eminent divines in this country and in Europe. This sweet mother had been dead many years, and the father was an inmate of my friend's dwelling in a large Eastern city, but he was always mourning for the dear wife gone before. This lady, whom we will call Mrs. K., was on the eve of a journey to Europe. The evening before she sailed she sat in her beautiful music-room, playing the organ and singing the dear old hymns which the sainted wife and mother had so loved; and as her father listened he spoke of the dear departed wife with the tears running down his cheeks. The next morning she sailed with her son and daughter, leaving her father in his usual health.

"Weeks and months rolled away, and Mrs. K. was in Italy. One evening she came to her hotel very weary from a long day's sight-seeing, and retired early to rest. Falling asleep almost at once, she dreamed that her father and mother had met. So vivid was this impression that her soul was thrilled with the sudden, divine rapture that filled the hearts of these two lovers, and, as long, but not met in an eternal union. Her whole being was flooded with the glowing gratitude and love that thrilled the newly-met pair—the joy of the mother who had waited so long for the coming of her dear one, the father's rapture to find his lost again in the paradise of God. This rapture, this overwhelming tide of feeling, so overwhelmed Mrs. K. that it woke her, and she rose from her bed and walked up and down her room; as she did so she said: 'Can't sleep again to-night,' and glancing at the clock, saw that it was only 11. For hours she walked up and down her room, too excited and agitated to sleep.

"The next morning she wrote to her sister, relating her dream, telling her the hour she dreamed it, and ending with the request that she would write to her at once and tell her how her father was.

"Her father had died at just the moment of her dream. Allowing for the difference in the time between the two countries, it was just the hour and the moment that her father's soul left this earth. Who shall dare to say that it was not to meet his departed one, and that on some electric wire of soul-communication, the news was not flashed down from paradise to the loved one so far away?"

The above, by Marietta Holley, in the Arena, affords an illustration of how spiritual truths are creeping into leading magazines. ASTRAL.

He fancies himself enlightened because he sees the deficiencies of others; he is ignorant because he has never reflected on his own.—Bulwer.

The hoopskirt is in full feather in 1596. It was then made of iron, and sometimes weighed as much as 30 pounds.

NOT AFRAID

To Look Truth in the Face.

PASTOR WM. P. HAWORTH THINKS THAT MANY SPIRITS ARE NOT WHAT THEY PURPORT TO BE—PLAIN TALK TO SPIRITUALISTS.

To the readers of THE PROGRESSIVE THINKER I wish to say that I have only recently been loosed from the bonds of orthodoxy and church creeds, and that it is possible that there may be some signs of the grave-clothes around me yet; but I am opening my vision to the light of truth wherever I can find it, and I am also looking for fraud, and I must confess that the latter is around much more readily than the former. I have been investigating what is known as modern Spiritualism for about two years, and I must say that I find the Spiritualists, many of them, as susceptible to the 'humbugs' as any others with whom I have met, either inside or outside the churches.

This is not to be wondered at when we know that we all belong to one family, and that the priests of the past and the preachers of the present have succeeded in keeping the people in ignorance for thousands of years, and have made a good living for themselves out of the hard-earned means which should belong to those who worked for it, instead of those who have been keeping them ignorant.

I do not intend to comment on the past history of the church, as that is so well known that it shows for itself, but I do wish to call the attention of Spiritualists to some things in that line, and see if they are not falling into the same ruts which have been followed by the churches. There have been untold numbers of ministers who have been as honest as anyone could be in the work of the church, and yet they have been deceiving those who were following them, as well as themselves; and there may be mediums who are doing the same thing and are honestly endeavoring to produce phenomena which are elevating in their character, when in reality they are not.

It will not do to brand all as frauds who fail to edify the people to whom they are talking, and still there is very much done in the name of Spiritualism that does not stand the test of good common-sense, even though the mediums are perfectly honest and conscientious in the matter. Those who are perfectly satisfied with their belief and are established in the doctrine of spirit return do not notice this; but there are honest investigators who cannot make the allowance that these can; and we are told in the Bible and it is as true as though it had been written in any other book, that "We must be ready to give to every man that asketh of us, a reason for the hope that is within us," and mediums should be willing to learn and willing to test the powers that are controlling them and see whether the mediums of the place they are assuming worthiness of the place they are assuming.

A great deal of instruction has been volunteered to the world through the Bible, and has been backed up by the assertion that it came from the Lord or under the control of the spirit, and many have been willing to accept it as truth because of this claim; but there are some of us that are not willing to take all these statements as coming from the Lord or as having the seal of the spirit, and we must remember that Spiritualists and free-thinkers generally are the first to question the Bible statement, and they are doing a great deal of unmasking the fraudulent in that line; but let us see if the rule will work on the other side.

If a medium of very ordinary intelligence and limited information comes before a company of the same class and is brought under control of spirit power, and in a very unnatural voice delivers a discourse on the subject of finance, and recommends to Congress certain action by that august body, and winds up with a jerk and the startling assertion that his control is Gen. George Washington, let it be known that they were present, let it be known that they were present, let it be known that they were present, because the medium has said so, and the medium stood higher in my estimation before than after the story was told.

Another aspiring youth imagines that he is controlled by the great statesman Lincoln, and proceeds to enlighten his credulous hearers with what he thinks about "dress reform," or some other equally plausible subject.

Another medium who has lived a lonely life and has given much thought to the subject, claims Brigham Young as her control, and gives her hearers a very interesting talk on the social problem. It would have been better if she had called up King Solomon, for he was a man of even wider experience, and could have come just as well, now that he is at leisure.

Almost all mediums that I have ever known have amongst their bands at least one Indian, and this Indian is what the clown is to the circus—sometimes he is a doctor, and again he is a brave without any title; sometimes he is a chief, and again the Indian is a squaw with some very fancy name—and they will grunt and chatter some very unintelligible nonsense, and suppose that because their hearers laugh they are convinced of the truths of Spiritualism, when in fact they are disgusted and ashamed to let it be known that they were present.

Now, I do not say that these mediums are dishonest, or that the spirits do not come as they say they do, but if we were to read the same thing in the Bible we would hoot at the thought of its being true; and yet we expect the world to believe Spiritualism, when in fact the

evidence is largely against it, as it appears to the world.

I have been in circles where the mediums gave some very fine discourses and they were evidently under the control of some superior spirit, and I have seen the same mediums at the same meeting and before the same company, pass under the influence of spirits evidently very inferior to themselves, and cause these highly-favored mediums to do and say the most ridiculous things, thereby destroying the good impression that they had previously made, and the honest investigators will turn away and exclaim: "Rats! There is nothing in any of it."

There is no doubt that these mediums are controlled by spirits, but there is a question about how far they should be permitted to control mediums. It is one spirit coming in and driving out another spirit and taking possession when often the spirit of the control is far the best able to teach. Spirits are much the same, whether still in the earth-life or whether they have passed over; and frequently the spirit on this side knows more than the spirit that has passed to the other side, and should not be so willing to surrender to the other—and the sooner we cease to accept everything that jerks or looks mysterious, or calls itself a spirit control, the sooner we will be able to command the respect of the world in which we live and of the spirits who have passed over.

It must be regarded as a good joke by the spirits on the other side who knew nothing before they passed over, to have the opportunity of coming back and taking charge of the bodies of those who are much wiser than they ever were, and forcing them to dance to music which they think comes from heaven because a spirit said so.

We are all of us down on the frauds which are being perpetrated by the fakirs who are constantly working the public in the name of Spiritualists, and we want to put them to the strictest test conditions every time, and it is just possible that some of the frauds are passed to the Spirit-life, and are coming back and working their racket on Spiritualists, many of whom are the easiest to dupe of any people outside the orthodox churches.

WM. P. HAWORTH, Pastor of the First Grand Rule Church of America, Long Beach, California.

P. S.—This Golden Rule Church is a society, many of whom are Spiritualists, organized under the laws of the State of California, for the purpose of investigating the truth of every phase of Spiritualism without prejudice or preference, and we desire to look truth straight in the face wherever we chance to meet it.

Beethoven Appears.

A number of years ago I was acquainted with a gentleman in Danvers, Mass., who had lost a limb in the war. Both himself and wife were ardent, intelligent Spiritualists. I accepted an invitation to tea. After the tea, the gentleman and myself proceeded up stairs. He opened the door at the left and seated himself near by; to the right, I seated myself exactly across the room from the entrance. On the opposite side of the room, which was very long, stood a piano, two or three feet from the wall, side and end diagonally from the entrance.

We had chatted awhile when the lady came through the door smiling a slight nod of recognition to myself, and stepped off for the piano. Instantly, by her side and gliding gracefully along, there appeared a man of medium height, light hair flowing parted down to the shoulders, ends curled. He had on a dusky-black cloak with a clerical-cut collar, flowing a little below the knee, showing pants but no shoes. She at once began to play, as several music-books lay open before her.

She had only struck a few bars when he turned his ear, listening a few seconds and vanished. After the lady was through with her music, I related what I had witnessed. "Oh," said she, "that was Beethoven; he often visits me—I am fond of his music." By the bye, that was one of his pieces I first played.

Leaving the room for a few minutes, she returned with Beethoven's picture in an eighteen by ten-inch frame, an exact and complete copy as I saw it.

THOS. DANE.

The Psychic and a Spiritualist.

A paper that will attract a large number of people interested in psychical investigation is Mrs. Margaret B. Pease's article on "The Psychic and the Spiritual," in the June Arena. She points out the dangers of the psychic life. She says the psychic is but a higher sensibility, and all that it sees and hears is changeable and infinite. Objects seem real and tangible, while the consciousness realizes that they are not of the physical world. It differs from the dream world by leaving an impression on the mind far more distinct and permanent, yet in no sense more tangible. But although the psychical is thus distinct from the merely physical, it still belongs to the objective mind. This is the danger-realm for the psychical body. In transfiguring the objects beheld, and failing to realize that they belong to the physical world, the ego is led to believe itself conscious of a spiritual world, and gives itself up to the delights of its (though finer) physical senses, as completely as when only awake to the lower sense-faculties.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good.—G. Spring.

AN HISTORIC REVIEW.

The Church and Civilization.

A STATEMENT OF FACTS OF INTEREST TO EVERY REFLECTIVE MIND.

TO THE EDITOR:—It is believed by Protestants and hosted by Catholics, that civilization is due to Latin Christianity. I shall attempt to prove that the Latin church has been a retarding influence, and to show the true source of European knowledge.

When Pepin laid the basis of the temporal power of the papacy by donating to Pope Stephen II, the captured cities of the Lombards, he laid the foundation of human woes for a thousand years. But all the bloody wars that followed this event by the usurpations of the wealth of nations by the Roman church do not to be deplored as the spiritual supremacy of the popes which has been in effect as a pall over the minds of men for fifteen centuries and is yet to bear its influence for at least a century to come.

At the early organizations of the church there were four regular patriarchates. Rome, Constantinople, Antioch and Alexandria were the centers. Jerusalem was made an honorary patriarchate. Quarrels arose for supremacy, which was finally given to Rome because St. Peter, the founder of the Roman church and first bishop, was said to have been given the keys of heaven and hell, and told to "bind on earth, and it shall be bound on high." As this illustrious apostle was made superlative in power by Christ himself, his successors claimed pre-eminence and the "divine right" to govern the spiritual opinions of the entire world.

Constantine gave the "shepherds" power and room when he made Christianity the established religion in the empire and removed the capital to Byzantium. From this date the popes began to plot. They made the "holy" scriptures to say: "See, I have this day set these over the nations, and over kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."—Jer. 1:10, and "He that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. 11:15. The scriptures now being furnished, they began the work of fulfillment, "tearing down," "rooting out." Christianizing by the sword, the flag, the rack and every conceivable instrument of torture. The Goths, who were first to accept the Christian faith, omitted the Book of Kings from the translation of the scriptures into the Gothic language because they feared those cruel and immoral narratives, though dictated by God, would have a demoralizing effect on their people.

Now, literally, a "darkness fell over the earth." The popes and Frankish princes joined hands and hearts in their sanguinary work of Christianizing and usurpation in the West. The Lombards, Italians and Saxons were made to yield their lands and their religions. For the obstinacy of the Saxon hero, Utriking, Charlemagne caused 4,500 of his countrymen to be slaughtered.

Thus was Christianity spread by the Latin churches in the East and West. In this manner was built up the kingdom of Christ, that spiritual monarchy that the Bible prophets tell us is a little stone cut out of the mountains without hands, which is to crush out of existence all other governments so that no place will be found for them. The ultimatum was the Crusades, the Inquisition (Holy Office), and, finally, the Reign of Terror. Christ's kingdom should be known by its fruits. By the Crusades or Holy Wars, civilization was retarded for more than two centuries and millions of lives were sacrificed. By the Inquisition learning was suppressed for another century, and the effects of its horrors on society may be traced to the present time. Italy, the cradle of the Roman church, came to the close of the Middle Ages without an established government and had it not been for a counteracting power, which seemed destined to save the world, all other nations would doubtless have arrived at that period in the same lamentable condition.

But while the Eastern and Western empires were blotting out the light of the Pagan philosophers, a "star rose in the East," whose rays were to reach from the Hellespont to the Strait of Gibraltar. This was the "angel of the East" that bore the "seal of the living God," who was commanded to "hurt not the earth or sea till the servants of God (literature) were sealed in their foreheads." When Abubeker succeeded to the head of Mohammedanism, his first injunction to his Arabian tribes was to hurt not the earth nor let their victories be stained by the blood of women and children—a quite different command from that of the Christian Emperor, Valens, who ordered the wives and children, given as hostages by the Visigoths, massacred. They were also bidden to guard their literary treasures.

The Arabian scholars were original and liberal investigators. They had never, as a people, bowed their necks to the yoke of any conqueror and during the Dark Ages were almost the sole repositories of the scientific knowledge of the Grecian philosophers. They translated Aristotle's poetry, metaphysics and politics into Arabic and poured over them with the greatest delight. This knowledge was carried west by the Saracens in their invasions, and Spain became the seat of knowledge. Florence was the cradle of literature, art and manufacture.

With the revival of the classics came infidelity, as may be supposed. The Humanists became infatuated with the literary models. Dante, Petrarch and

Boccaccio devoured the musty manuscripts they were fortunate enough to obtain from the mouldy cellars or garrets of the monasteries, with all the avidity of a Pliny. This was the dawn of the Renaissance. The infection of the new learning crossed the Alps. England, France and Germany were lighted by its fires. Roger Bacon, the greatest scholar of the Medieval Ages, owed much of his scientific knowledge to the Muslims.

Thus, while the Roman church was fulfilling its mission of "tearing down," "rooting out," the world was being advanced by the Saracens. The little stone-kingdom had failed in its work of universal destruction, and it seems now destined to go as "chaff" with the others. The Moslem religion eclipsed Christianity for 800 years in Spain; the crescent has superseded the cross which surmounted the dome of St. Sophia, at Constantinople.

All gods are described as jealous and revengeful though all potential, yet they can not roll back the tides of war or invasions. The Parthenon on the Acropolis at Athens has served successively for a Pagan temple, Christian church and Mohammedan mosque. Truly, the ways of the gods are mysterious, but we have found their pathways in the lines of science and we shall soon be enabled to set up a kingdom that can demonstrate the truths of an Infinite Mind, too exalted to know the low passions of jealousy and revenge; too glorious to seek for glory among men. LOUISA B. REED, Hutchinson, Kansas.

THE ASTRAL BODY.

It Takes a Walk and Is Seen.

I send you an experience of my own. It occurred in the autumn, when our servant was away and the other very busy. It was the custom of the maid who was absent to take my little son to school at 2 o'clock and bring him back at 4. As she was away, I took the boy myself and then returned home. I was suffering from neuralgia, and, feeling unfit for anything else, I decided to lie down on the sofa by my bedroom window for a while, and then get up and change the dark dress I had on for a new lawn one which I had had for some weeks, but had not fancied to wear except in the house of an afternoon, and go to meet the boy. I mention the trivial circumstance of the dark dress and the light one, as through them comes the most puzzling part of my story.

I lay down and fell asleep, and woke with the most peculiar feelings I ever had in my life. I was anxious to rise and ascertain the time. I was anxious about my boy, as the road was being sewered, and it was exceedingly dangerous and awkward for any one to traverse it; but, anxious as I was, I lay like a log and could not move hand or foot. I wondered with a thrill whether I had passed to the change-called death, and I lay wondering, wondering, wondering, and could do nothing but wonder.

Suddenly the power to move returned. I sprang from the couch and rushed to the clock—five minutes past 4; the boy would be on his homeward way! I called to the maid, but, obtaining no answer, I looked from the window and saw that she had gone to meet the boy—and in he came, as rosy, merry and noisy as ever.

I took up my work and sat by him in the nursery, and suddenly he said: "Why have you changed your dress, mother?" I said that I had not changed it, because I had been lying down. He pondered a while and then said, "Why did you come to meet me and then go back and send Hannah?" "My love," I answered, "I did not come to meet you to-day, because I was ill." "Well," the child replied, "it's very funny, for Pansy (a school-fellow of his) 'looked out of the window and said, 'See, there's Percy's mamma, and how pretty she looks in that dress.' The others looked out of the window and saw me pass and re-pass, dressed in a lawn beige dress and black lace hat with cream roses, whereas I was lying on the sofa unable to move, dressed in a dark dress, with a white wolen cloud thrown over my head because of the draft."

When the children left the school he could not see me anywhere, but saw the maid beckoning to him. He was very puzzled about it, but finally said, "It must have something to do with the spirits, mother."

The above, from Light, London, illustrates a curious phenomenon—the astral or soul going forth and rendering itself visible. Such cases happen often. DIVINE WRIGHT.

The common housefly is often literally devoured by parasites, and it has been proved that these parasites are also infested with minute creatures that threaten their destruction.

In A. D. 334 the breeches-makers were expelled from Rome, and all persons were ordered to discontinue wearing breeches.

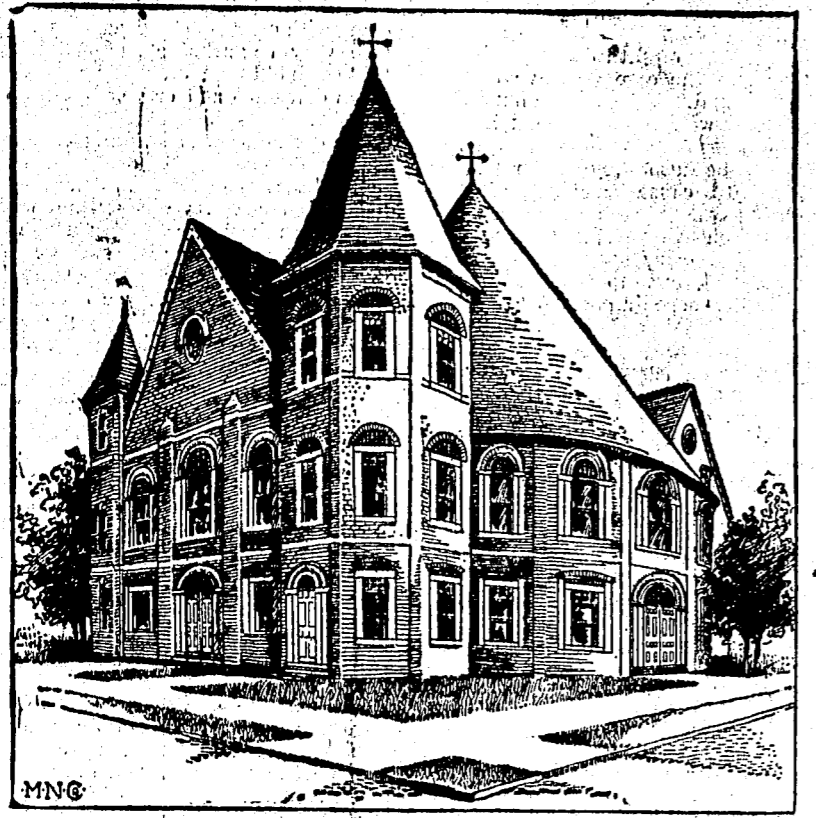
During the reign of Charles I. of England, everybody wore boots and spurs, whether he ever mounted a horse or not. Housatonic is a corruption of Wassatonic. "Bright Stream Flowing Through Rocks."

Quinsigamond, the name of a Massachusetts place, signifies "Good Fishing Place for Pickerel."

Mount Desert Island was thus named by Champlain, on account of its barren appearance.

The Atchafalaya River, in Louisiana, was so named from two Indian words, meaning Long River.

A cloth for the head or face was formerly called a coverchief, just as one for the hand was called a handkerchief.



BUFFALO, N. Y.

Its New Spiritual Temple.

On Sunday, May 5, 1895, the new Spiritual Temple, corner of Prospect avenue and Jersey street, was dedicated. This marks an epoch in Buffalo Spiritualism. The Woman's Progressive Union is responsible for it, and Mrs. J. H. R. Matteson is the leading spirit, whose circumstances, mediomistic gifts and enterprise enabled her to accomplish the seemingly impossible. Sensitive and facile in the hands of the angels, moulded by psychic influences like clay in the hands of the potter, she is at the same time positive in the assertion of her rights and convictions, and makes it lively for those who attempt to crush her, or hinder her spiritual work. When she planned the provisional house on the lot she secured several years ago, two Catholic aldermen determined to defeat her and succeeded in getting an injunction forbidding the erection of a wooden building on the lot. One of the said aldermen was heard to boast that no Spiritualist house should be built there while he lived. This touched the sand in the heroic little woman, and she went to work with a will, and with a backing they knew not of. Within two weeks she had the building under way, and within four months it was ready for the dedication. It is a substantial brick, about forty by one hundred feet on the ground, with a kitchen and dining-room in the rear, one story high, and looks from the street much like an Episcopal church, minus the cross and steeple.

The Woman's Progressive Union and the live Spiritualists of Buffalo worked with a will, with commendable earnestness and unity of purpose, to secure the building of the temple, and each, in his or her sphere, deserves the credit and gratitude of the progressive public for unselfish devotion to the common cause. I count myself fortunate to be the one chosen to share the honor with them at the dedication jubilee. In the forty-seven years of modern Spiritualism, Buffalo has never before provided a home for the utilization and promulgation of the science of life, and all true Spiritualists, irrespective of personal prejudice and predilections, should be glad to unite and help amplify the splendid work so well begun. It would be impractical to name all the valiant workers and their various achievements in this royal enterprise, but their motives and unselfish devotion should be an inspiration to all true Spiritualists to "go and do likewise." At the dedication all things conspired to make it a day of rejoicing, and the display of flowers and ornamental drapery, the charms of music, the social cheer and sweet good-will, that presided over all, while the benedictions of heaven breathed in the soulful silence, and awake responsive echoes, that thrilled from heart to heart, made it a glad day, full of the fruits of faith and works, compensatory to the unselfish souls who shared in the trials and triumphs of this splendid undertaking.

Two addresses, one collection, a social dinner in the dining-hall, music and mirth, flowers and fragrance, short speeches from Mrs. Dr. Armstrong, Mrs. Matteson, the chairman, Mr. Samuel Newman, and a floral presentation to Mrs. Matteson, with enthusiastic applause and general rejoicing of the large audience, left an impression long to be remembered, and a psychic tonic in the air, which will hold and echo the secret memories and joyful emotions, the intellectual flashes and social thrills which dedicated the temple and the day to the highest uses of mankind. The solid walls became storage batteries, endowed with mediomistic properties, which increase with use from year to year, if held sacred to the purposes and associations set forth in the dedication.

Thus a house owned and used by Spiritualists only, for the cultivation of reliable mediomship, and the development of spiritual truth, becomes a progressive center, a generator of energy, and a guardian of the cause, so long as harmony prevails among its frequenters, and the Spirit-world is welcomed in its deliberations.

The Woman's Progressive Union, of Buffalo, was organized some three or four years ago, under the auspices of Mrs. E. Cutler, who was filling an engagement with the First Society of Spiritualists, and well may she feel proud of her work. Mrs. Hunt is the president, and is energetic and efficient in many ways. Mrs. Dr. Armstrong was active in securing some of the first money, and, I believe, was vice-president of the union.

The women's fair the week following the dedication was a success, realizing about \$350 to the society, besides nearly \$50 taken in on dedication day. These women work together with a devotion that men might emulate with profit. Some of the workers are not Spiritualists at all, but appreciate the motives and educational and humanitarian objects to which the temple is devoted, and work with a will. Among these are Mrs. "Maggie" Montague, a born Catholic, and her faithfulness and efficiency in helping at the fair is an example that all Spiritualists may profit by. I am not familiar with all of the

names of those that were actively useful in this good work, and if some are omitted who ought to share in this public recognition, it is due to my ignorance, lack of data, or lapse of memory. Mrs. Moore was organist at the dedication; and the choir consisted of Mrs. E. Lincoln, Mrs. Dr. Armstrong, Miss Florence Montague, Mr. Muhler, and, perhaps, another. The building is designed for another story to be added when the finances favor, and then the present structure will be a basement. It is located on a beautiful street, the Christian Science chapel on the opposite corner, and a Catholic college on another corner.

There is an incident connected with this work worthy of notice, but I will reserve it for another writing, lest I crowd upon your room in THE PROGRESSIVE THINKER.

Fredonia, N. Y. LYMAN C. HOWE.

TRUE NOBILITY.

Who has not felt in the light of the soul Of man who by nature was true, A heaven-born power from his spirit unroll

Starred with sympathy's dew? And who has not felt new strength in him rise, With the humble, yet honest in name? Though poor and penniless, around him still lies

A wealth unsullied by shame. The world may scorn all those who inherit

The sphere of humble labor, But God's noblest sons are those who in spirit

Are filled with the might of endeavor. Who cling to the right in the battle of life,

With a guerdon that comes from within A health-giving hand, rich-souled and rife,

And free from the mildew of sin. BISHOP A. BEALS.

THE SOUL'S UPRISING.

Restless, forever restless, Beating against the shore, Never content and peaceful; Reaching forevermore.

Soul of the soul eternal, Launched on the tide of earth, To bring to light the ego.

Through the human form of birth. An echo from distant home-land Falls on the waiting ear; And the soul leaps up responsive,

But soon is engulfed by fear. Aroused, it battles onward— It falls to rise again; Never content or peaceful,

But struggling for conquest when It soars on the wings of the morning, To catch a receding form; Falls back 'mid the surging billows,

Wearied, heart-sick and worn. Restless, forever restless, Boating against the shore;

O! beautiful Love Divine! Whisper above the roar,

To a heart that is weary and homesick, With the struggle against the tide; Reach out a hand to save me,

Then, draw to the other side. MYRA F. PAINE.

AN APPEAL.

Earth pilgrims, looking for the truth, With souls illumined by heaven's light;

Ye say those friends of early youth Are more than memories to-night, Whose vigils are with love replete

To guide and guard our stumbling feet. The thought is beautiful to me, That friends who blessed my early day,

Can still the lonely wanderer see And shed some light upon my way; But they are there, and I am here,

Though friends remain forever dear. Say, are they lost? I love them still: Or have they joined the angel band

Where forms no longer thwart the will? Nor darkness lowers in Summer-land? Then must my love outmeasure space

And find their secret hiding-place. Then must our blended love suffice

An avenue of thought to gain. Through which kind messages and wise

May reach my lonely, lowly plane; And prove that friends so good and true

Well not Oblivion's retinue. O, friends, who tarry here to-night, So near to you, so far to me,

From realms of beauty and delight, Your pride imparts no degree;

And love so low, to friends so high, With hope repeats—a short good-by.

LaCrosse, Wis. SILAS BOARDMAN.

Postponement.

S. J. Wooley writes from Milo, Ohio: "Please announce that the camp-meeting at Wooley's Summerland Beach, at Millersport, Ohio, has been postponed until the 30th of June, and will continue a month. The hotel could not be ready before that time."

In the works of man, as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

GOT LEFT!

An Essay that Was Not Read.

TO THE EDITOR:—Some time since I was, by the secretary of the S. S. Association, of this township, assigned an essay on "How Geography Aids the Study of the Bible," to be read at the convention meeting April 27. Not being able to attend myself, I sent the following essay to the meeting by its president, but for some reason best known to themselves, it was not read. Maybe there was too much plain truth in it to agree with their palates. If you deem it fit for your journal, please use it. Ney, Ohio. U. G. FOGLEY.

AIDS TO BIBLE STUDY.

When I was assigned the subject of "How Geography Aids to the Study of the Bible," I had not thought of making more than a few random notes, to point out the great help derived from the use of maps in order to have a fair understanding of the Bible. Since I have thought the matter over, I have concluded to extend my remarks, so as to cover other subjects besides geography. Before lesson-leaves had been invented or discovered, the Bible was used in the classes for old and young, and nobly, unless it was the preacher, had any idea of the extent of the holy land, or its exact location; only vague and indefinite opinions were held. No wonder so many children hated to go to Sunday-school, when times like "Old Hundred" were solemnly sung through the noses of the congregation; long and sonorous prayers were made, and everything about the services gave one the impression of being at a funeral. There were no maps, charts or pictures on the walls to look-at or study; there were no curtains at the windows, that seemed to be trying to stare a person out of countenance; the pews were terribly straight-backed affairs, and the heating, lighting and ventilating of the building were often execrable. No attempt seemed to have been made to interest the children, to keep their little limbs and minds from getting tired. It seemed as if everybody was trying to make Sunday as miserable a day as possible. Finally, somebody thought of the happy idea of selecting verses and chapters in logical order from the Bible, putting to them explanatory notes and comments, and occasional definitions as to the meaning of names and terms; and occasionally poems were attached, and maps given.

Then came the Sunday-school paper for larger pupils, and this was followed by papers for the little ones, finely illustrated. Then the music used in Sunday-schools evolved to the cheerful order, and flowers and plants and beautiful pictures found their way, somehow, into the room. Then the more progressive found that the sound of the organ was very effective. David played on the organ and harp, why not have them in the church? So it was done. Then biblical charts and maps found their way onto the walls, and the windows were dressed in neat curtains, and the back-breaking seats lost some of their stiffness. It is any wonder that the children grew interested in the Sunday-school again, and spread the infection to the older ones?

Then others beside the preacher could expound the Sunday-school lessons. The children began to understand that Palestine, or the Holy Land, was not some vague, indefinite, far-off country, they could not tell exactly where, but was east of the Mediterranean Sea, in Southwest Asia; that the valley of the Jordan river was east of it, and that Syria was on the north, the dividing line being the Lebanon mountains and the Desert of Sinai was on the south. That it extended from thirty-one degrees, twenty minutes, north latitude, and from thirty-four degrees, thirty minutes, to thirty-five degrees, thirty minutes, east longitude; thus many scenes of the most thrilling incidents in the world's history being found in a small territory, ranging in average width 45 miles, and in length 145 miles. All the old landmarks of biblical history and legends are encompassed in that small territory. Why, nearly every milehill, millmark, waterway and stone pile, and well, is noted for something. The whole travels of Jesus were not much larger probably, than this country in extent. The phrase "from Dan to Beersheba" has been used so often that, without thinking, people have supposed that they probably were thousands of miles apart, while the fact is, Dan is near the Leontes river, in the north, and Beersheba is a trifle west, at the southern limit. Every place in Palestine is noted for many things. For instance, take Beersheba, or Birsebea, which means "well of the oath," or "well of the seven," because at that place Abraham made an alliance with Abimelech, the king of Gerar, a city to the west of that place, and ratified the alliance with an oath and a gift of seven ewe lambs. Abraham lived here, and was here commanded to offer his son Isaac as a sacrifice. Here Esau was robbed of his birthright and blessing. Here Jacob offered sacrifice before going down into Egypt—only a few miles, as we would term it to-day. Here Samuel's sons were made judges. Here Jezebel's wrath boiled over at Elijah, and he had to get away as soon as possible, and found the desert of Sinai the most convenient place to go. And all that now remains of the place are two circular wells of good water and a stretch of ruins, about a half by a quarter of a mile wide.

Again, it might be noticed that the visit of the Queen of Sheba to King Solomon was not further, in all probability, than from New York to Chicago, there being much discussion as to whether Sheba was Abyssinian or Libyan Egypt. Jerusalem at present is considerably west of the ancient city, which was about twenty-nine miles from the Mediterranean Sea, and is now called El Kuds, Bethlehem, or Beit-Cabam, meaning House of Peace, is only five miles south of Jerusalem, in a very beautiful piece of country. In the east, at a distance are the mountains of Moab and the plains of the Jordan. The hill of Tekoa is south, and is familiar as the place where the prophet Amos lived. Beyond, and further to the east, is the wilderness of Ed Gedi, where David retreated to escape from Saul, and where the allied armies of the Amorites, Moabites and others, encamped when they were on an expedition against Jehoshaphat. North of Bethlehem is the road to Jerusalem, and the mountains of Judea, and the tomb of Rachel. The country of Galilee extended from the

Mediterranean Sea to the Jordan, occupying the whole northern part of the land of Palestine, and contained the important cities of Cana, Capernaum, Nazareth and Nain, and, of course, could not have covered much territory. Here is where Jesus did some of his mightiest works.

Thus we find that a little study of geography will enable us to realize the stupendous workings of the Supreme Being, in allotting to this small country of the past, an almost incredible amount of historical evidence in the space of a few thousand years, the like of which it is difficult to compare with in any contemporaneous, preceding or subsequent history, and not only must this be looked at and carefully considered, but a fair knowledge of the rise and progress of the early religions of the world, many of which find some mention in the Bible, must be had, to clearly understand some parts of it. These must be known, to comprehend why sacrifices of sheep, cattle, etc., were made; why perfumes and incense were burned; what the difference is between worshipping God in person and in symbol, and what the difference is between these and the worship of idols and images; why fishes, and bulls, and birds, and crocodiles, and fire, and the sun, and stars, were considered as sacred by some nations, as the names of the attributes of God were by other nations.

And besides these things, some knowledge should be had of the habits, manners and customs of the people of the world during the Bible epoch. In hand with the Bible I would recommend the use of Josephus' works on the Jews, to explain much concerning the Jewish people. Any reliable ancient history could be used to advantage in pointing one's self on the ancient peoples, and some good Bible dictionary, such as Smith's, a book on biblical natural history, and a concordance, would be great helps. At an outlay of a very few dollars, every person so inclined could supply himself with the books and materials necessary to make the study of the Bible a recreation of great value to him, and not a dry series of books, chronicling the lives of partial barbarians or heathens. And considered apart from all these things, taking the philosophical positions of the Bible under consideration, how beautiful are the nineteenth and twenty-third psalms! How exalted are the esoteric teachings of the greatest ethical sermon ever delivered—the sermon on the mount! How deeply spiritual are the writings of Paul to the Corinthians! How terrible to contemplate, yet how beautiful to consider, is the description of the crucifixion! But I have probably gone beyond my limit of time this evening, and will close these rambling remarks; and if they cause one thought toward a better preparation of the Sunday-school lesson, and a greater desire to become better acquainted with Bible history, I shall be thankful.

DIVORCED.

"Divorced!" they say, and the narrow ones draw Their skirts aside in a questioning way, That would turn her rather to sorrows past, Than to face what a cruel world might say.

Not theirs was the weight of the heavy chain, That had cut into heart, and soul and brain,

Or the wrongs endured that no act of hers Might the after-lives of her children stain.

Until human suffering could yield no more, And law of the land set in mercy free A woman who'd passed through Love's blackest hell.

"For the sake of her children," the only plea.

Yet, "Down with her! Crucify!" cry the crowd; She hath broken the mandate "till death do part."

But keep to the letter, it only wroaks A woman in body, and soul and heart.

"To your shame," said one, "if degraded in fact

Is what keeps on your hand that band of gold,

'Tis a bond the God you pretend to serve, Would never in love and in truth uphold."

"For no blacker crime stains the page of earth

Than to give to a child, for its dowry through life, The nature that comes from a union void

With the unloved husband and unloved wife.

"For ill-will and hatred, e'en murder foul Will walk in the train of a loveless law;

And many a crime, if the truth were known, Would point for its source to such marriage law.

"Till death do us part"—write that if you will, But the death of sin, and of love grown cold;

For naught else can part those whom love unites, They are wedded still at the gates of gold."

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COVER THEM OVER WITH BEAUTIFUL FLOWERS. "Cover them over with beautiful flowers," So sang the bard of our loved ones gone, "Cover them over with beautiful flowers." Give them a thought with our evening's song, Had you a friend who went forth to do battle? To fight for his country? To live or to die? Did he live to come home? Did he die in a prison? Does he out in the cemetery peacefully lie? Oh! What a history lies under the sod! Hopes sadly blasted and lives torn apart; Life's blood, so precious, has been rudely wasted, Spilled by a bullet sent straight to the heart. Know ye the hopes and the fears of the loved one, As from his home for his country he sped Away to do battle for freedom and justice— But to be numbered as "one of the dead?" Turn back your thoughts to the scene of the carnage: Hear the fierce shriek of the shot and the shell! Hear your commanders as loudly they order; Hear the fierce shriek; hear the rebel hordes yell; Then, as the battle's fierce notes are declining, And the calm which e'er follows the battle has come, We hear the low moan—'tis the voice of a comrade Singing that sweet song, "There's no place like home."

Home? Yes—his spirit its flight is now taking; Home? Yes—the home of his hopes and his fears; Home? 'Tis the home of eternity's ending— Check now your sorrows—don't break into tears. Home? 'Tis the last spot his earth-thoughts still cling to; Home—and his father, his mother, his wife; Home—and his sisters, his brothers, his children; Home? But your comrade has reached Spirit-life. Raise him up tenderly; he's softly sleeping— Sleeping Death's sleep. Will he wake nevermore? Yes! In the light of Spirit-land teaching, He is not dead; he has just "gone before."

Dig the trench deeper—cover him softly; Wrap 'round his body the Stripes and the Stars; He has done battle for freedom most nobly— He will not face now the Stars and the Bars. Place the sod gently over his resting-place; Right 'er the head place a beautiful flower— 'Tis an ideal spot for a soldier's last resting-place, Here in this beautiful, green, sylvan bower. Here the old body will rest free and peacefully. Careless of battle, strife, bloodshed or storm; The soul has gone onward to land ever vernal— Its eyes have beheld the Spirit-land morn.

Now the wild war, with its death-dealing missiles, Has left our fair country—we trust 'tis for good— It swept from the face of the earth a foul blemish. By the African slave, it is now understood That a Yankee has got, in this great Yankee Nation; A friend who will greet him as real friends should; A friend who will give him a kind, friendly greeting; A friend who will greet him as his brothers would. When we fought our last battle for freedom and right, One had a blue coat, and one had a gray; But as we do honor to dead soldiers' memory, Think of them jointly—each one in his way. Flowers for blue coats, flowers for gray; Sympathy dear, for those left behind; We can do justice to each soldier's colors; We can do honor to each, if inclined. Ah! but the cost of this strife was most fearful— Thousands went forward who failed to return; Then, as you meet on memorial occasions, Place beautiful flowers in each soldier's urn. "Cover them over with beautiful flowers!" Cover them over, these heroes of ours; Chant your songs softly—think of them fondly, And cover them over with beautiful flowers. W. H. BACH.

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Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A good deal can be expressed in a dozen lines; but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Oscar A. Elderly, who stands high as lecturer, passed through the city last week, on his way to St. Paul, Minn. He proposes to take a month's vacation.

C. Cressler writes: "The Harmonical Society, of Sturgis, Mich., will hold their thirty-seventh anniversary June 15 and 16. Good speakers will be in attendance."

C. H. Nourse writes: "Prof. O. H. Richmond, Grand Master of the Order of the Magi, Chicago, will give a lecture on 'Mystic Philosophy,' in rooms of the 'Mystic Club,' 118 Bedford avenue, near Putnam, Brooklyn, N. Y., Sunday evening, June 9, at 8 o'clock sharp. Prof. Richmond will be in Brooklyn, N. Y., and will be wishing to take degrees' candidates, and arrangements by communicating with him at 1432 Bedford avenue, near Prospect Park, care of C. H. Nourse."

Lyman C. Howe will be at one of the principal piques at Lily Dale, the 14th, 15th and 16th.

Mrs. Myra P. Paine writes from Lily Dale: "Lily Dale is having quite a boom this year. A choice between building and giving up lots long held may account for some of it. These last warm days have brought quite a number of residents for the summer. Mr. and Mrs. Little arrived on Monday, and at once made an attack upon the 'matter out of place' (Colville) accumulated in their pretty cottage during its closure. Jennie B. Hagan-Jackson is expected to speak for us next Sunday, June 2. She is a favorite, and always welcome at Lily Dale."

C. E. C. Leonard, of New York, sends the following, copied from the Spiritual Telegraph, of May 8, 1895: "A cure for the bite of a mad dog. A writer in the National Intelligencer says that spiritism is a certain remedy for the bite of a mad dog. The wound, he adds, should be constantly bathed with it, and then or four doses, diluted, taken inwardly during the day. The harshness decomposes chemically the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed the pain and inflammation almost instantly. Subsequently, he tried it for the bite of a rattlesnake, with similar success. At the suggestion of the writer, an old friend and physician tried it for a case of hydrophobia, and always with success. I copy it for the benefit of the readers of THE PROGRESSIVE THINKER, for what it may be worth. The Spiritual Telegraph was published in the City of New York, by Charles Partridge and Prof. S. B. Britton, for some years, of which I have a bound volume of 1858 and 1859."

Allie Lindsay-Lynch, of Chicago, writes: "Mr. Wm. Arnold, trumpet medium, who resides at 214 Center street, came to my rooms and held a seance, the evening of Decoration Day. Nine persons were present. The seance was a grand success. Many spirits talked to their friends. Mothers heard from children, wives from husbands, mediums from guides, and I myself had a message from my loved parent. Many names were given as tests, voices were recognized, and mostly the spirits spoke as distinct as mortals. Every one present was delighted and grateful for the pleasure of holding converse with their unseen friends. We had many large and beautiful spirit lights also. Mr. Arnold has been working with the German Spiritualist society the past six months and seems to be very much esteemed by the members as man and medium."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists' Association closed its meetings for the season on Sunday, May 26, with a supper in the hall. Mrs. Helen Temple Brigham being the speaker on that occasion and speaking to large audiences, both afternoon and evening. This Association was formed and received a charter from the State in the spring of 1894, being the only organized society holding meetings in Lynn, and has conducted meetings in Cadet during the past season. We have had some of the best talent in the country, and although we have met with much opposition, we feel that we have had a very successful season and have accomplished some good. We have paid all debts and have money in the treasury and altogether feel that the prospects for the season of 1895 and 1896 are very bright. We feel that much of our success has been due to our worthy president, Mr. J. M. Hely."

E. E. Mason writes: "I have just returned from Dryden, Jonesboro and Stuttgart, Arkansas, where we have had

the grandest success in the way of materialization and dark seances, the mediums being William Pope and Oscar Brant. They were subjected to the severest tests for six nights, and the forms came thick and fast."

J. B. Dillibough writes: "I wish no better Bible than THE PROGRESSIVE THINKER. It keeps a little ahead of the Car of Progress."

Bert Woodworth writes from Meadville, Pa.: "I have just returned home after serving the Muskegon society for April and the Grand Rapids society for May. I followed L. V. Moulton with tests at both places, and have met with marked success in my public work as a test medium. I can be addressed at 118 Pine street, Meadville, Pa., for fall and winter engagements as trumpet and public test medium."

Mrs. Georgina McIntyre has returned from Minnesota, and can be found at home, 1891 Washington Boulevard.

K. L. writes from New York: "We have just had good-bye to the personality of Mrs. Carrie Twing, a noble woman and earnest worker, who advises practical religion rather than this soaring amid the clouds without a real purpose. Her last evening with us will be long remembered, her audience being larger and unusually attentive and her subject, 'Prayer.' A fitting subject to bring us nearer in touch with each other as well as to bear her ever in kindly remembrance. In speaking of prayer, she did not mean those prayers instructing the Almighty regarding the affairs of life and advising as to how to deal with them, but the unworded prayer, the soul-supplication for help beyond our own possible effort, for such was the answerable prayer. She closed by advising to devote one hour each day to soul-communion as regularly and as promptly as we devote an hour to dining, then would we realize the efficacy of prayer, and feel ourselves slowly, perhaps, but surely growing nearer to all goodness and becoming more in oneness with Him. God bless her in all her journeyings, for she is sowing good seed and will realize the harvest in its own good time."

W. E. Bonney writes: "I wish to say to the readers of THE PROGRESSIVE THINKER in and near St. Louis, Mo., that I am open for engagements to lecture at very reasonable terms, and would be glad to hear from friends desiring a speaker. Address me for a few days at Mount City Hotel, St. Louis, Mo."

S. M. Bumstead, president of the Spiritual Union of this city, writes: "I wish to make a correction in the statement that the secretary of the Students of Nature made in regard to membership and work referred to in the Spiritual Union. I wish the lady to have all credit due her. In the first place, Mrs. M. Summers was not with us quite six months, so it was impossible to give her a certificate of mediumship nearly a year ago (not a license), as that is not in our power. Mrs. Summers received her first pay as medium in our hall May 13, 1894. She was with us the balance of that month and June; then we closed two months. Mrs. Summers joined the society in September. On the 30th of September she received the certificate. She never was pastor, as we do not have any such attachment to our Union, and not being ordained she could not act in any such manner legally. She was with us October, November and not quite all of December, 1894; so you will see her year was a short six months, and the year is not up until September 30, 1895. I do not suppose the good secretary intended to prevaricate, but as our society stands for truth and justice it would be right to pass a falsehood being made public, and not set it right."

Mrs. Virginia Barrett writes: "Having just returned from the northeast, where I have been engaged in the field, I am now free to make engagements with societies for camp work, also for the winter of 1895 and year of 1896. Would like, for the present, work north in the State of New York, or if possible, will make many easy terms, in part of those who desire my service. Have part of June open. Will serve as speaker, test medium, and psychometrist. Address me at 850 N. New Jersey street, Indianapolis, Ind."

Mary M. Grover writes: "I was made exceedingly glad by seeing in the columns of THE PROGRESSIVE THINKER that a new temperance movement was being organized at Chicago. That the W. C. T. U. has done great good for the cause of temperance is undeniably true; but of late one could hardly tell by Miss Willard's addresses whether she was most zealous for the cause of temperance or the old theology—they seemed about equally mixed. Of course, Spiritualists could not sympathize with an organization of that kind. Our friends are disappointed because there is so little published in our paper on the temperance question. We think Spiritualists, as a rule, are favorable to temperance; but their ideas as to the best method of dealing with intemperance may not coincide with those whose panacea for the evils incident to the misuse of alcoholic liquors consists in 'prohibition' and 'orthodoxy' combined. The moral spirit of Spiritualism tends to temperance and goodness in all directions."

Mr. and Mrs. Geo. P. Baldwin write that at a recent seance by Mrs. Roberts, this city, attended by twenty-five or thirty people, no cabinet being used, some twenty forms appeared, some talking in foreign languages. Among the number was Madame De Stael of France, who materialized and called for a type-writer, which was produced. The Madame sat down and manipulated the machine in the dark, writing a lengthy message, which can be seen at the Baldwin's residence, 439 W. Lake street, 3d flat.

Charles Nevins writes: "I am forced to send for the 'Encyclopedia of Death,' for two reasons: I cannot solve the mystery of life, yet hate to give it up, and THE PROGRESSIVE THINKER is too small. Every time it reaches the house I feel like a big boy with a little piece of cake—knows it must soon go, and his stomach cries louder than his power of resistance. I board up THE PROGRESSIVE THINKER as long as I can, but am compelled to bolt it long before the week is up. The consequence is, I am like poor Oliver Twist, 'I want more.' Dr. Johnson says: 'That which pleases long and pleases many must possess some merit.' So I think the 'Encyclopedia' must possess a lot of it, for I hear of it, and for it, in all directions. If it does not take the place of the principal literary meal, it will certainly keep one from starving for THE PROGRESSIVE THINKER, when one has been ravenous enough to bolt the preceding issue at a gulp. I have never

seen nor tasted 'The Encyclopedia of Death,' but if it is one-half so delicious as THE PROGRESSIVE THINKER, it ought to make a mighty good meal, and no danger of indigestion."

W. E. Bonney writes: "Mr. T. A. Thompson, of Fort Scott, while visiting at Clearyville, Kan., gave a very able and interesting account of his experiences in investigating the phenomena of Spiritualism; he also gave a splendid lecture from manuscript before an appreciative audience assembled at the home of W. E. Bonney. Mr. Thompson is desirous of hearing from societies in this part of the country who would like his services. He is a very pleasant, affable gentleman, well educated and capable of presenting his thoughts before any audience. We hope he will be kept busy. Address him at 124 Margrave street, Fort Scott, Kan."

Ellis Gibson Magoo writes from Clearyville, Ohio: "The Spiritualists of this place seem divided between egoism, Christian science and sensation, which last is an abnormal appetite for anything and everything new, unheard of and impossible, with all the lesser leanings in that line thrown in. There are, however, scattered among the community, many intelligent and cultured people—Spiritualists, mind—you—but drawn apart, as it were, despairing of organized harmony, and seeking breathing spells in the Unitarian church, communion with the libraries, or in congenial little bands of progressive spirits. 'For where a half-dozen are gathered together in my name,' says the great Galilean teacher, 'there I will be also.' And this is so with much that is grand and pure in the soul of inspiration. Our good friends and co-workers, G. F. Perkins and wife, have been at work for some time past in this field, laboring fruitfully, and awakening new interest in the center of the more intelligent element of which I have written. The clear straightforwardness and open-hearted honesty with which the talents of these gifted mediums are given to the interest of our great cause, is at once a recommendation to all real Spiritualists who may have the good fortune to attend their meetings. The final meeting was conducted at the Phonology Hall, No. 50 Euclid avenue, a few evenings since, by Mrs. Perkins. Mr. Perkins having been previously called to Akron. A fine inspirational opening address was followed by tests, many of which were convincing in the extreme, and all of which were, I think, recognized."

A. S. Hudson, M. D., Stockton, Cal., writes: "Soon after the receipt of THE PROGRESSIVE THINKER, No. 235, there came to my hand four letters of commendation of the article on 'The Conception of God.' One of these letters was from Geo. M. Ramsey, M. D., from, as far as I could make out, 'Blokey, Pa.' I answered his letter and addressed it to him as above. It got as far as Chicago; from there it was returned, and stamped on it, 'No such office in State named.' So I cannot tell where Dr. G. M. Ramsey lives."

Prof. Lockwood has November and December vacant for this year. Societies desiring his services can address him in care of THE PROGRESSIVE THINKER. The Professor should be kept constantly employed.

R. L. T. writes from Hopkins Station, Mich.: "Hurrah for Eva A. Cassell. In THE PROGRESSIVE THINKER of June 1 she has dishd up Talmage and his co-traducers and theological clowns just in accord with my ideas for many years. Hit them again, Eva, and show up the contemptible stuff they call orthodox, till they get ashamed of it, and use reason. You can do them up better than I can, and should be sustained and encouraged by every man and woman of liberal ideas. Oh! why will men and women of common sense sit and listen to such blatant, contemptible stuff, without protest or a wry face?"

Frank T. Ripley has the first two Sunday lectures open and would be glad to lecture and give tests wherever desired. Brother Ripley goes to Lake George Camp the latter part of July, and would be glad to speak en route. Address him at Grand Rapids, Mich., general delivery.

Mrs. Jennie Dufus writes from Detroit, Mich.: "We have said farewell to Mr. and Mrs. Hatfield Pettibone, and the best wishes of their many Detroit friends follow them, with an earnest hope that we will have them with us again this, the coming autumn. Mr. Pettibone, with his wonderful mediumship, pleasant face and genial manner, has convinced and converted many to Spiritualism, particularly amongst the best class of people here, those whom no other medium has been able to reach. Some of our best physicians and lawyers are among his converts. It has indeed been a harvest of good works; and he is indeed a shining light, working for this grand truth; and Mrs. Pettibone, what shall I say of her? She tells marvels indeed. Standing before large audiences, and describing to the people their spirit friends, giving full names, she makes no mistakes. Every test is recognized. May success be with them in their grand work."

Rev. Samuel Weil is now ready to serve the cause as lecturer and expounder of the spiritual philosophy. Please address him at his permanent residence, 32 Racine avenue, Chicago, Ill. This man stands high as an author and lecturer.

Lyman C. Howe is engaged at the following camps and dates: Cassadaga, July 15 to 20; Mantua, Maple Dell, Ohio, July 25 to Aug. 2; Grand Lodge, Mich., Aug. 3 to 9; then at Island Lake, Mich., Aug. 10 to 17; then back to Grand Lodge for Sunday, Aug. 18, and thence to Lake Brady, Ohio, Aug. 20 to 26. Address Mr. Howe for fall and winter engagements at Fredonia, N. Y.

The Aberdeen (S. D.) Daily News says: "Impressive memorial services were held at the Park Place last evening under the auspices of the Spiritualists. The hall, which was beautifully decorated with a profusion of flowers, was filled by a large and sympathetic audience. Many of those in attendance were old soldiers who wore the badge and uniform of the G. A. R. W. H. Bach, speaking inspiringly, made an eloquent and highly patriotic address and also read an original poem entitled, 'Cover them over with beautiful flowers.' He reviewed the heroic history of the country from the days of the Pilgrim Fathers, and declared that all martyrs for liberty, civil and religious, should receive honor at the hands of this generation. While the wearers of the gray fought in a wrong cause, he believed their graves should be decorated with flowers, that they should be forgiven their misconceptions of the right. C. L.

Brookway read 'The Blue and the Gray,' and the entire audience, joined heartily in the choruses of five popular patriotic songs."

M. T. Mercer of Grand Rapids, Mich., writes: "Mrs. Eleanor C. Rice, trance speaker and test medium, left here for the summer meetings at Lake George, and Burlington, Vt., where she is engaged for a time. The best wishes of many friends go with her."

C. H. W. writes from Springfield, O., attending a seance at the home of Mr. and Mrs. C. H. Somers, June 2. The trumpet-talking was wonderful, being plainly heard in all parts of the room, and the materializations were grand. Masons and Odd Fellows came and gave the grips and signs of their respective orders, which were recognized by those to whom they were given."

Addie R. Burt writes from Battle Creek, Mich.: "I wish to tell the friends through the columns of your paper of the good work done by Bert Woodruff of Meadville, Pa. This is his second stay of two weeks with us, giving trumpet seances. His seances are grand and we expect him with us again in the fall."

C. W. Barry writes from Lincoln, Neb.: "I would take the liberty of asking a short space in your valuable journal to report something of the progress made by the First Spiritual Society of Lincoln, Neb. For the last six years we have been working very hard for the cause of truth, and at times we have almost got discouraged; but with the aid of our spirit guides and the assistance of some good and true mediums, we have established a society that stands to-day second to none in the State, in harmony and good feeling towards each individual member. For the last two months we have had with us Mrs. M. Theresa Allen and, part of the time, her husband, James M. Allen, both of whom have done a work for our society that will be remembered in this city for years to come. The Ladies Spiritual Aid Society gave them a farewell entertainment and supper on Wednesday evening, May 29th, consisting of recitations, songs, games, tableaux, etc., rendered by the members of the lyceum, closing with ice cream and cake, and dancing by the young people. On Sunday, June 2, the Fraternal Brotherhood, another organization which has grown out of our society, surprised them also by giving them a dinner. The tables were loaded down with good things for the inner man, and all expressed themselves as being well pleased, especially Sister Allen, who addressed the company in fitting words for the occasion, not forgetting the children. After dinner we all repaired to the Lyceum Hall and held, as usual, a good session with good attendance. In the evening Sister and Brother Allen gave their farewell lectures and tests, and thus ended a successful season for the Spiritualists of Lincoln. On account of a number of our members going away from the city for the summer, the society has decided to discontinue our Sunday evening meetings."

J. H. Metcalf is open for platform engagements and would be pleased to hear from societies within 100 miles of Chicago. Permanent address, 3214 Grove's Place, Chicago.

Nellie Phillips writes: "The Paw Valley Spiritual Association meeting of June 2, at Lake Side Park, was a success in every way. Frank T. Ripley, lectures and tests, gave good satisfaction. Music by Mr. Ripley and the Misses Mable and Lillie O'Dell, assisted by Mr. Eugene McNeil. Mr. Ripley goes from here to Grand Rapids for the remaining Sundays in June."

Allen F. Brown writes: "We have completed the programme for our Northwestern Camp and are busy mailing to all addresses given us. We wish all to notice that the first week is the banner week of our programme. Instead of using the first week to get ready, we shall have everything in order, ready to receive guests the week before Camp and all that know that they are to be with us should write us at once and engage tents. The grounds this year are in good order and waiting, and the outlook for a successful camp could not be improved. Prof. H. D. Barrett and Mrs. Richmond, J. C. Grumbine, Geo. Brooks, W. H. Buck and E. C. Corden will be all of them to be with us and insure a satisfactory and instructive programme; while the local talent, which is certainly equal to any in our States will be called upon to add to the interest of the occasion. There will be no lack of phenomenal mediumship. Prominent among those expected are Maud Lord-Drake and Dr. A. M. Roberts and wife. We have been hampered by lack of time since our organization, but are able to present an array of talent that all will enjoy and profit by."

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price 32c, postpaid.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce unconformable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

The Precursor of the Physician. Speaking of the Tahitian doctors, who are almost invariably priests or sorcerers, Ellis says that in cases of sickness they received fees, parts of which were supposed to belong to the gods: the supposition being that the gods who had caused the diseases must be propitiated by presents. A more advanced people exhibit a kindred union of ideas. Says Gilmer: "Monks seldom separate medicine and prayers, and a clerical doctor has the advantage over a layman in that he can attend personally to both departments, administering drugs on the one hand, and performing religious ceremonies on the other." Hence the medical function of the priest. When not caused by angry gods diseases are believed to be caused by indwelling demons, who have either to be driven out by making the body an intolerable residence, or have to be expelled by superior spirits who are invoked."

But there is often a simultaneous use of natural and supernatural means, apparently implying that the primitive medicine-man, in so far as he uses remedies acting physically or chemically, foreshadows the physician; yet the apparent relationship is illusive, for those which we distinguish as natural remedies are not so distinguished by him. In the first volume, in the chapter on Plant-Worship, it was shown that powerful effects wrought on the body by plants, and the product of plants, are supposed to be due to spirits dwelling in them. Hence the medicine-man, or "mystic-man," being concerned solely with supernatural causation of one or other kind, foreshadows the physician only to the extent of using some of the same means, and not as having the same ideas."

As we shall presently see, it is rather from the priest properly so called, who deals with ghosts not antagonistically but sympathetically, that the physician originates.—From "Professional Institutions," by Herbert Spencer, in the Popular Science Monthly for June.

Passed to Spirit-Life. Arthur Johnson, of Yorkville, Kalamazoo county, Mich., passed to the higher life, being 46 years old, and for the past thirteen years a helpless cripple. He became developed as a medium when a small boy, and has been a great place unto his friends in this capacity. He had no fears of the change. He selected the songs he wished sung at his funeral, also myself to officiate, being his uncle. He lived in the enjoyment of the spiritual philosophy and passed on in the same faith.

DR. D. P. JOHNSON.

Passed to the higher life, from Independence, Iowa, June 1st, 1895, after an illness of two months, Mrs. Anna Maria Wilson, aged 68 years, 7 months and 2 days. She was born in England, came to America when a young girl, and married at the age of 16, at Newark, N. J. She resided in Washington, D. C., several years, and removed to Independence, Iowa, in 1867, where she has since lived with her husband. Two daughters and one son are now deprived of the physical presence of a faithful and loving mother. She was an out-going Spiritualist for more than twenty years. She was an active and earnest worker. She never let an opportunity pass where she could advocate Spiritualism in her life-work. She was anxious and ready for the change, knowing well that it was only laying aside the old, worn-out garment for the new. She has moved out of the old house, but will return to her loved ones, bringing comforting words of cheer and sunshine. She has made herself manifest already to her daughters, which is comforting to the surviving hearts. She fell asleep like a weary babe on Mrs. Belle Fondy's couch.

George Koch, of Baltimore, Md., passed to the higher life on June 21, at 140 A. M. Brother Koch was one of the founders of the Religio-Philosophical Society, a well and most favorably known personage among the Spiritualists, a man whose character was above reproach, and whose moulding was of the very highest order. His genial presence and influence permeated all who came in contact with him. In demeanor he was as gentle as a child, yet fearless in his line of religious thought. As a friend, he was always sympathetic and cordial. The many who have received magnetic treatment from this large-souled brother will sorely miss his ever-beaming countenance.

Death had no terrors for him. He longingly anticipated the welcome change, which came to him as gently as it could to so gentle a soul, and after but a few short hours of illness he slept from the material into the spiritual life, gently, peacefully.

His desire to have his body cremated was fulfilled at Loudon Park Cemetery, on June 4th. Mrs. Rachel Walcott, the estimable speaker, conducted the funeral services. CHARLES A. ZIPP.

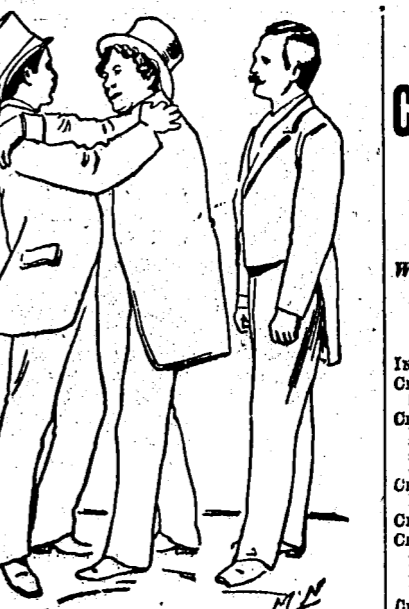
Passed to spirit-life, May 28th, 1895, Emmeline Lawrence, of Atlantic, Iowa. Our much-loved and highly-esteemed sister was born in Massachusetts in the year 1822, consequently was 73 years old. She became Mrs. Currier, Dec. 3, 1843, and was the mother of ten children, five of whom had preceded her to the higher realms, while four sons and one daughter (who is now Mrs. E. C. Whitcomb of Atlantic, Iowa) and her kind and affectionate husband survive her. She was a devoted and ardent Spiritualist for thirty years, and lived up to the faith, and none knew her but to love her. She was a good mother, a loving wife, and a genial worker for the cause of truth. She had been a great sufferer for fifteen years but bore up bravely, and smiled the smile that plainly told us the veil was rent, and the heavenly host were in waiting to take the tired but freed spirit home.

A. WHEELER.

Mrs. Hattie Turner, a well-known Spiritualist and a member of the Temple of the Magi, passed to spirit-life last week at her home in Morgan Park, Ill. The funeral obsequies were held at the residence of the deceased, Mrs. Cora L. V. Richmond officiating. She delivered an address beaming with eloquence, and full to overflowing with consolation and spiritual truths.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old freethought classic, well worthy of the study of the philosophical modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

God in the Constitution. By Robert G. Ingersoll. One of the best papers Colman ever wrote. In paper cover, with illustrations. Price, 10 cents; twelve copies for \$1.00. For sale at this office.



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This is a most valuable book. It comes from an Ex. Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

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A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

A prominent literary gentleman, who desires his name suppressed, recently sent me the following letter. The subject is one of fascinating interest, and I have adopted this mode of replying:

DEAR MR. CROSS: I was deeply interested in the Argus report of your lectures delivered in Reform Club Hall a few weeks ago, on "Spiritualism a Science." I have never been able to devote any considerable time to an investigation of Spiritualism, finding "One world at a time" quite enough to keep me busy, and being, as a matter of necessity, forced to take the light of God's Word as sufficient on that point, waiting for the fullness of time for the moment when I shall see for myself, and not for another, or another for me, the world of which Christ bore glad testimony, and to which He called us, leading the way through marvelous sorrows, through the grave, thence from that land of mystic shadows, by what pathway we may not know, back to this world, touching its soil once more, no longer the Lord of sorrows, but the all-conquering Lord of Death and messenger of Life. Before that experience I am content to bow, not needing, on the one vital point of establishing the fact of the life to come, even testimony of "just men made perfect." Yet I would not be understood as rejecting that testimony, or as failing to receive it as so much added, not to the fact itself, but to "the piled up as Alpine mountains tower" testimony of the world to the truth of the words of Him before whose face the mighty conqueror Death bowed his head.

But, Mr. Cross, there are some things in human experience of a nature to call for investigation. Did you ever think that we are only on the

BORDER-LAND OF DISCOVERY?

The next generation will go deeper into the heart of things. We may hope, however, to do something to lead the way. Just here allow me to say that while I am not interested in many things, I do feel a deep interest in the advancement of the human race, and of those who live in Portland in particular. I have been led for the last two or three years to give some time and thought to a semi-investigation of what may be termed the mystery of the double life. I was led to first give some thought to this matter by the Libby trial. I was then satisfied, as nine out of ten were, that while Mr. Libby must suffer the full legal penalty for the taking of the life of the woman he shot, yet, at the same time, while he walked about the streets, called at banks, paid bills, received money, and, in brief, transacted his business much as he had been in the habit of doing, yet, as a matter of fact, something not to be considered by the jury it might be, yet none the less a fact he was not at the time of the shooting of Miss Snow, nor had he been for some days before, in a natural frame of mind; that he had been a victim to long-continued delusions; that he was not of us, while he was still among us. This theory was very ably supported at the time of the trial by A. F. Moulton, Esq., but the time will never come, perhaps, when the setting up of the plea that the criminal at the bar was moved to the commission of his crime by impulses growing out of circumstances

CONNECTED WITH AN UNREAL WORLD,

of which he had been an inhabitant, will be accepted as a good defence. That land of shadows is too near the border-land of this more fixed world, to allow us to know whether the defence is an honest one, or brought up by the criminal to ward off justice. Courts may not consider what we are called upon to investigate. We may take the word of a man as true, but the law requires something more, and it is hard to see how we are to know as a matter of absolute certainty the fact that the criminal was so moved to commit his crime. I am therefore inclined to hold that this will never be a good plea in law.

THE DOUBLE LIFE THEORY.

To enter upon anything like a close explanation of this double life theory, would be, as you will see, a matter entirely out of the question here, while I hope to do so when talking with you face to face, but I will say in brief that this double life, or, as some are pleased to term it, the "automatic state," is one in which the victim may be said to do insane things in a sane way; to act as if by deliberate conclusion, yet without after-recollections; to be subject to some delusion, while giving little outward evidence of the act; to be in an unreal world, which will seem to be the real world, and having entered therein to have all real things seem as if but shadows. All will be delusion, while the truth will be a lie. Yet through all there will be a strange thread of what I will term *sane insanity*. Apparently the reasoning powers are not suspended, but only centered on some point, some circumstance of life in the shadow-land

where he has taken up his home. The reasoning powers are not suspended, but only misdirected; perhaps increased, while turned in the wrong direction. Did time and patience of those you are to address (and much more the necessity of leaving you ample time) in which to give some explanation of all this, admit, it would be a great pleasure to give not one but many cases it has been my fortune to closely observe, while investigating this mystery—ever deepening to me—of this double life, but as that is not to be thought of, one case must stand for all, nor will I try to even touch the others, simply giving you my word that I have investigated far more mysterious cases.

A little more than one year ago, business led me to the eastern end of the city, while inclination would have kept me in doors. It was a bitter day; the wind cut just high enough to send the snow cutting your face, and it was cold enough to make you think, "God help the poor." Just such an afternoon as one would choose for quiet reading by the side of a good fire.

A MOST REMARKABLE CASE.

Walking along I met a young man of my acquaintance. To him I addressed a few pleasant words, asking after some of his friends. He made but little direct reply, but said, and I well recall how out of place it seemed: "You like to be where there is a good deal of excitement, I see."

"A good deal of excitement," I paused after he moved on and looked around. "Excitement!" It might be suggested by that driving wind, for, far out at sea, or, worse still, near the coast line, that wind would send the waves, white-tipped, over the side of many a struggling craft, and as the water fell it would change to ice, and then the sailors must fight for their lives to keep that ice down. That wind would cover with ice all the rocks along the coast, and make the rescue of the wrecked sailor doubly hard. "Excitement!" Yes, there might be for the life-saving crew, if called to pass through that ever-outstretching line of breakers, but there, on Congress street, the idea of excitement was simply absurd. A dog waiting for home, a man bent on doing the same, but less rapidly; a most provoking gust of whistling wind; the sharp, whip-like out of the snow. Discomfort in plenty—but no excitement.

Rather more than a week later, I received a note, signed by the brother of the young man who saw "excitement" where I only saw discomfort. He asked me to call at his house and see his brother. I did so, and listened to what was to me a perfect surprise. He told the story without reserve. For some time he was not exactly what is called on a drunk, but drinking every day. He noticed nothing out of the common run of drinking experience, until one morning when, to his great surprise, he woke up and found himself floating.

DOWN A SOUTH AMERICAN RIVER.

He gave the general features of that trip at some length. He was conscious that he was going through the experience of a party of tourists, as related in books he read some two years before. Then the scene changed and he was on the great western plains, and found himself doomed to follow the fortunes of the famous "Scalp Hunter." Once more a change, and he was with the party who visited the buried city of Kor, and was introduced to "She." Let it be said right here, that while he recalled seeing friends, they were but parts of the ever-changing scenes through which he was passing. For example, when he met me he was passing through excitement enough. He was in Kor. He was face to face with She at the moment when she pronounced the doom of those who tried to take the lives of the little party of strangers. No wonder he thought I had a natural taste for excitement.

Yet, there was a moment when but for the mercy of God he would have stood before the world as the murderer of his best friend. If you ever saw James O'Neill as the "Count of Monte Cristo," you must recall the moment when the escaped Edmund Dantes, finding himself safe on the rock, exclaims, "The world is mine!" At that moment, when Dantes is about to start for Monte Cristo, this young man joined him. No, he was to be prevented from joining him by his best friend, a young fellow of his own age, who was trying to talk with him. "Here," he thought, "his Dantes all ready to go to Monte Cristo. If I can go with him I shall have half of the gold. I must go. If there's no other way to get rid of this fellow I must kill him. I will kill him!"

He had a revolver in his pocket, and in another moment would have shot his friend, but the friend made off on the run, having caught sight of some one else he wanted to talk to. This, and this only, saved his life.

Now, Mr. Cross, it is not my purpose

to ask you to give further attention to my words. I only ask you to remember that those who saw that young man day after day for all the ten years of his double life, noticed nothing out of the way with him, except that he was disposed to say little, and once or twice said odd things. He worked every day, and yet to him the Portland he was in was the most unreal place in the world, while the world of dreams he inhabited became real.

When Dr. Jekyll took his drugs, he became at once Mr. Hyde, but Mr. Hyde was only the worst part, as it were, of Dr. Jekyll given a new form and new features.

Apparently there is to some natures and in some cases a power in liquor to remove them from the real world, and to place them in another world, where all is changed and where all is false.

In the case of the young man I talked of, the world to which he was introduced was that of books, for he had been a great reader. He had but a short time before read Macaulay's "Lays of Ancient Rome," and declared he could see the march on Rome, so magnificently painted by Macaulay. In particular, when the force of the invaders approach the city, watched by the thousands who crowded the walls:

"And nearer, and nearer
Doth the red whirlwind come,
And louder still, and still more loud,
From underneath that rolling cloud,
The trumpets of the hum.
And plainly and more plainly,
Now through the gloom appears,
Far to left, and far to right,
In broken gleams of dark blue light,
The long array of helmets bright,
The long array of spears."

Now, is it not wonderful that there should be this strange power to recall and to see? To him "the array" was as plain as it was to those who watched it coming from the walls of Rome. To his ears the "trumpets' war-note proud" sounded as it did to those who were to keep the bridge. He lived in a world of romance.

Might not a different course of reading have left him an inhabitant of a world of crime?

And now I say to you, Mr. Cross, that this experience is but one of many that I can tell you, and I will when I have the pleasure of talking to you, of others more romantic, yes, and more criminal. And if liquor leads to this double life, may there not be other pathways to the same land of mystery? But how can a man live two lives at once? What is the mystery of the double life?

The above letter was sent to me for reply. It is a problem propounded by an earnest man, or I would have shirked the responsibility of answering. The complete solution of this problem is, of course, beyond my ken, but should I succeed in arousing thought on this, or similar mysteries of life which surround us, then I am satisfied.

The human race is not supposed to have been very many millions of years upon the globe, and at this early stage of its existence is scarcely expected to have redeemed much land from the vast sea of speculation before it, nor by discovery to have revealed much of Spencer's "Unknowable" realm to the world.

THE WORLD FULL OF MYSTERIES.

The phenomena related in this letter are very mysterious, and as the Duke of Argyll says: "The desire to get rid of what is called 'mystery' is the temptation which leads men into the empty formulae of empty explanation. The desire is vain. The world, of which we are a part, is full of mystery—profound, unfathomable; and the connection between mind and matter is the deepest mystery of all. The relation between thought and language is one little branch of its impenetrable maze, and the attempt to get rid of the mystery seems to be nothing but a poor device of self-deception."

When a man of such high attainments and giant intellect desponds, how shall I feel in front of such a difficulty? How shall I feel? Have I not already said that when we reach the extreme edge of knowledge, and stand on the threshold of the unknown—though not unknowable—we should go forward feeling very like Alexander, that there are worlds yet to conquer, and be conquered by us, if we enter the mystic realm of faith, holding by the "vanished hand" and following the "voice that is still."

THE PRESENTATION OF SCIENCE.

To begin with, we are informed by science that the work of creation has now been going on for some six hundred millions of years, but the "day," "epoch," or "cycle" upon which the man sprang into existence, is not decided positively. I ought to state right here, that in these remarks we are taking no note of theological opinions, but rather take a scientific glance at the

phenomena related to us in the letter. Science affords us two distinct theories upon this part of the subject, which we will as concisely as possible lay before you.

First, there is the latest doctrine, popularly termed the Darwinian theory, though originally mooted by Alfred Russell Wallace, F. R. S., in his "Theory of Natural Selections." This informs us that all the various types of being existing on the globe have been evolved from the lower orders and culminated in man. But we can find no such process in nature as one type of existence ever becoming merged into or the foundation of another. We can conceive of no process in nature by which gorillas or apes can ultimately become men and women. Besides, the properties and effects of evolution do not and will not apply to the transition of one type to another, but rather to the development and perfecting of individual types already in existence.

The second theory offered by science is that each type is the result of a special impulse of spiritual power in nature, namely, God, and when these types of existence have served their various purposes in nature, they give way to other and higher types, advancing with the progress of creation, step by step, as will be seen by Him who permeates with life the whole universe, and whose will is nature's law, the ultimate of whose work is Tennyson's "great, far-off event, to which the whole creation moves."

These are the theories of science, but notice how strangely they have failed to account for anything beyond the physical nature in man and sunk entirely from notice his dual character.

The scientist will trace the development of man from the monad or atom—but atoms have not intelligence, else all atomic structure would be intelligent, and when science declares she has found out the process of creation, she forgets the one power of nature, unseen but felt, a knowledge of which alone is able to solve this mystery: that living and intelligent force which fills the universe, the ever-present God, whom true scientists will delight to honor.

A PURPOSE OF DIVINITY.

The science of to-day has no life. It is just like its product, it is man without a soul.

I claim that every phase of nature is the direct result of a divine desire, and that wherever creation takes place there is a purpose of divinity in that act. That no atom of nature can change its own form or alter its existence without the exertion of his will, and at the moment when this globe was natured and prepared, the human soul became a living force. Whenever the earth was ready, there Adams were created, and as they became matured and prepared, knowledge, truth, wisdom, God, was more and more revealed unto them, and all of this by an act of desire in the divine mind.

It was Godlike for the soul, as a globe of life, to spring forth and vivify material substance, and that, too, by a process of law. The earth, made ready by development, smiled in her virgin beauty to our father, and dust sprang to meet the spirit. Heaven and earth were joined together, and we the product of the union became the sons of God.

Now, this relationship seems to show that a very important part of nature has been neglected by the scientist, and that although the possibilities of the physical body may have been partially defined, as to the nature and power of the soul we are left in the dark. At this point our remarks approach more closely the phenomena of the preceding letter.

WE POSSESS A DUAL NATURE.

We, having partaken of the character of our mother, earth, and also of our father, God, possess a dual nature, and are composed of both matter and spirit.

The physical body, separate from the sentient principle is but inert matter, the sentient principle in man being the man, or almost so. The five senses are the avenues of communication, through which outside nature may communicate with the inner world, and through which the spirit reaches material life; thus the soul looks out into the material world, and manifests its presence. The perceptions of the soul are cramped by body. Physically we are possessed of but five senses, and these are circumscribed and limited to an extraordinary degree. How many senses, then, may the soul possess, if freed from the body? Or does the soul consist of but one absolute sense, embracing all others, which for convenience might be called knowledge, or perception?

You gaze upon the ebony bosom of a lovely night, and as she comes forth, trailing her sable garments, sparkling with jewels, one gem brighter than the rest, fixes your eye. In admiration you have dwelt upon its sparkling colors, and then a heaving and tremulous unrest seizes the spirit. It is the soul sense struggling to develop new physical barriers, and to widen the doors of the senses. It is the divine desire, or thirst to know. You manufacture the telescope, and with that bring the truth nearer your chafing, struggling spirit, thus assisting in the development of a new creation, the desire of your soul being thus the desire of God, the gratification of which desire is invariably productive of advancement, or fuller revelation to man.

THERE MAY BE DANGER.

Now, having found that it is possible to open up these avenues of communication with the soul, we ask if this power, so immense, yet so little understood, is not dangerous in the hands of a people who evidently fail to comprehend it, to judge from the manner in which the

subject is treated by the scientists? Let us see.

AN IMPRESSIVE ILLUSTRATION.

To take an illustration, all the world has been born blind, except one man. With many antics and gestures he in vain attempts to explain to the world the extraordinary things existing, of which they have no conception. They hear what are to them his intolerable ravings, and, according to their disposition, set him down as crank, rogue or fool. He is neither; but being, to them, in an abnormal condition, he acts and speaks in such a manner as shows him to be out of harmony with what to them is nature. This man has more light flooded in upon his soul than is good for him, in the undeveloped state of the race mad, and after a misunderstood life, it may be, he becomes a sacrifice and a savior; his blood manures the roots of the tree of knowledge, and in the gratification of divine desire, there springs up a new creation. More light, and a higher revelation! In such a case as this it is well, but there are also artificial means by which these avenues into the soul may be, and sometimes are, opened, without a sufficient knowledge of how to guard the entrance. Science having ignored the existence of the soul, the approaches are left without the sentry. In certain mesmeric and clairvoyant states these doors are thrown wide, and this state is also induced by the reception into the body of certain drugs, but the agent best known which produces this condition to the widest extent among those least able to cope with its dangers and difficulties, and which thereby becomes, without doubt, the greatest curse of the English-speaking people, is here, as elsewhere (and I speak from knowledge), alcohol.

EFFECTS OF DRUGS VIVIDLY PORTRAYED.

Mesmerism, cannabis indicus, opium, etc., may and do all produce similar results, and alcohol, in its various forms, is so easily obtainable that the facts are more widely known. At first it presents soft and thrilling sensations, and the alluring charms of increasing knowledge and experience dazzle you with bright and celestial dreams which are not all dreams. The harmony of nature bursts upon your soul-sense, and the physical world becomes shadowy, and the world of shadows more real. When to increase the new and interesting phenomena you quaff another bowl, and by that thoughtless act you violently tear open and throw wide the gateways, and there rushes in upon you all conceivable inharmonies. Sights more horrible than any hell could afford, and fiendish smells, flavor and more fiendish than fiend devil could dream, rush over and flood the spiritual nature, and acting under the influence of these incarnate inharmonies, you speak and act like a crank, rogue or fool. Being, as already said, in an abnormal condition, you see, and feel, and know more than our scientists can understand, and if you return to your normal condition without becoming a criminal, then thank God.

YOU HAVE

OPENED WIDE THE GATES.

You have seen and heard the symphonies of nature, but you did not know how to guard against its disorders, and have been nearly overwhelmed. Let us be careful, then, that, having discovered an explosive, we keep the flame from coming in contact, nor let us try to catch the waters of Niagara in a bucket.

The young man referred to in the above letter, during ten days of this abnormal condition, undoubtedly produced by alcohol, did all business in his ordinary way, only appearing a little "more in temper and not disposed to speak much." How very often these words wind up the accounts of desperate murders and melancholy suicides.

It is not, however, as the writer of the letter suggests, that the liquor removes them from the real world to place them in "another world where all is false," but it opens to their spirits real perceptions of another existence, rather, where all is equally real, but not equally realizable, and being inharmonious, where much is discord, ending often in unmitigated mischief and misery. The question is also asked: "Might not a different course of reading have left him an inhabitant of a world of crime?" Yes; because his condition then would have been worse, and the result produced more disastrous.

ANOTHER EXISTENCE AROUND US.

We must conclude, but in doing so what do we learn? That there is another existence around us which we do not, as yet, properly recognize, but with which, under certain conditions, it is possible to communicate; that apparently there is much yet to be learned by the spiritual and physical beings in the universe; that some of the agents used to induce a state of ecstasy are perilously dangerous; that much knowledge which we cannot grasp now, shall be better understood by us when we enter the next stage of being.

In our weariness of spirit how often do we long for the coming change which, if we have studied harmony here, will be harmonious, restful and heavenly hereafter; but if we have spent our life in discord, will ultimately be inharmonious, restless and hellish. There is, however, one end only to this. Harmony must prevail. Hope, with smiling face, leans upon the anchor and gazes at her sister, Faith, who holds a cross, and whispers "Nirvana," for

"Beyond the toil, the burdens of the day,
Beyond the tempests and the storms of life,
Far from the tumult of the weary way,

Beyond the longing and the ceaseless strife;
Out of the darkness and the gloom of night;
Beyond the hills where shadows never fall,
And far beyond the range of mortal sight,
Rest cometh after all.
"After the fever and the restless pain,
After the waiting and the weary years;
After the conflict, and the loss and gain;
After the sorrow and the useless tears;
Far, far beyond the lofty heights of fame;
Beyond the hills where shadows never fall,
Rest cometh after all."

Now, we have suggested that is all and pointed out various avenues of thought—nothing more, and now close did the writer of the letter, by asking: "After all—what is the mystery of the double life?"

[TO BE CONTINUED.]

IN A NEW REALM.

Prof. Elmer Gates Experiments in Psychophysics.

BAD AND UNPLEASANT FEELINGS CREATE HARMFUL CHEMICAL PRODUCTS—GOOD, PLEASANT, BENEVOLENT AND CHEERFUL FEELINGS CREATE BENEFICIAL CHEMICAL PRODUCTS.

TO THE EDITOR:—It appears from the Boston special correspondent of the *Inter Ocean* that Prof. Elmer Gates, the noted experimenter in psychophysics, has removed his laboratory from Washington to the Philadelphia suburb of Germantown, where he can escape the visitors who were the "devastators of a day" of all the days at the capital. There are those who regard Professor Gates the most remarkable savant of the day. He is the Edison of psychophysical discovery and experiment. His work is a new and original field, hitherto unexplored. From the time of Paracelsus to the present day the degree of intimate relation between brain and body has haunted and perplexed the student of life. The materialist has denied the existence of mind apart from matter. The idealist has declared that matter is mere phenomena, and that the only reality is mind. Professor Gates holds the conviction of the truth expressed by Spencer:

"For soul is form, and doth the body make."

He is the scientist of the mind. His theories of life comprehend new and infinite resources of energy, moral vigor, and educational reform. On one side he is in touch with scientific research, as represented by Darwin; on the other, with the most advanced and ideal spirituality. He discerns that the mind is built by thoughts which record themselves in brain cells, and that the moral quality of the thought determines the quality and quantity of these cells. Does not this theory account for the fine and noble quality of the mind of Emerson, as the outcome of eleven generations of clergymen and scholars? Professor Gates made a series of very interesting experiments in Washington last summer, which the well-known press correspondent, Rene Bache, described at the time in a letter, from which I shall make the following extracts:

"Among other things, Professor Gates has discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious.

"Good, pleasant, benevolent and cheerful feelings create beneficial chemicals, products which are physically healthful.

"Each unpleasant emotion produces its own peculiar poison.

"When a man feels greatly depressed he cannot work. Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy, and make one feel like exerting himself."

PROCESSES OF MENTAL MECHANISM.

These emotions are all registered in the perspiration, and Prof. Gates, by analyzing this, can detect the emotion. His aim is to formulate the process of mental mechanism—of mind-building. He believes an ill-tempered child can be cured—the defect overcome—by concentrating the child's attention for hours every day on pleasant memories and generous thoughts. This process trains the mind, as gymnastic exercises train and develop the body.

There is probably a still greater importance to this, not only in the physical mechanism of acting on the brain cells, but in creating that atmosphere which attracts pure and bright influences from the unseen world. And, after all, the whole philosophy is concentrated in the words of the apostle:

"Whatever things are pure and lovely and of good report, think on these things."

Of Prof. Gates's work Rene Bache says, further: "The case of the man who is unhappy and depressed, discouraged with life. The psycho-physicist can take such a person, and within six weeks transform him to such an extent that every friend of his will notice the difference. The alteration will be accomplished without communicating to the individual any suggestions as to

desirable improvements in his gait or outward aspect. He will simply be put through a course of mental lessons. To begin with, he will be taught to rehearse for an hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means, more blood and nourishment will be sent to that part of his brain which produces such pleasant ideas.

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell-structure, and is never finished." A month's self-training will produce a wonderful difference, developing cells of good thinking, and starving out poor ones.

Prof. Gates was speaking the other day to a Boston man of art study, and said that if a student were giving eight hours a day to work, he would advance much more rapidly to give two hours of these to sitting in absolute silence and solitude, to receive the suggestions from the infinite reservoir of art impressions in the atmosphere, and devote six hours to technical work, than he could if devoting the entire time to the active and technical part.

In Prof. Gates the highest scientific knowledge and the most advanced idealism of the day meet, and results hitherto unparalleled may be expected from his researches. If we are to have a permanent and adequate cure for that degeneration of which Dr. Max Nordau complains, it will be found in the more intelligent methods of life discussed by Prof. Gates and others along this line.

In the above is much food for thought among all classes. To say the least, there is a vein of truth in the position assumed by Prof. Gates. JUST TICE.

Closing Seances of the Spiritual Temple.

On Sunday, June 2, Mr. Ayers, at his temple, gave the closing seance of the series that he has been giving during the past six months. Mrs. Bliss was the medium in the morning, for full form manifestations, which were very satisfactory and interesting; one or two forms dematerialized in plain sight outside of the cabinet. Among the forms that appeared was Mr. Dudley, well-known as the head clerk of the Banner of Light for some twenty-five years, and he, as usual, was very readily and generally recognized.

Mr. Huntoon was the medium at the evening seance, giving first physical manifestations under test conditions, ringing of bells and playing on tambourines and other musical instruments, and showing of hands of different sizes, and later full-form materializations.

Mr. Ayers then gave notice of a few meetings the present week, and then said the temple would be closed for the season, and would open again on the first of October.

Mr. Moses T. Dole then arose and proposed a vote of thanks to Mr. Ayers for his liberality in giving these free, public seances every Sunday for the past six months—paying him a great compliment for his generosity and doing so much for the cause—which was applauded, while reading the resolution. It was seconded by Mr. Wetherbee, when a gentleman from the Banner of Light office put the motion, repeating substantially the words read by Mr. Dole, saying the applause had been so general that the formality of a vote was hardly needed, but he put it all the same, requesting those in favor to say yes; and the response was very loud and very general, and was pronounced unanimous.

This ended one of the most successful movements in spiritual matters, in this city, for some time. These seances have been enthusiastically attended from the beginning, six months ago; the large auditorium of this elegant temple has been crowded to overflowing at every seance. They have been the most popular Sunday meetings of any kind in this city, and generally by interested investigators who were rarely meeting-goers. The interest that has been shown seems to endorse the famous remark the Rev. Mr. Savage made in one of his sermons, that what people wanted was to know to-day more than anything else, "whether death was the end, or if there was a future life;" and the interest in these temple seances would seem to indicate it. Many of these attendants have become satisfied that man does survive the death of his body, and are people who have not been inclined to give any thought to the subject before.

After the resolution was passed, Mr. Ayers, evidently feeling pleased, said he was not the one to be thanked; he had only done his duty—the thanks were due to the spirit band of the temple, for it was their movement and he acted under their influence—they were the intelligent power that suggested it. He did not know what they would do next fall, but whatever they did want, he should do it if he could; he only did his duty, and that he should continue to do.

JOHN WETHERBEE.

Patch grief with proverbs.—Shakespeare.

It is easy to see, hard to foresee.—Franklin.

You may imitate, but never counterfeits.—Balzac.

All habits gather by unseen degrees.—Dryden.

The wronged side is always the safest.—Dr. Sibbes.

Whoso escapes a duty avoids a gain.—Theodore Parker.

Correction does much, but encouragement does more.—Goethe.

SPIRIT FRIENDS.

Illustrations of Their Influence and Power.

My father was a squatter—a very shabby fellow of the old school. That is to say, a man who believed in the work of his own hands, and was never happy when away from the station. He was devoted to cattle and horse-breeding, and although the chances had many times been presented to him of leasing a huge area and stocking it with sheep, by the aid of a friendly bank, he had always steadily refused. Thanks to this, he died fairly well-off. Many years before his death, I am happy to think, he had succeeded to the height of his ambition. His compact, if small, was so skillfully subdivided that it could almost work itself. The cattle were bred to that point of perfection that the D. A. V. brand was known throughout Australia. His horses were sought for eagerly as backs or stock horses. To keep everything up to this pitch became the old man's one idea. Method and order were his fetish, and when he died he left me instructions to bury him in his working-clothes beside the stockyard. The familiar sound of the tramping hoofs would, he thought, soothe him in his long, last slumber. I am afraid this idea was not a pronounced success.

I was twenty-five when my father died. He had been a widower for twenty years, and soon after I laid him in the grave, in strict accordance with his wishes, I commenced to look out for a manager for Braganall Station. Although I had successfully concealed it during my father's lifetime, I hated his life as much as he loved it. He died happy in the thought that his son would be a worthy successor in the management of the station he had created, little dreaming that that son yearned to become a barrister.

I soon found a competent manager, named Dodson; took up my abode in Sydney, and began reading for the bar. I had many advantages—an independent income, a good education, and a first-rate physical training. I worked hard for nearly a year, then, feeling the need of a little relaxation, I ran up to Braganall to spend a few weeks. Everything seemed in good working order, although I did not help working a falling off, in little things, from the severe discipline of my father's time; but then I knew he had been a martinet, and laid little stress upon this.

One evening, as the dusk was closing in, Dodson and I sat smoking on the veranda in that meditative silence which men enjoy so much. Two of the men returned to their quarters, passed within earshot. "Bill," I heard one of them say, in the calm stillness of the hour, "did yer put them spirals on one side?"

"No, I forgot," replied the other. "Better go back and do it; or old Danvers will be around after you."

Without a word the man turned and went back, and the other walked on. "What on earth did it mean?" "Old Danvers" was my father. Dodson must have heard the remark as well. The men evidently had not noticed us, as we were well within the shadow of the veranda, therefore they had not lowered their voices.

"What does that mean about 'Old Danvers'?" I said.

"I am sure I don't know," replied Dodson.

"This, I felt, was an untruth.

"Mr. Dodson," I remarked, in a severe tone, "I am sure you do know; therefore, I expect a plain answer to my question. What did that man mean by saying that my father would be around after him?"

Dodson hesitated, then blurted out: "The men have some foolish yarn about Mr. Danvers, your father, walks."

"Walks!" I repeated. "His ghost appears?"

"Something of the sort. If anything is left neglected, the man who did it can't rest—he dreams of your father until he has to get up and go and do what he left undone, even if it's in the middle of the night."

I could not help laughing.

"The ghost must be a good overseer," I said. "I suppose your men are always leaving, with this notion going about."

"Not at all. They are not a bit afraid. They always say he speaks quite kindly to them."

"I am in sorrow than in anger," I quoted.

"Precisely so. I saw him once myself. He looked in at my bedroom window; stared at me until I had to get up. Then I found that I had left the garden gate open, and one of the milkers had got in."

I scarcely knew what to think of this communication. Bushmen, as a rule, are not in the least superstitious; they have too much night-work to fancy that the dark hours have uncanny denizens peculiar to themselves. Although I practiced cross-examination on Dodson I could get no more out of him, and, of course, it was useless asking the men. I remained on the station for another fortnight, but heard nothing more about the shade of my departed parent.

Two months after my visit to Braganall, I was sitting in my chambers in Sydney, intent on my work, when, happening to raise my eyes, I saw my father in the room. He was dressed just as he was buried; he advanced to the table, and, without speaking, commenced to put the things on it straight. This was an old habit of his, as I at once recognized. Anything on the table not in its exact place always annoyed him. When everything was neat and square, he sank into a chair and smiled kindly at me. Now I felt not the least surprise, strange to say. It seemed the most natural thing in the world for my father to pay me a visit, although I was fully aware that he was buried near the stockyard on Braganall.

"Jimmy," he said, "I don't think you have acted quite fair with me."

"What's the matter, governor?" I asked.

"Why did you not let me know you preferred this sort of thing?" he indicated the papers on the table. "I thought you meant to look after the place yourself."

"Honestly, I should have told you," I replied, "but I thought you would be more contented if you did not know."

My father shook his head. "I have nothing to say against Dodson," he went on; "he is a very well-meaning young man, but he is going to make a great mistake, and I want you to write and stop him."

I nodded, but kept silence.

My father then went into a detail of

station management with which I need not trouble the reader. I could see (for was I not my father's pupil?) that it was just the kind of mistake that a young and enthusiastic manager like Dodson would fall into. I at once wrote the letter, and enclosed it in an envelope, my father watching complacently. When I had finished he said: "I don't want to annoy you, Jim, but you see it's this way: I'm in Kama at present."

"Kama?" I said.

"Yes; Kama Loka. I am on my way to Devachan, but these little worries rather delay me, for you see Kama is only an astral counterpart of our physical state. I need not trouble you with more about Braganall, my entry will not be properly established in Devachan."

"I understand," I said; but of course, I didn't.

My father beamed on me with his old kindly look and left.

He came to see me on little matters once or twice after that. Several people came in and saw him there, but they only took him for a queer sort of client. Medicine and the law are privileged that way.

Once, however, he put me out a little, and forced me into the meanest action of my life. I was at a garden party, and a small affair at that, when I suddenly became aware that all eyes were turned my way, and that my father, in his bush dress, was standing by me.

"Jim," he said, in an undertone, "I can't help it. I've had no rest for a fortnight. There's the gate-post for the drafting-yard been pushed out of place, the gate doesn't hang plumb, and Dodson doesn't get it straightened up."

"I'll send him a telegram about it at once," I answered hastily.

"You will?" queried the old man. "You know I'll never get to Devachan at this rate."

"I will," I affirmed.

And then, for everyone was looking at us, I put my hand in my pocket, then into his hand, as though I was giving him a persistent beggar, and he went away satisfied.

Now, to pass off the shade of one's father as an intrusive loafer, who had to be got rid of at any price, is, I think, the greatest piece of moral cowardice a man can be guilty of. I have never fully recovered my self-respect since.

These constant visits, however, made trouble at the station. Dodson felt aggrieved that I should be always writing up about petty little things that might well be left to him, and, moreover, concluded that I must have a spy on the place who supplied me with the information.

This led to his resignation, and put me in such a fix that, in desperation, I decided to sell the station.

My neighbor on Braganall was an old friend of my father, and a man after his own heart. His two sons, unlike me, were squatters to the backbone; so I wrote to him, and put the place under offer. Somewhat to my relief, my father, or his astral counterpart, did not object to it. He seemed to think that, failing me, the sons of his old friend would do justice to Braganall. Negotiations were, therefore, soon concluded, and Manxton became the owner of the well-known D. A. V. herd.

I had now some peace from the constant visitations of my father, and about that time I fell deeply in love. Contrary to proverbial wisdom, the course of our true love ran smoothly throughout, and our wedding day was approaching, when I received a letter from young Manxton which somewhat unsettled me.

It was old friends from boyhood's time, therefore he addressed me without any ceremony. "Look here, old fellow," his letter ran, "when the old man bought this place, I don't think he took delivery of any ghosts—at least, they were not mentioned in the agreement. I wish you could induce your ancestral spook to let me manage the station my own way." Young Manxton had a blunt way of putting it, but under the circumstances, I felt I could do nothing but write back and treat his letter as a joke.

III.

I wanted but a week to our wedding day, and Laura and I were deep in confidential conversation one evening when the astral figure of my father appeared. Laura gave a big jump and a little shriek at his sudden appearance, then sat quiet, whilst my father said, "Jim, you must do something for me. I know you can't properly interfere, but young Manxton is going to sell Silverside and go in for breeding trotters."

"At this moment Laura sprang up with a loud cry.

"Jim! Jim!" she half shrieked, "it's your father; I know him from the likeness you showed me. Oh, oh, it's his ghost!" and she went off into a faint, and I caught her and put her on the sofa.

I looked reproachfully at the old man and he went on without opening the door, which was ajar, his eyes were habit. Then Laura's mother came in and wanted to know what the matter was, and who was the stranger she met in the hall. I said, weakly, I did not know, but would go after him if she would look after Laura, for I was anxious to get away before she came to me.

I passed a restless night, and the next morning the post brought me a letter of farewell from my sweetheart. She pointed out, clearly, that there were but two conclusions to arrive at. Either my father was not dead and had committed some criminal action which necessitated his disappearance, or it was his ghost. Now, in either case our marriage was impossible. She could not marry a man whose father had served a term in gaol, nor could she become the wife of one who had a ghostly progenitor popping up at convenient and inconvenient times. To this there was no answer—at least, I had none to offer; and it was not until I had worried my brain for hours that I saw a ray of light ahead.

I wrote to Laura and her mother, saying that I would offer them an ample and satisfactory explanation. Then I wrote to Manxton and asked him to delay the sale of Silverside (one of the Braganall studs) until he had heard further from me. Then I sat and waited.

I was not disappointed. My father, looking very penitent, made his appearance.

"I'm awfully sorry, Jim, but I was so upset when I found out that Manxton was going to sell Silverside that I came in without thinking."

"It's been my own fault as well," I returned, for I could not bear to see the old chap so miserable. "However, I think I have found out a way to put things straight again. In the first place, I am going to buy Braganall back."

My father shook his head. His bust

ness shrewdness was evidently a portion of the astral counterpart of his physical existence.

"He'll make you pay through the nose when he finds you want it! I know Manxton."

"But I think you can assist me to get it back at my own figure," I returned, and showed him young Manxton's letter.

"Now, can't you make things so ghostly uncomfortable up there that he'll be glad to almost give me the place back?"

My father became perfectly luminous with delight.

"Bless you, boy!" he said, and was about to vanish, when I recalled him.

"There's more to be done yet. I have to make it right with Laura. I am going to manage Braganall myself, now that I am about to be married, but for all that, some little slips may occur which might worry you and delay you on your passage to—where is it?"

"Devachan," said my father.

"Devachan, yes. Do you think you could materialize a letter when you have anything to say? I shall probably keep a room somewhere in Sidney where you can write."

"Certainly I could. Why did I not think of it before?"

"Now, will you be here tomorrow at 11 o'clock, and before Laura and her mother, give me your word that you will in the future confine yourself to letter-writing when anything goes wrong. You see it's this way, dad. I enjoy seeing you immensely, but the women, you know, are prejudiced."

"I quite understand it," replied the shade and departed.

I called on Mrs. Lyntott, Laura's mother, who is a remarkably strong-minded woman, and laid the whole case before her. She reconciled me to Laura, and they agreed to meet my father at my rooms the next morning.

The inconsistency of womankind! Before that meeting concluded they had taken such a liking to that astral being that they both regretted deeply the compact that had been entered into.

"I should have been very glad to have seen you occasionally," Mr. Danvers, said my prospective mother-in-law, and Laura uttered a like wish.

However, the thing was done. A ghost must keep its word, once passed; and we parted with mutual feelings of regret.

Before leaving, my father whispered to me, "I gave young Manxton such a night of it last night, I expect you'll hear from him to-day."

It is now many years since this happened, and as I have never received a materialized letter, I presume that earthly matters have ceased to trouble the good old gentleman, and my management of Braganall has been satisfactory. His conscious unit has, I hope, passed from Kama Loka to the higher spiritual plane of Devachan.

Devachan is occupied by those egos who, having passed away from earthly life, are engaged in finally assimilating to the immortal individuality that results of personal experience which has been gained by the one past earthly life. The immortal individuality is built up or called into active potency from potentiality, or evolved from the spiritual assimilation of the experiences of numerous incarnations in separate personalities. The experience gained in one personality is separated out into one great resultant in Kama Loka (the astral plane), and is assimilated by the individuality, or the permanent ego, in Devachan.

J. W. DUNSDALE.

THE DRUNKARD'S HOME.

"Neath a cabin roof, near the forest wild, A mother held her laughing child.

The wind sighed through the forest trees, The snow was borne on the wintry breeze.

The embers were low on the chimney hearth, And threw no warmth on the floor of earth.

The house told a tale of want and woe, Such as the poor alone may know. As the woman looked out on the swaying boughs,

She thought of the false and broken vows Of one who had sworn to cherish his bride,

And shield her from ill, as side by side They should pass through life, and over the tide.

To the beautiful world; and flowers fair Should grow in her pathway to banish care.

She thought of the home of her youth, far away, And the fond ones she left on her bridal day.

And her tears fell fast as she remembered that now, Death had chilled the heart and daisied the brow.

Of the four who stood weeping five years before, As she bade them farewell, at the old home door.

And her mother's last words she still seemed to hear.

"We'll miss you, my Annie; God bless you, my dear."

But how changed is she, since that voice she heard!

For then she was joyous as a free, wild bird— Her cheeks were like roses, her brow smooth and fair.

But, alas! now her cheeks are sunken and pale; Her heart is heavy with an untold tale; Too sore for words, and is only expressed.

By the pearly tear, and the heaving breast. But the child points out through the broken pane

And, shuddering, draws back to her side again. Round his mother's neck one arm he has flung; Words of terror fall from his infant tongue.

My tale is told; 'tis the drunkard's child, 'Tis the drunkard's home, near the forest wild.

MRS. MARY C. COX.

Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them.—Lincoln.

If I were sure God would pardon me and man would not know my sin, yet I should be ashamed to sin, because of its essential baseness.—Plato.

I must have known life otherwise in epochs long since fled, for in my veins some Orion blood is fled, and through my thought are lotus blossoms blown.—T. B. Aldrich.

A Correction.

Mrs. M. Summers sends the following for publication, and this must end the dispute:

In the report of Mrs. Summers' recent ordination it is stated that "nearly a year ago she was licensed as a medium and teacher of Spiritualism by the Spiritual Union."

Mrs. Bumstead undertakes to correct the above statement by saying in the last PROGRESSIVE THINKER: "Mrs. Summers was with us not quite six months, so it was impossible to give her a certificate of my leadership nearly a year ago (not a license, as that is not in our power). On the 30th of September she received the certificate."

We, the undersigned, hereby testify that the following is a correct copy of said certificate:

LICENSE CERTIFICATE.

"Know all men by these presents, that the Spiritual Union of the city of Chicago, Illinois, an institution chartered under the laws of the United States of America, by the National Spiritual Association, on due examination and recommendation by the executive board, do grant unto Mrs. M. Summers, of Chicago, Ill., Cook county, this certificate of authority as a medium and teacher of Spiritualism, and permitted by the constitution and by-laws of this institution."

Witnessed our hand with the seal of this institution, done this September 23, 1894.

"SUSAN M. BUMSTEAD, president; SENECIA L. PLINT, secretary pro tem; FRED KING; A. SMITH, vice-president; MR. AND MRS. LINDSEY, DR. R. GRIFFIN and numerous others."

Therefore, our report of the matter was right in the first place, and Mrs. Bumstead's "correction" is wrong, while she stigmatizes our first statement as a "falsehood." On which side is the wrong?

As to the pastorate, Mrs. Summers was introduced as "pastor of the Spiritual Union" from the first of her services there, in May, 1894, and was uniformly so recognized until the succeeding winter. So that Mrs. Bumstead, in her denial that Mrs. Summers was pastor there at any time, is wrong again.

The great "correction," therefore, which Mrs. Bumstead makes, is incorrect, while the original report of the ordination, made by the secretary, Mr. Kison, is essentially correct.

MRS. M. SUMMERS.

1537 Milwaukee avenue.

Island Lake Picnic.

The picnic gotten up by the People's Auxiliary (of Detroit) to the Island Lake Camp Association was a complete success, and augurs well for the future excursions to the camp grounds of this association. Twelve thousands of people arrived with but little delay for an excursion. The only disappointment was the imperfect arrangements about boat facilities, but that will be attended to before the opening of the camp proper, July 24. This day was a perfect June day, with a delightful breeze off the lake. Refreshments were served by the Detroiters to the hungry who came without lunches, while those with their own baskets dotted the green banks of the lake and partook of the useful food for the body, then repaired to an impromptu platform to listen to the sermons that were given to build up the spiritual. Miss Mary Wright, St. Omer, was the first speaker in the audience. Mrs. Nellie Beale followed, then Dr. J. D. Kegan and Mr. James H. White, president of the I. L. C. A. All spoke well, for "out of the heart the mouth speaketh."

There were many good things said, and done that this writer cannot find time to repeat nor the space of THE PROGRESSIVE THINKER to allow.

One good action, made with kindly motives intent, was the presentation of a fine silk dress to the secretary of the I. L. C. A. Pardon personal mention. It is done to show that good work is by some people appreciated. The gift was made by the People's Auxiliary of Detroit. This gift put me in touch with the work done in Grand Rapids, and I remember a similar gift there. Gifts count for nothing only as the spirit animates them and they express a willingness to help each other. We are working hard here to get everything in order for opening day. Mr. and Mrs. Anderson are located here for the summer. The hotel is in process of erection. We are working under the usual difficulties that attend all new camps, lack of funds. Donations of bedding and furniture would be very acceptable for the hotel. We have the loveliest spot in the State for a camp and solicit correspondence of those interested.

EFFIE F. JOSSELYN.

WILL THEY LOVE ME, OVER THERE?

Oh! how dark, and cold, and drear Is this lower atmosphere, All around about me here!

But, will they love me, over there? Cruel scorn, or frown, or sneer, And estrangement meet me here— Just the same from year to year.

Where the world is ever fair? Where no sorrow, wrong or blame Can be linked with any name— Will they love me there?

Anguish, agony and woe Follow wherever I go, While I wander here below— But, will they love me, over there? Sickens, suffering and pain Meet me again, and yet again, Writ on Earth I still remain— But, will they love me, over there?

Where the world is bright and fair; Where no sorrow, wrong or blame Can be linked with any name— Will they love me there?

Here all hearts are ever in change, And love will so soon estrange, Naught can harmonize arrange— But, will they love me, over there? There, where hearts are all of gold, Where true love will never grow cold, And the young will never grow old— Will they love me, over there?

Where the world is ever fair; Where no sorrow, wrong or blame Can be linked with any name— Will they love me there?

CONSUMPTION

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York.

Can be linked with any name—

Will they love me there?

With the guardian near me stand, With the white-robed angel band, When I reach that happy land, Where they'll love me, over there.

And the dear ones I've lost here, And have missed for many a year, Will in that angel band appear, And will love me, over there.

Where the world is ever fair, And no sorrow, wrong or blame Can be linked with any name— Yes! they'll love me there!

ADA C. INGRAHAM.

Clayton, St. Louis Co., Mo.

Items of Interest from Will C. Hodge.

Leaving Chicago March 8th, the following Sunday found me occupying the platform of the First Society of Spiritualists of Milwaukee, where I continued the work until the close of the month. This is, in fact, a new society, though claiming to be the original First Society, basing their claim upon the fact that the old society had reorganized under the name of Unity Society. There were no officers and no organization, the meeting being carried on as a private enterprise.

It is deplorable that when there are all the elements for forming one first-class working society, that individuals cannot sink their petty personal differences and all work together for the common good, Unity Society, under the new management, have retained the old membership, are working harmoniously, and the outlook for their future is encouraging.

It was my privilege to occupy their platform during the month of May, and the interest was such that the meetings were continued during the first two Sundays of June. The audiences were uniformly good.

Leaving Milwaukee June 10th, and headed for Clinton Campground, but stopped for a few days at Waukesha, where I was the guest of Dr. T. B. Babcock, the noted magnetic healer, and I can bear willing testimony to the fact that his power in healing by the laying on of hands, has quite an extensive practice in Milwaukee.

I also met here, for the first time, a very superior medium in the person of Mrs. Mary Fox, who is also a regular physician.

From Waukesha I came to Beloit and will divide the time between this city and Rockford, Ill., until the 1st of July, when my duties as secretary of the M. V. S. A. will take me to Clinton, Iowa.

I find increasing interest everywhere in the facts and philosophy of Spiritualism, and there is much to encourage every earnest worker in the cause.

I desire to bear testimony to the willing and efficient aid extended in my meetings by Mrs. Emma J. Nutt, and Carrie Smith, who were always ready to do their part in presenting the phenomena, and to Mrs. G. Partridge, of Chicago, who assisted on the closing Sundays by giving some of the finest psychometric readings ever given in a public audience, every one of which was given under strict test conditions and every one recognized.

I am open for engagements for the fall and winter months, beginning with October, and would be pleased to hear from any society or parties desiring the services of an inspirational speaker. Address: Clinton, Iowa (Mt. Pleasant Park).

To All Whom It May Concern.

REV. T. W. WOODROW'S SPECIAL ANNOUNCEMENT.

Since Christianity is a system of religion in which immortality is a demonstrated fact, and inasmuch as the great Christian founder appearing in a company of men to be eye-witnesses of the fact to whom "he showed himself alive" after the event called death, which manifestation of the return of spirit beings is the basic fact of the gospel, therefore it seems proper for me, a minister of the gospel, to offer my services to all societies desiring the same on reasonable terms, within a radius of a few hundred miles of Des Moines, Iowa. I will go to any point within a reasonable distance from this place, in response to calls upon me to come and preach the "word of truth and gospel of our salvation"—from doubt and fear. When I was ordained to the ministry at Peoria in 1878 I solemnly pledged myself, with my hands on the Bible, that I would preach the truth, and I found it taught therein, and in experience. I am willing to fulfill that pledge (of which I am not ashamed) even among those that are so sanguine as to think that all men desire and all Christians believe, and all preachers preach as a matter of faith, is scientifically demonstrable, and can be made the subject of knowledge. In the words of the apostolic founders of Christianity, they say, "we know."

If those that think they know, or those that know they desire to know, wish my services, and will trouble themselves to make necessary arrangements for meetings, I will take pleasure in sending appointments, and will name subjects and themes on subjects as named after I arrive, if preferred.

If it strikes a responsive chord in the minds of others, please let it vibrate by addressing,

Yours truly, T. W. WOODROW.

1914 W. 8th Street, Des Moines, Iowa.

A HEAVENLY PILOT.

He Discourses Spiritualism.

To THE EDITOR:—Rev. Mr. Kip, of the Presbyterian church, hung out a large, white cloth, with large, black letters thereon, that all might read who passed: "Lecture to-night on Spiritualism." Of course it drew a large audience of Spiritualists and of his own denomination. The first remarks he made to his hearers was, that he knew very little about Spiritualism. What would he think of a man who advertised to lecture on electricity, and then inform his audience he did not know much about it. It is hardly necessary for me to state that he discovered before Mr. Kip was through, that for once in his life he told the truth. He also said he did not know what became of the dead. He takes his pay, however, as a heavenly pilot just the same. MRS. F. R. M. San Diego, Cal.

Just as you are pleased at finding faults, you are displeased at finding perfections.—Lavater.

A FLAT EARTH!

Some Ideas of a Methodist Minister.

A flat earth!—What a paradoxical old theory! I supposed that we were living in a civilized age, in an age of progress and enlightenment, and, moreover, in modern times. I supposed that we had emanated from the falsities, and the worthless scientific systems of the ancients, whose movements in these lines were a little less than retrograde; and that men in this day and age of the world were striving for right, striving for justice, and striving for that which, under God, is the noblest ambition of a lifetime, but which man has ever been unable to attain—perfection!

But even now one of the old venerables, in the garb of a Methodist minister, appears on the scene to refute the established principles of modern scientists, and tear out the very foundation of living truth—may we not say, common sense?

His calculations are evidently based on the Bible. He tells us that astronomy and the other sciences are all in fault, which is as much as to say that our earth is flat, and at a standstill; therefore, the sun travels over an immense circuit, at a mean distance of ninety-three million miles, from east to west, in twelve hours, and sinks, perhaps, to weary in the mists, or to hurt himself through immeasurable darkness till the birth of another day; that the solar systems have no progressive movements, and therefore set, like gems, in the azure firmament for ornament, and merely to please the eyes of inhabitants on one solitary life plane.

If this is the case, we are curious to know what the opposite side of this "flat earth," and its foundation, appears like. We are curious to know its structure, and its composition. If this is the case we are alone in space; Mars is not the miniature of our earth; there are no planets, and the illustrious Herschel is a fool.

Shall we tolerate such nonsense? Shall an intelligent people send its children to a public school for five days out of seven to learn the principles of truth, and then send them to the Sunday-school class to assimilate such trash?

We have gazed on the fair form of science and marveled at her progress. The question comes intuitively to us: "What must be the future; where must be the culmination of this remarkable advancement?"

In the present historical epoch of the world we have been taught that which is now an axiom, that "the world is round," and that we are living on a "globe," that along with our comparisons the planets, we are rapidly "whirling," as it were, about the sun; that our solar system, with its worlds, comets, nebulae, etc., is moving along with other visible systems, around a given sun, and we know not but that this continues further in the same uniformity.

Now, if one appears to bring up the old theories prevalent in Columbus' time, we are tempted to expatriate him, to exclude him from a civilized community. Some have the idea that it would be the proper thing to send such a man to one of the State institutions for the feeble-minded. Doubtless he would feel at home. Perhaps it would prove his habit.

Oh! when shall men's eyes open to the light of truth? When shall their foolishness depart? When must occur the glorious victory of truth?

A YOUTH OF FIFTEEN.

Millington, Mich.

Particulars About Carnot's Death.

A little more than six years ago, the well-known clairvoyant, Mme. Lucia Grange, of Paris, had a vision of the tragic death of President Carnot. During the Boulanger agitation, when some French ladies lost their heads about the man with the red beard and black hair, aristocratic bearing, etc., Mme. Grange, at one of the seances which were held on the 27th of each month, in the Boulevard Montmagny, by some friendly researchers, saw M. Carnot, in a carriage, amid a large concourse of people, mortally wounded, covered with flour and ultimately dying. What did the flour signify? Doubtless it was a symbol. While Mme. Grange was seeking a satisfactory explanation, she saw a mysterious hand trace before her the word "Boulanger." There was no longer any doubt. M. Carnot was to be the victim of the golden-bearded General, or, at least, be destroyed by some of his followers. Some time elapsed and the vision appeared again, but this time accompanied by certain details. Along with the word "Boulanger," Mme. Grange read the initials C. S., which she unhesitatingly translated "Carnot, Sadi." This reading was all wrong. The initials C. S. referred to Caserio, who was a baker—in French, "boulanger." The Revista states that Mme. Grange gave this vision some six years ago, and that there are persons alive who were present when she described it at the time. It should not be difficult to verify all this.—Revista Universal de Magnetismo, Spain.

Spirit Power Illustrated.

THE SPIRIT MOTHER COMMUNICATES WITH HER SERVANT-GIRL.

The Albuquerque Citizen this evening says: A very singular thing occurred at the home of George K. Neher on the morning his wife died at Philadelphia. The telegram stated that Mrs. Neher died at 2 o'clock Saturday morning. At 3 o'clock she appeared at the bedside of her favorite servant-girl, Teresa, and calling to her, said: "Oh! Teresa, Teresa, be good to my children!" The girl, Teresa, got up and dressed, and was heard by Mr. Neher crying and walking up and down the room. She continued this the remainder of the night. Mr. Neher got up at 5 o'clock to see what was the matter. The girl told him that his wife was dead; that she appeared to her dressed in white and stood by her bedside and awakened her by calling her name. Mr. Neher laughed at her and tried to convince her that she was but dreaming. The girl continued to protest and insist that Mrs. Neher was dead, and would not be comforted. Soon after 8 o'clock the telegram arrived confirming the sad news. Teresa has always been a favorite girl with Mrs. Neher, and has lived with her a number of years. Mrs. Neher was devoted to her children, and when she was dead, she appeared to the girl when death took her from them. Prescott Morning Courier, Ariz., June 8.

PEN-FLASHES FROM OHIO.

HOWLS, HISSES AND APPLAUSE.

A very lively time was had at the Franklin Club in Cleveland, on Sunday evening, May 12. Howls, hisses, yells and applause disturbed the peaceful serenity of a quiet Sunday afternoon. David Rankin told Peter Witt that he was a liar. Anyone, whether he worships at the shrine of Confucius or is a follower of Jesus Christ, whether a Catholic or Protestant, a Democrat, Populist, Republican or Exhibitionist, with or without a hobby, is welcome to the floor and can, without interruption, explain his views and theories for five minutes. Dr. Woodridge thought he saw dangers of shipwreck ahead as the result of too much religious discussion, so he offered a resolution forbidding any future discussions of religious subjects. A dozen men were on the floor instantly. Some said the great questions of economic reform and the church were inseparable; that the most prominent men in the churches are the greatest enemies of labor unions and labor reform. Dr. K., socialist and Jew, denounced the churches, and said that the \$700,000,000 invested in their magnificent properties would be better invested if it had been used to provide shelter for the poor. Mr. H. denounced the church. He knew of a factory in Cleveland where women make shirts for six cents apiece, and the proprietor asked them to meet during the noon-hour for prayer service! This brought out more denunciations of the church. "You're out of order," "You're a liar," "You're a coward," "Vote now," Chairman V. denounced them as "bulldozers." Pandemonium reigned supreme. If the churches guided anything in this little skirmish, it was not visible to the naked eye. Let us have peace! But then, Jesus Christ said on a notable occasion: "I come not to bring peace, but a sword."

HAPPY IN HIS STATEMENT.

Mgr. Satolli is happy to state that the Holy Father, with much pleasure, learns that "the ancient violent prejudice and opposition to the church are daily disappearing." It is also understood that Mgr. Satolli's argument as to the propriety of official relations between Guatemala and Rome applies also to the United States, as he states that the constitutional provision of both countries is the same respecting church and state. He also says that the principle of separation between church and state "does not exclude official relations between the one power and the other, unless by separation is meant inevitable hostility or open wrong of the civil power towards the church and its ministry."

It is very evident that these pious prelates of the holy mother church are much exercised on account of the situation. The poet says:

"As crumble custom's mouldering chains away,
Power's gilded idol turns to common clay,
Heart flies to heart, no longer Reason needs
The weak resistance of established creeds,
Tradition totters from her misty throne,
And all the impostures of the past are known."

A careful study of Satolli's official communication to Guatemala, of March 10, 1895, tends to show the "consideration" Rome has, not only for that country, but for the whole of the American continent. Empire is what the Pope wants.

IN CHURCH WITH SWORDS.

On the 12th of May, at Cleveland, Ohio, Bishop Horstman confirmed 500 children in St. Patrick's Church. In order to give pomp and circumstance to the occasion, the Bishop was escorted to the church by the Knights of St. Matthew, with drawn swords, who formed a guard of honor about the sanctuary. He gave each of the boys a slap on the cheek, to remind them that they should be ready to die for their faith and for the salvation of their souls. Varly, "Jordan is a hard road to travel." He gave the boys some good advice in regard to abstaining from strong drinks. That closed the ceremonies.

THE A. P. A. AND ITS WORK.

The Supreme Council of the A. P. A. closed its session in Cleveland on the 12th of May. Boys and girls from 14 to 18 will be eligible as members. A committee of five was appointed to meet with the council of patriotic organizations at Washington, D. C., Dec. 10, 1895, to take under consideration the campaign of 1896. It is the intention to unify the action of the various patriotic organizations. Legislation will be urged before Congress, including the proposed 16th amendment, prohibiting the appropriation of public money for secular purposes, the citizenship act, etc. These are measures that all patriotic Americans are deeply interested in, as on the success of these and kindred measures depends the perpetuity of the great American Republic.

INDIAN CHILDREN DEMORALIZED.

A scandal has come to light in connection with the government school for Osage Indians at Pawhuska, Oklahoma. So very lax has been the management of the school, that for months all discipline has been ignored. The Indians are very indignant, and declare that their children are demoralized by the whites; that no such bad morals were ever known among Osage girls while living in wigwams. The result was that 160 out of 250 children have been taken out of the schools by their parents. This, it should be remembered, is one of the class of Indian schools so liberally provided for by the government and handed over to the Catholics and other religious bodies to be Christianized! No man who votes for these outrageous appropriations should ever be returned to Congress. That would be a permanent cure.

A NUDE LIBRARIAN.

One of the lady witnesses, in the church murder trial in San Francisco, testified that some time before Blanche Lamont's murder Miss Willis asked Durant for a book from the library. He left the room a few minutes, and returned entirely nude. The young lady never had her escape with difficulty. A nice character, indeed, for a church and Sabbath-school librarian. But then there

are many episodes related in the Bible that eclipse this entirely. What's this world a-coming to, anyway?

A SCOUNDREL IN THE PULPIT.

Father Mariano Lepore, pastor of Mount Carmel Catholic church, Denver, Col., has been found guilty of undue familiarity with women of his parish, dishonesty in politics and other conduct unbecoming a priest. At Jersey City, N. J., it was alleged that he was guilty of embezzlement, adultery, gambling, drunkenness and like misdoings; and also promulgated a blasphemous revision of the tenth commandment. The church property of Mount Carmel is said to be in a deplorable condition on account of his mismanagement. He holds the church property in his own name and defies the bishop's power to remove him. Here is a job for the Pope, or his ablegate, Mgr. Satolli. Such priests are getting too numerous for the good of "society." Is there no way of suppressing them?

FEMALE SUFFRAGE IN GEORGIA.

The Women's Christian Temperance Union, which met at Savannah, Ga., adjourned without discussing female suffrage. The emphatic protest of the minister of the church where sessions were held prevented any consideration of the question. The women of Savannah, probably under the advice of the clergy, ignored the women's suffrage question, and declared that "the union in Georgia will never incorporate that feature in its work." So much the worse for the W. C. T. U. of Georgia.

LACK OF CHRISTIAN CHARITY.

The St. Clair Street M. E. Church, in Cleveland, Ohio, has asked permission of the court to sell some of the church property in order that they may be enabled to build a new church of larger pretensions and greater dimensions. Also to "lift a mortgage." The pride and pomp creeping into the churches in these latter days is something enormous. Cleveland is noted for magnificent churches, and in proportion to the size and cost of the churches is the lack of Christian charity.

DISHONESTY IN CHURCH.

Rev. William A. Newbold, a minister of the Protestant Episcopal Church, New York City, and general secretary of the American Church Mission Society, has been deposed from the ministry. His accounts were short only \$10,000. This missionary money is wrung from the scanty earnings of poor women and children, only to be squandered by profligate preachers in riotous living. Verily, if there is no hell, ought there not to be one for such thieves?

AN AWFUL OUTRAGE.

At Ann Arbor, Mich., April 30, an outrage was committed, when John H. McClellan, of Lexington, Ky., was assaulted by three unknown students who wore masks, and his face painted with nitrate of silver. The president of the college, Dr. Angell, says he knows who committed the outrage and they will be brought to time. This is one of the institutions where many preachers are manufactured, where the Christian religion is taught in all its pristine purity, and the sessions opened with prayer. The boy's face is badly swollen, all the same, and the skin peeling off.

AND THIS A CHRISTIAN COUNTRY.

Louis Kracman, a Bohemian, despondent over being unable to provide for his three-year-old daughter, shot and killed the child, at Chicago, on the 24th of May, and then put a bullet through his own brain. The wife and mother was away, hard at work. He left a note saying that he had killed the child and himself because he could obtain no work. This is one stanza from the many short and simple annals of the poor. But President Cleveland says we live under a Christian government and will find it to our best interests to obey "the mandates of the Christian church." But when these poor people ask for bread, you give them a stone. This is not the religion preached by Jesus Christ. "We unto you, hypocrites!"

NUNS DEBARRED.

Texas comes to the front on the educational question, and on the 22d of May the State Department of Education, on an appeal from Victoria county, ruled that nuns cannot teach in the public schools of Texas, and that everything of a sectarian nature must be absolutely eliminated from the public schools. Catholic nuns have been conducting free schools and this very properly puts an end to it. This is only in conformity with the mandates of the Federal Constitution, and is of more importance than the mandates of the Pope, or the dogmas of ecclesiasticism. Well done for the Lone Star State.

VERY CHEERING NEWS.

Wm. N. Cleveland, of Chaumont, N. Y., who is a brother of President Cleveland, has been interviewed, and says emphatically that his brother is a believer in the Christian religion and is a devout man, who always keeps his religion before him. This will be cheering news to a great many people who have been charging the President with affiliating with the "gold bugs," and the silver demagogues of Lombard street, London, and Wall street, New York. "Praise God from whom all blessings flow."

C. H. MATHEWS.

Are You Going East This Summer?

Don't forget that the great summer tourist route is the Michigan Central "Niagara Falls Route," a first-class line for first-class travel, the popular line to Niagara Falls, Mackinac Island, The Thousand Islands of the St. Lawrence, the White Mountains, the Adirondacks, Portland by the Sea, Boston and New England points, New York and the seashore.

Send ten cents postage for "A Summer Note Book." It will tell you all about these places and how to reach them.

O. W. RUGGLES.

Gen'l Pass'r and Tkt Ag't, Chicago.

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The blood flows almost as freely through the bones as through the flesh of very young children, but as age comes on the blood-vessels in the bones are almost filled by the deposition of matter.

SOME SUGGESTIONS

As to the Detection of Fraud.

TO THE EDITOR:—We read much about tests and phenomena obtained under test conditions until one grows weary of them. There is one point upon which all the earnest and sincere readers of THE PROGRESSIVE THINKER will agree, viz.: that a "reeling sea of the filthiest fraud pertaining to Spiritualism is spreading itself all over this country. That, whenever this subject is alluded to, the cappers of these frauds fly to the rescue and use terms of bitter denunciation of all who oppose them. That these things are true, no one who respects himself will deny. These aids and abettors of fraud will always recognize the fact that there are mediums, and they never agree that any particular person is a fraud. My object in writing this article is to endeavor to persuade others to adopt my method of investigation. It gives the medium an almost unlimited liberty and weighs him at just what he is worth.

I will proceed to give it at once. Suppose I am to have a seance for independent slate-writing. In this case the genuine fraud begins by diverting your attention from himself under the assumption of having you examine the slates. I invariably assure him that I have the most implicit confidence in him, and that he shall please himself. (Observe I use the masculine pronoun in compliance with the long-established and ever-continuing grammatical laws—that when the gender is doubtful, the masculine pronoun is preferred). If the operator is a genuine fraud he at once insists that you shall surely satisfy yourself. Generally he begins to see that you are not going to accept mystery as spirit manifestations, and either guesses at some name and uses it, or "throws up the sponge" (their vernacular). Often in this way I have had them proceed and give me a communication from John, Harry, or Susan. When finally I have the large and square medium (?) that I have no evidence from the performance as to spirit identity, I am asked whether I doubt its spirit origin. To this I answer, I have not the slightest evidence of such being the case. If I am then asked: "How do you think the writing came on the slate?" Here often my attention will be called to the absolute test conditions under which it has been written. My reply is likely to be that I have not yet become so self-conceited as to conclude that those things which I cannot explain or understand are consequently spiritual. If it is a materializing seance, do not object to the medium's wife passing in an evening dress, and general assistant, the hired girls from the hotel to assist. I am perfectly indifferent to all this. But when the performance commences, while I shall keep my part of the contract intact and not seize the medium or any of the assistants, still, I shall quietly sit and wait for mother, brother, father, or sister to come to me. If none come, I simply depart in peace. The point of all this may be reduced to the following theories:

The fact that a thing is not understood affords no proof of spiritual origin. If a spirit can assume the material and do so, he must have an object. Having an object he will manifest it at once and will not wish to be led. He must know for whom he came. He needs no prompting. But if he is a confederate, that is just what he does want.

Now, as soon as you set aside the mystery and trickery of these ghouls, and rely upon the evidence of spirit presence they can bring you, you have discovered them of their entire stock-in-trade. Their next strong point is to have you disclose your weak points, and then they need no further padding. It is almost sickening to see a few mad men and women beckoning the medium as he comes from the cabinet in semi-darkness (glancing with shrewd eye to see who the ghouls are), to see them holding up hands and asking "Is it for me?"

Please try my way.

B. R. ANDERSON.

Progressive Spiritual Society.

TO THE EDITOR:—Mr. Frederick Cushman, of 4 S. Ada street, was ordained minister of the gospel of Spiritualism, June 2, at the Masonic Home Temple, by Bro. G. V. Cordingly, our esteemed pastor, in whom we all take much pride, and who never does a thing half-way. The ordination exercises were sufficiently lengthy to explain the object of ordination, its utility as well as beauty; and sufficiently abbreviated to be refreshing to the large audience who came to witness it.

At the close of Bro. Cordingly's impressive remarks, the candidate was presented with a beautiful bouquet of cut flowers by Miss Gertrude Page, for which he expressed his gratitude to the donor and audience for their kindness, and gave us in his own dialect of his Scotch control his aspirations for the present honor and his plans for the future.

In connection with the ordination I will mention the name of Mrs. Isa Wilson Kayner, one of the "Daughters of Veterans," whose illustrious father you all know, and who has received at least a portion of the mantle of her prophet-father, which has fallen upon her; so much so that she is able to stand the test of fire, to vindicate our claims to the knowledge and power to duplicate Bible miracles, and prove that "what man has done, man can do."

The eminent champion of the spiritual faith was ordained at our hall by Bro. Cordingly, on Sunday, the 9th of June, to the spiritual ministry, and will give an exhibition of her fire test at Lakeside hall, corner Indiana avenue and Thirty-first street, the evening of June 28, at 8 o'clock.

On the same evening and at the same hall there will be a musical, dramatic and spiritual entertainment for the benefit of the Progressive Spiritual Society, where a few of the best talent in music and elocution will exercise their gifts, and a number of the best mediums will be on hand to give the various tests, and all for twenty-five cents. All societies and mediums are invited.

The union spiritualistic which was held at Desplains street, on the 4th of this month, at the instigation of Rev. G. V. Cordingly, alias "Red Jacket," was a grand success all around, and we hope "Red Jacket" will come down and pound on his head-board at this time next year and send all the "braves" out on the "war-path" for one day at least.

I. D. GUEST, Secretary.

Chicago, Ill.

How many people live on the reputation of the reputation they might have made.—Holmes.

GRAFTING WRONG.

And the Reasons Therefor.

From an orthodox Christian standpoint, the Devil sowed evil seed in the Garden of Eden and hybridized the whole human family; hence the necessity for a grafting process or "Plan of Salvation." Now, it is a well-known fact in nature that we get the fruit of the clone, and according to Paul's method of grafting the hybrid into the true vine, hybrid fruit would inevitably be the result.

It is no wonder there is so much ecclesiastical and sectarian hybridization in the world to-day.

The clerical profession have been cutting their cions from Pagan sun-worship, legends, visions, dreams and various misunderstood occult phenomena that played upon ancient sensitivities, and represented them as perfectly pure, yea, even from the Deity Himself.

They have been grafting those cions upon the beautiful natural mental organization, until they now seem to be irretrievably lost in their amazing complexity.

Now, if we reverse this mode of grafting, and graft the cions of truth upon or into the human mentality, we may expect harmony, unity and universal fellowship.

The fruits may then be known. But so long as the superstitious orthodox clergy are sending "thieves into the ears of the human race, to steal away their brains," so long will reason be dwarfed, and the religious world be in a state of chaotic hybridization.

But, thanks to the angel-world and their media for introducing pure cions, and THE PROGRESSIVE THINKER firm for shipping them broadcast over the world!

With such agents, we hope, ere long the hybrid branches which bear superstition, ignorance, selfishness, jealousy, hatred and retaliation, will be supplanted by the pure deific branches of truth, bearing fruits of love, charity, kindness, wisdom, reason, universal Spiritualistic nutrition, such as seraphs feast upon.

Then will the millennial orchard stand out harmoniously in all its glory. Let us all hasten the day.

DR. S. TOMAN.

Dayton, Ohio.

Confesses His Guilt.

HE DECEIVED SPIRITUALISTS FOR MANY YEARS.

I desire to voluntarily make the following statement for the good of the general public, particularly those who honestly believe in so-called Spiritualism: When caught last night by W. D. Mathews, during my seance at the Temple, I realized that there was no escape from a full exposure, and I decided to tell the whole story and promise never again to act or pose before the people as a medium. I have fully explained in the presence of D. L. Cramer, Dr. Patton, Dr. Sillin, Dill Ball, W. D. Mathews, W. M. Price, Jr., James Holtzman, how I conducted my seances, how the so-called materializations were produced, how I overcame the tests, etc., also how I produced the slate-writing, showing that all these apparent phenomena are wholly my own work, and that no aid comes from spirits of deceased friends. So far as my knowledge goes all phases and forms of Spiritualism are fraudulent. I entered into the business because I was hard up financially, and I just had to do something to keep my family from suffering.

WITNESS: C. W. Sillin, Elliott Tallman, D. L. Cramer, D. P. Ball.

Stuttgart, Ark., May 27th, 1895.

This man has been posing as a medium for many years, and was at last caught and confessed. The Free Press of Stuttgart devotes one page to the exposure of his tricks.

At Lake Cora.

The South-Western Michigan Association of Spiritualists will hold its annual meeting at the above-named pleasant resort on Sunday, June 23, 1895.

Mrs. Jennie Hagan-Jackson, of Grand Rapids, whose name is an attraction to her many friends, will address the meeting at 10:30 a. m.; 2:30 p. m. Mesdames Butler and Buskirk will furnish music. Meals can be procured at the popular hotel on the grounds by those who do not wish to be troubled with lunch baskets. A fee of ten cents will be charged each adult for admission to the grounds. Carriages admitted free.

THE S. H. AND E. RAILROAD

Will run trains as follows: Leave South Haven at 7:30 a. m., and arrive at Lake Cora at 9 a. m.; leave Lawton at 10 a. m., and Paw Paw at 10:15 a. m., and arrive at Lake Cora at 10:25 a. m. Trains will leave Lake Cora, going east, at 4:15 p. m.; going west, 6 p. m.

FARE, ROUND TRIP, INCLUDING ADMISSION TO THE GROUNDS.

From Lawton, 35 cents; from Paw Paw, 30 cents; from South Haven, 81; from Covert, 60 cents; from Hartford, 50 cents; from Lawrence, 30 cents.

W. R. SHRINE, Pres't.

H. A. SORTORE, Sec'y.

Indefinitely Postponed.

Some time ago notice was given of the Iowa Central Spiritualists' Association Camp-meeting, to be held near Albion, on the Iowa river, in "Nature's Nook." The board of directors find it utterly impossible to collect the subscriptions, owing to the financial depression among the farming localities, and desire that you will kindly state in next issue of THE PROGRESSIVE THINKER that "from lack of funds only" is this camp-meeting indefinitely postponed. There will undoubtedly be a third day's grove meeting, as last year. It is with many regrets that we are compelled to make the above statement.

DR. A. C. COOPER, President.

Mrs. E. T. REYNOLDS, Rec. Sec'y.

Till thou hast conquered thyself thou art but a slave; for it is almost as well to be subjected to another's appetite as to thy own.—Burton.

Forming characters! Whose—our own, or others? Both. And in that momentous fact lies the peril and responsibility of our existence.—Elihu Burritt.

As soon as a true thought has entered our mind, it gives a light which makes us see a crowd of other objects which have never perceived before.—Chateaubriand.

THE AVERAGE MAN

who suffers from headaches and biliousness needs a medicine to keep his stomach and liver in good working order. For such people Ripans Tabules fill the bill. One tabule gives relief.

Ripans Tabules: Sold by druggists, or by mail if the price (60 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

THE ONLY TREATISE EVER OFFERED THE READING AND THINKING PUBLIC IN THE INTEREST OF MODERN SCIENCE, THAT IS ABSOLUTELY FREE FROM THE THEORIES OF SUPERSTITION, AND WHICH DEMONSTRATES CONTINUITY OF LIFE AND OUR ENVIRONMENT OF SPIRITUAL INFLUENCES.

From the data of modern physical and physiological science.

To the Spiritualist, an impregnable foundation of scientific data and verified facts.

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Address your orders to

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THE ROMAN OCTOPUS.

The Manitoba Government Puts Its Foot On It.

MINISTRY GIVES NOTICE OF A MOTION TO ANSWER IN THE NEGATIVE THE DEMAND THAT SEPARATE SCHOOLS AGAIN BE ESTABLISHED—SUGGESTION THAT IT IS NOT TOO LATE FOR THE CANADIAN CABINET TO LEARN THE TRUE STATE OF AFFAIRS AND CHANGE ITS TACTICS.

TO THE EDITOR:—It appears from the current dispatches of June 13th that in the afternoon of that day, in the Manitoba legislature, Attorney-General Sixton gave notice of a motion setting forth Manitoba's reply to the Dominion Government's demands that separate schools should again be established in Manitoba. It is a direct refusal of the demand.

The reply is in the form of a memorial addressed to his Excellency the Governor-General of Canada, in council. It first recites the remedial order, and then submits the following:

"These privileges, which by said order we are commanded to restore to our Roman Catholic fellow-citizens, are substantially the same privileges which they enjoyed previous to the year 1890. Compliance with the terms of the order would restore Catholic separate schools with no more satisfactory guarantees for their efficiency than existed prior to the said date.

"The educational policy embodied in our present statutes was adopted after an examination of the results of the policy theretofore followed, under which the separate Roman Catholic schools (now sought to be restored) had existed for upwards of nineteen years. The said schools were found to be inefficient. As conducted under the Roman Catholic section of the Board of Education they did not possess the attributes of efficient modern public schools. Their conduct, management, and regulation were defective. As a result of leaving a large section of the population with no better means of education than was thus supplied, many people grew up in a state of illiteracy. So far as we are aware there has never been an attempt made to defend these schools on their merits, and we do not know of any ground upon which the expenditure of public money in their support could be justified.

EVILS THAT WOULD RESULT.

"We are therefore compelled to respectfully state to your Excellency in Council that we cannot accept the responsibility of carrying into effect the terms of the remedial order. The reforms effected in 1890 have given an impetus to educational work, but the difficulties which are inherent in our circumstances have constantly to be met. It will be obvious that the establishment of a set of Roman Catholic schools, followed by a set of Anglican schools, and probably Mennonite, Icelandic and other schools would so impair our present system that any approach to even our present general standard of efficiency would be quite impossible. We contemplate the inauguration of such a state of affairs with very grave apprehension. We have no hesitation in saying there cannot be suggested any measure which, to our minds, would more seriously imperil the development of our province.

"We believe that when the remedial order was made there was then available to your Excellency in Council full and accurate information as to the working of our former system of schools. We also believe that there was lacking the means of forming a correct judgment as to the effect upon the province of the change indicated in the order. Being impressed with this view we respectfully submit that it is not yet too late to make a full and deliberate investigation of the whole subject. Should such a course be adopted we shall cheerfully assist in offering the most complete information available.

"It is urged most strongly that upon so important a matter, involving as it does the religious feelings and convictions of different classes of the people in Canada and the educational interests of a province which is expected to become one of the most important in the Dominion, no hasty action should be taken, but that, on the contrary, the greatest care and deliberation should be exercised and a full and thorough investigation made.

OFFER TO BUY CATHOLIC PROPERTY.

"As to the legislative grant, we hold that it is entirely within the control of the Legislature of the province, and that no part of the public funds of the province could be made available for the support of separate schools without the voluntary action of the Provincial Legislature. If this be the case, nothing could be more unfortunate from the standpoint of the Roman Catholic people themselves than any hasty or peremptory action on the part of the Parliament of Canada, because such action would probably produce strained relations and tend to prevent the possibility of restoring harmony.

We understand it has been lately suggested that private funds of the Roman Catholic church and people have been invested in school-buildings and land that are now appropriated for public school purposes. No evidence of such fact has ever been laid before us so far as we can ascertain, but we profess ourselves willing, if any such injustice can be established, to make full and fair compensation therefor.

"In conclusion we beg respectfully to

THE ROMAN OCTOPUS.

The Manitoba Government Puts Its Foot On It.

place on record our continued loyalty to her gracious Majesty, and to the laws which the Parliament of Great Britain has in its wisdom seen fit to enact for the good Government of Canada."

The brave and dignified stand taken by the Manitoba Government must be commended by every enlightened friend of true education. The evils that must inevitably result from the system of separate schools, such as are desired by the Roman priesthood, are very plainly indicated. It is the same sort of schools that the tools of Rome are straining every nerve to introduce and establish in the United States. Carried to its ultimate the system would result in Roman schools, Methodist schools, Baptist schools, Universalist schools, Spiritualist schools, Infidel schools, etc., etc., or no schools at all. Rome would rather there were no schools, than free schools not under the control of the Roman priesthood. Rome hates education that is not Roman—as she hates every institution and government that is not Roman.

Manitoba is to be congratulated on having a government so wise and so intelligent as to resist the efforts made to Romanize her schools.

J. C. UNDERHILL.

Earth-Bound Spirits.

THE TERRIBLE CONDITIONS IN WHICH THEY ARE PLACED.

TO THE EDITOR:—Some time ago, in every number of your very interesting paper, there was an account of the liberation of one or more earth-bound spirits from the terrible conditions in which so many find themselves when released from the physical body. I was highly gratified to know that so grand a humanitarian work was being done. I have also been engaged in the same work in this beautiful little city by the sea.

Of my work perhaps a slight history may be interesting to your many readers. In January, 1894, I first saw a ouija-board. I had tried all the mechanical inventions of which I had any knowledge for communicating with the friends in Spirit-life, but had not succeeded in finding any that I could use, although I had friends who were successful with the psychograph.

I found that, with another, I could receive communications through the ouija-board, but so slowly that I lacked patience to use it. Subsequently I was impressed to change or to make one entirely different from it in construction, and was greatly surprised at the wonderful results obtained. I was told that an organization had been formed in Spirit-life, called the Brotherhood of Humanitarians, of which Benjamin Franklin was the president, and my husband, Henry B. Champion, was vice-president. The names of Abraham Lincoln, Thomas Paine, James G. Blaine, Dr. William Ellery Channing (for many years the spirit control of Mr. Champion) and many other eminent men as well as my own dear father and brothers, were given as workers. When at the house of the Brotherhood in San Jose, he placed his fingers on the ouija-board, and asked if I invented the instrument. This reply was given through the instrument which the spirits named the Mystic Telegraph: "I, Benjamin Franklin, gave this to the lady to assist her in doing our work."

A circle of four persons gave nearly all their time to the work of liberating earth-bound spirits, holding three circles each day and receiving from thirteen to twenty pages of closely-written manuscript at each sitting. One of the circles acted as scribe and found great difficulty in writing as rapidly as the communications were given. I have over a thousand names of persons or spirits who have been brought to the circle for help. In every instance names were given in full, places of residence, and incidents in the lives of each that positively identified them, all of which I found upon making inquiries were true. Many of my old friends, that I did not know were in Spirit-life until assured of it through the Mystic Telegraph, came for help to one that they had supposed was booked for a warm reception, because I did not believe in the dogmas and superstitions of the orthodox religion.

I was the guest of those who were as deeply interested as myself in the noble work, and being free from the all-absorbing anxiety of supplying the needs of the physical, was astonished at the marvelous powers of the spirits to control and give positive evidence of their identity. It is true we received many communications that were proven to be falsehoods, but I finally became so sensitive that I could instantly detect the influence of lying spirits and have not been troubled with them for a long time.

Many of the old Philadelphia friends desire to send their kindly greetings to those still in Earth-life, from whom I would like to hear by letter and will copy and send them what has been given by their arisen ones. I also send greetings to all who still kindly remember Mrs. L. H. Champion, wife of an ex-worker with Henry B. Champion, at one time President of the First Association of Spiritualists of Philadelphia.

Mrs. L. H. CHAMPION.

Christian Endeavorers

and their friends should not decide on their route to the great convention at Boston, in July until they have read the beautifully illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. P. & T. Ag't, Chicago.

THE IMPORTANCE OF MORALITY.

MORALITY.

It Should Be the Leading Factor.

ON THAT AS A FOUNDATION THE WORLD CAN ADVANCE.

TO THE EDITOR:—You are aware that I have always wished to see the subject of morality occupying a prominent place in THE PROGRESSIVE THINKER. This implies no depreciation of subjects strictly spiritual, but goes on the principle that without morality as a foundation there can be no real progress, success or happiness—principles which I am much gratified to know that you yourself have always strongly maintained and have set it down to the credit of Spiritualists, that they are the most moral people in the world.

All I wish to do at present is to call the attention of your many thousand readers to an essay on "The Wellsprings of Immorality," in the May number of that excellent reformatory magazine, "The Arena," by its talented editor, B. O. Flower, in which he reviews at some length "the demoralizing effects of great wealth and extreme poverty." He states many cases in which good men and good women, especially the latter, have been driven to the wall and induced to commit crimes at which their own better nature revolted; such as the Pall Mall revelations and many similar cases in our large cities; all springing from the same cause and made possible by the unjust distribution of wealth.

It would be impossible in my limited space to give the gist of this article; it must be read to see its bearing on social conditions. In his closing paragraphs Mr. Flower says:

"It is not my purpose in a discussion of this nature to enter into the minutiae of methods by which morality can be raised along the line of reformatory work. Broadly speaking, it must be brought about by substituting just and equitable conditions for the present unjust conditions, always keeping in view the fact that the rights of the poor must be as sacredly guarded as those of the rich. Perhaps I may be pardoned if I indicate some of the great progressive steps which are in alignment with the demands of justice and which appear to me to be essential to sound morality, no less than to the maintenance of republican institutions:

"(1.) We must demand the financial independence of woman and bend every energy toward helping her to reach this goal; for this reason friends of social purity should be a unit in demanding pure full enfranchisement of woman. Laws should be so framed that the wife becomes possessor of half the property of her husband at the marriage altar. This would secure for women within the marriage relation a much-needed protection." [But Mr. Flower says nothing about dividing the woman's property.]

"What is sauce for the goose is sauce for the gander." Men are not all brutes, neither are women all angels; therefore, in the absence of that love that never faileth, the law should be framed to protect the wronged party, regardless of sex.]

"(2.) The land should be recognized as the property of the people, and while man's property should be protected, the ground rent should be sufficiently high to bring into the public treasury the increase of the value of the land which society and not the individual creates.

"(3.) The government should become its own banker instead of the tool of a class who are preying on industry to the injury and ruin of millions.

"(4.) Towns, cities, States and the Nation should be wrested from conscienceless plunderers by immediate municipalization and nationalization of natural monopolies.

"(5.) Electoral reform by introduction of proportional representation, the referendum and initiative, which have proved so effective and practical in the Republic of Switzerland.

"These steps would enormously lower the taxes borne by the people and greatly reduce the cost of those things which a community, State or nation enjoys as a whole. These reformative steps are among the great fundamentals of a rational liberty-preserving and justice-establishing social democracy. Against these measures greed, class interests, corruption and anarchical plutocracy are arrayed, but the hope of republican institutions and the elevation of morals demand this new social reformation, and its advent is at hand. Plutocracy may triumph for an hour, but unless our present civilization goes down, social democracy will be victorious."

Fifty years ago an orthodox clergyman said: "It is no use to preach to empty stomachs. Feed the hungry and then preach the gospel to them."

An eminent modern writer reminds us that hunger is the first sensation of life, and therefore the first to be satisfied. The same natural order is stated by Paul when he says: "First that which is natural (physical), then afterward that which is spiritual."

I am finding no fault with the prominence given to spiritual phenomena and philosophy when I say that in our efforts to save the world our attention should first be given to physical conditions to make it possible for everyone to obtain a competency by their own industry, without being at the mercy of selfish monopolists; and this involves the moral principles of justice and reciprocity which lie at the foundation of all pure social relations.

On these grounds I fully endorse the leveling process outlined by Mr. Flower for destroying the iniquitous system of great wealth and extreme poverty which militates more against the real physical, moral and spiritual progress of the world than all other causes combined. When this incubus is removed class prejudice will be superseded by human brotherhood; spirituality will take its proper place in accordance with the order of nature already stated, and the human race, having passed through all the stages of childhood and youth, with their slow growth, their inexperience and mistakes, shall enter into mature manhood.

"This is a matter of growth, moral culture and spiritual unfoldment. Proper pre-natal conditions must be provided for the coming man; his natural right to earth, air and water must be conceded; from the first dawn of intelligence he must be educated on so strictly moral principles as admit of no injustice to others. Lastly, he must graduate in the school of spirituality, the unfoldment of the divine potentialities of the soul, the intuitive power and the higher elements of unselfish love, truth, purity and justice which makes him one with God.

Then he is a perfect, thoroughly furnished for every good work."

There are and always were individuals who have been "the salt of the earth," but in these remarks we anticipate the time foretold by seers when all shall know God and there shall be none to hurt or destroy. This consummation will be accomplished, not by man-made laws as a cause, but by the eternal infinite life and energy of the universe working through the law of evolution in the inner soul-life of his children.

R. NEELY.

SPIRIT PAINTINGS.

Given Through A. Campbell.

TO THE EDITOR:—In THE PROGRESSIVE THINKER, May 4th, was given a detailed account of the production in Buffalo, through the mediumship of Mr. A. Campbell, of a beautiful water-colored sketch by spirit Mrs. Cothran, for her husband, ex-Judge Geo. W. Cothran. The same members who were present at the seance mentioned, with the addition of Mrs. E. S. French, of Rochester, composed the circles in four subsequent seances, in each of which a water-color picture was produced. All were the work of Mrs. Cothran, and each exhibited a distinct improvement over its predecessor, proving that great progression was being made by the practice which she was having.

The first four pictures were of the same dimensions twelve by eighteen inches, and the fifth was fourteen by twenty-eight inches. The five pictures are the property of ex-Judge Cothran, who is pleased to exhibit them to any person interested either in art or in spirit phenomena; and they are indeed worthy of careful study, as they possess great artistic merit.

On Sunday evening, May 5th, there were present in the rooms of Mr. Campbell, Mrs. E. S. French, of Rochester, Mrs. M. A. Swain, Mrs. Harriet Sherrell, ex-Judge Geo. W. Cothran, Mr. John Martin, Mr. G. W. Bigden, Mr. C. Hagen, Mr. Charles Campbell and Mr. and Mrs. E. T. Washburn, all of Buffalo. The object of this gathering was to afford to the spirit-band of Mr. A. Campbell an opportunity to produce in a portrait of the world-renowned Indian chief, Sagoyewatha, better known as "Red-Jacket." The circle was arranged as on former occasions in the form of a horseshoe, with a table on which were a glass of water and a dish containing a mixture of various colors of paint placed between the hands of the circle on the opening of the horseshoe. The canvas provided for the occasion was fourteen by twenty inches. After an irregular piece of the canvas had been cut from each side where it was drawn over the stretcher, and deposited with Messrs. Martin and Bigden, the canvas was placed upright upon the table, with its back resting against the mantel, and the light was extinguished.

After a space of perhaps thirty minutes' time passed in singing and listening to the controls of Mr. Campbell, a faint light was admitted from an adjoining room, and all the members of the circle could distinguish the outlines of a face upon the canvas. The light being excluded, another interval of darkness of shorter duration was passed in song and conversation, and again we were permitted to view the progress of the work as before. At this time the outline was much more distinct, and the background had been partially worked up in a dark color. After another and still shorter period of darkness, a stronger light was admitted, and each member of the circle was permitted to advance and examine the picture closely. The outlines were clearly distinct, and it was seen that the portrait was fast nearing completion. It was deemed best to give the spirit band still a little more time to work up the picture, and the light was again excluded from the room. At the end of one hour and a quarter from the time that the circle was first seated, we were viewing the work in a state of completion as advanced as was possible in one sitting, and the guides requested that the canvas be allowed to remain just as it stood until the following morning, that they might work upon it during the interim.

On Monday morning the work was viewed and accepted by ex-Judge Cothran, who is his happy possessor; the irregular pieces being inserted in the places from which they had been cut, proved conclusively that the canvas bearing the portrait was that originally prepared for the purpose.

All who are conversant with the good work being done by noble Spirit Red Jacket, will be rejoiced to know that a portrait of him has been secured; and if a good negative can be made, it is to be hoped that his many friends and admirers may be enabled to secure a photographic reproduction thereof.

Mr. A. Campbell and his brother Charles departed from Buffalo on May 7th, to occupy their beautiful cottage at Lily Dale for a period of much needed rest and recuperation from the winter's work, before the camp season opens. They have been left in my Buffalo home by the artist, and written messages that will not only reveal the love and remembrance of those dear ones who have passed to the beautiful life beyond, but will also carry with them a pleasant remembrance of Mr. Campbell's visit to Buffalo, and inspire the hope that ere many months have passed we may again have the pleasure of his genial presence, and be permitted to view more of the wonderful works of art produced by the Spirit-world through his instrumentalities.

E. T. WASHBURN.

CURIOUS PHENOMENON.

As Manifested by an Ignorant Negro Boy.

SUGGESTION—POSTAGE STAMP BLISTER—CASTOR OIL—THE WONDERFUL VOICE—THE DEVIL.

TO THE EDITOR:—The article in your issue of May 25 on "Occult Forces" was to me very interesting reading. Hypnotism is not at all very well understood; but would not the above caption be better than "suggestion," which is a word already sufficiently used for other meanings?

The claim for the "postage stamp blister" might have been made much broader; without the aid of suggestion, the mucilage will be found so effective by closing the pores of the skin that if you will cover the whole skin with it, you will do more than blister him—you will kill him. And this without recourse to hypnotism.

Christian Science won't bear test. The idea that you are not sick but only think you are, is untenable. The writer, when 26 years old, was exposed to measles without knowing he had been so exposed; the measles "took," and ran the natural course without the aid of any imagination, being, like the saffron-tea which the patient was obliged to swallow, an unwelcome reality. And if medicine only affects us because we think it will, what would be the use of giving a week-old baby a dose of castor oil?

At Greenville, S. C., in April, 1895, there was an exhibition, a most remarkable medium—an ignorant negro boy, ten years old. An audible, intelligent human voice could be heard within the boy's body at any point (as requested) between the throat and the navel. During the speaking the boy's lips are closed and motionless, unless he happens to be talking or playing with some other boy while the (alleged) spirit is talking about something else—a very common occurrence. The spirit says it is that of a woman named Josephine, and that she lived in the flesh before the time of Noah's flood. She speaks four languages with equal fluency—the English, French, German and Hebrew. A Hebrew scholar present suggested (in English) that she must be a spirit of the devil; she took offense at this, saying that she would not talk any more with one who called her a devil. A German lady present had quite a talk with Josephine, who, unless requested to talk elsewhere, usually talked from the region of the pit of the stomach. It seemed that a cavity was essential to the utterance of vocal sounds, for Josephine, when requested to vary the place of utterance, would comply, unless there was lacking any kind of a cavity, or possibility of one, when she would say, "No, I could not do that without hurting the boy," and she would not try. She was deeply learned; had a ready answer for nearly or quite all reasonable questions, and some not so very reasonable, for if any questioner had hidden or lost any little thing, like a ring, she would instantly locate it, even if it had been ditched, unless it was too far distant from the boy.

On April 22, a large concourse attended the levee of this impoverished little negro; a neighbor's house proved too small, and a church (African) was used. No admission fee was charged, but the father's battered hat was passed for voluntary contributions; for the family were poorer than "Job's off ox."

On the date above-named a preacher was present; he proposed to "try the spirits." So he tackled Josephine, and if she had only told him that she was one of God's original angels, instead of a poor creature, the smallest worm as well as the most enormous of the celestial bodies—the sand and the dust drop well as the highest being in the creation, man and his thoughts, only the form which being manifests itself as changing; but being personal consciousness, we live on in nature, in our race, in our bodies, and in our thoughts, in short, in the entire material and physical contribution which, during our short personal existence, we are furnished to the great scheme of mankind and of nature in general.—Buchner.

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VOL 9

CHICAGO, JUNE 29, 1895.

NO. 292

THE WATSEKA WONDER.

Some Interesting Reminiscences.

ITEMS OF INTEREST FROM VARIOUS PARTS OF THE COUNTRY.

TO THE EDITOR:—Among the pleasantest meetings in which we have participated the present season, were those in Watseka, Ill. Particularly interesting was our visit to that city, as we were entertained at the home of Dr. and Mrs. Alter, and Mrs. Alter's father and mother, Mr. and Mrs. Asa Roff. It was in their home that so many marvelous things occurred in connection with the mediumship of Mary Lurancy Vennum, who was afterwards written up as "The Watseka Wonder." The details of her experiences were published extensively, and afterwards issued in pamphlet form. This little work has probably more readers to-day than at any time since its publication.

Dr. E. W. Stevens, who wrote the report, says:

"Watsseka, Ill., has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th, 1877, and the remarkable phenomena continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878."

Lurancy was thirteen years of age, and a girl who had enjoyed perfect health; she was suddenly seized with attacks that they called "fits," and in these spells would fall to the floor and lie for hours in a rigid, unconscious state. While in this condition, she described spirits (she called them angels), and gave their names. After a few months from the time she was affected in this manner, she seemed to be in her usual health, and normal condition. Later, she was taken violently ill, and was attended for months by a physician. These trances seemed like obsession; sometimes she had twelve in a day. The friends of the afflicted girl decided she must go to the asylum, and she undoubtedly would have been taken there had it not been for a few sympathetic observers and thinkers, among whom were Mr. and Mrs. Asa Roff, previously mentioned in this communication. They believed these manifestations were of spiritual origin, and were induced at the thought of this young, lovely girl being taken from her home and imprisoned with maniacs. They begged that other treatment should be administered for a while, at least.

The pleadings of Mr. Roff and his friends were heeded in the matter, and he, after much persuasion, obtained the consent of the girl's father to visit her and bring with him Dr. Stevens, of Wisconsin, to investigate the case. It was not long until they were thoroughly convinced, notwithstanding the sneers of the ignorant and bigoted people in the community, that the trances were induced by spirit power. The personalities and conversations when she was in these trances were wonderful; sometimes these intelligences gave their names (often of foreign birth), and in these talks evinced a perfect knowledge of the country and its customs, of places they claimed to represent, and seemed to understand perfectly the geography of the world. During one of these trances, when Mr. Roff was present, she said: "One of the angels wants to come," and when asked who it might be, she answered, "Her name is Mary Roff." Mr. R. said, "That is my daughter; Mary Roff is my girl." He assured the medium that Mary would assist her all in her power, and said she was subject to similar conditions when she was in the form.

About February 1, 1878, it was first seen that the spirit Mary Roff had control of Lurancy's body and asked to go home. The family endeavored to convince her that she was at home but it was of no avail. She constantly pleaded to go home and wept like a poor, homesick child.

A few days after Mary Roff took control of Lurancy, Mrs. Roff and her daughter, Mrs. Alter, concluded they would visit the girl; and when she saw them coming far down the street, she cried exultingly: "There comes Ma and Nannie," (this was the name Mary Roff had called her sister in her girlhood). Mary had been in Spirit-life twelve years when this took place.

From this time on she was more homesick than ever, and as the narrative tells it, "she nearly frantic at times to go home." Mrs. Vennum felt it would be an imposition to send the afflicted child among strangers to be cared for, but Mr. and Mrs. Roff, understanding, as they thought, the whole situation, opened their hearts and home to the girl. On entering their home she greeted them as "pa and ma." She met the members of the family with expressions of love and tenderness. In her new home, she seemed perfectly happy and contented. She seemed to know everything that Mary knew when she was in her original body from twelve to twenty-five years before; she called old friends and neighbors of the family by name, and called attention to scores of incidents of incidents that transpired in her natural life. She remained in this home until the 21st of May. During all this time she was in reality a happy daughter and sister, in a borrowed body. During all this time she did not recognize her parents; they were greeted as though they were mere

acquaintances, and some of her relatives she met as strangers.

On the morning of May 21st, Mr. Roff wrote as follows: "Mary is to leave the body of Rancy to-day, about eleven o'clock, so she says. She is bidding neighbors and friends good-by. Rancy to return home all right to-day. . . . She tells me to write to Dr. Stevens as follows: 'Tell him I am going to heaven, and Rancy is coming home well.' . . . She talked most lovingly about the separation to take place, and most beautifully was her talk about heaven and her home."

It is said that when Lurancy came into full possession of her body "mother and daughter embraced and kissed each other, and wept, until all present shed tears of sympathy; it seemed the very gates of heaven."

The facts I have here written are only a few of many that go to make "The Watseka Wonder" an interesting study. I know I have made this recital lengthy, but after having visited the Roff home, and been made acquainted with the family that has done so much for the Spirit-world and Spiritualism, I could do no less and feel I had done anything like justice to the subject. And these dear people are now as enthusiastic as ever on behalf of the cause.

Our meetings in Watseka, four in all, were well attended, and although the mercury danced up among the nineties, we addressed large audiences.

The meetings were well managed; the movement is manipulated by wise heads and careful hands in Watseka. There is no reason why the cause should not succeed when the best wisdom of intelligent men and women are enlisted in its behalf.

We have held one grand meeting in Hardwick at the commodious home of the Hookers, where I am at present entertained. Last night was our first meeting in Academy Hall, where meetings are to be held twice a week during the month.

This is evidently a bigoted and somewhat intolerant community. Mr. Hull was here in the early spring and delivered two lectures. It was deemed important all at once to "dedicate a parsonage," and to hold a "sugar festival." They also felt the need of "gospel meetings," and the Spiritualists had all of these important gatherings to compete with. The lectures were given and the "revivals" were not very successful in gathering in the poor, benighted goats that had strayed away from the Lord's sheep. I am informed that one woman said "the Spiritualists ought to be arrested." How many specimens of "arrested development" we find among the humans. MATTIE E. HULL, Hardwick, Vermont.

THE SOUL'S IDEALS.

There are poems that rise
Like stars in the skies,
And drop as the fresh mountain dew,
But no mortal pen
By the children of men
Hath written it fully and true:
For great as his brain and vision may be,
The soul unfathomed new beauties can see.

'Tis music—not art—
That captures the heart—
Entrancing with rapture the soul;
And the strains of the song
Move mighty and strong
Toward heaven's own mystical goal;
For the soul with genius and melody stirred
Hath grand rhythmic music no mortal hath heard.

The pictures we prize,
Delighting our eyes,
Are paintings we covet with pride;
Tho' the artist excel,
He could verily tell
How sorrow walked close by his side,
And he knows that the canvas can never express

His hidden ideals that his soul would possess.
Though chastened with grief,
Our souls find relief,
As we look to the yet unattained;
And with uplifted eyes
The morning-lit skies
Show the strength that our spirits have gained,
And we feel on the air the sweet breath of prayer
Lift from our eyes the dark curtain of care.

BISHOP A. BEALS,
Milwaukee, Wis.

A Thought

WHICH IS COMPREHENSIVELY EXPRESSED.

How bright shines the star of truth,
Illuminating the pathway of the people
Of the nineteenth century. Each week
Brings encouraging news of hearts made
Glad by beautiful messages from dear
ones passed on to higher and grander
fields of life and labor. How sweet it is
to know that the bright Spirit-land is
not afar off, but near to us; so near that
the spiritual-minded can sense the presence
of the angel workers as they come
and go, bringing knowledge and truth,
comfort and peace to the children of
earth. Let each one to whom the light
has been given send out a wave of true
heart-love to other seekers after truth,
and do all in their power to help along
the car of progressive thought;
work, and thus, with kindly deeds, and
loving thoughts for the good of those
about us, help to bring about the reign
of true spiritual living, that the whole
world may eventually rest in the sun-
light of its heavenly beauty.

CLARA MARSH.

A CRITICAL ANALYSIS

Of the Old Heathen, Rev. Mr. Matley.

HE IS NOTORIOUSLY IGNORANT, AND ONLY WISE ENOUGH TO TAKE CARE OF A JUNK-SHOP.

Did you ever read in the Bible of a woman being in heaven? I don't believe there is a woman there now, or ever shall be. They will go back into their original state, whence they were taken by the Creator.

When Christ said that there were no marriages in heaven, but that all should be as the angels, I believe he meant that there were no such creatures as women in that world of blessedness and song. Women were made for the glory of man, and man for the glory of God.—Rev. Mr. Matley, of the Concord Baptist Church of Christ, Brooklyn.

TO THE EDITOR:—If it is notorious that our Baptist brother is seeking, he is getting it by showing how notoriously ignorant he is on this line of thought upon which he is presuming to teach his people. From his words we conclude that he is indeed a veritable Adam, "made of the dust of the earth," and therefore never had a mother or sister. We also conclude that he is not married, and, consequently, is in the same condition as Adam was when the Lord decided that he needed a helpmate. Now, in order to be a helper, one has to be above, or superior to, the one in need of help. Finding our Brooklyn Adam in this condition, we believe he has not availed himself of the help of one of these superior beings.

And this modern Adam says "man was made for the glory of God." Well, if all men were like the first Adam, they would not be a glory to even a Choctaw Indian. Listen to him, when asked by the Lord if he had eaten of the forbidden fruit: "The woman that thou gavest to be with me, she gave me of the tree, and I did eat; blaming the Lord and the woman for his failure to be a man! But Paul does not believe that the Lord or woman has anything to do with such failures. He says:

"Every man that is tempted is drawn away of his own lust and enticed."

When Rev. Mr. Matley was preparing to preach the gospel he must have skipped that part of the course that was given to the study of the Bible, or he would have known that the woman was superior to the man, or else it would have been no punishment to put her desire subject to the man's, and it would seem like a silly punishment, and the Creator to call it punishment, and presume her that after a time one would come who would "restore all," if she was in her proper place when subject to the will of the man.

And then, where has he been that he has not heard that the one promised did come, nearly nineteen hundred years ago, and, according to his own words, fulfilled the prophecy concerning his mission, so, for nineteen hundred years woman has been literally restored to her original supremacy, and if she has not been so practically, it is because too many of them have heeded the teachings of such ignoramuses as our Baptist brother.

If he had read the account of creation in the Bible, the book from which he is supposed to be teaching the people, he would have learned the fact that each creation excelled the one before it, and as the account brings woman last, she must excel all others in excellence. Now, what "creatures" is our brother going to have "in that world of blessedness and song," if woman, the one created nearest like it, is not to be there?

And then, his ignorance as to what constitutes the kingdom of heaven, according to the Bible teachings, is deplorable. He seems to have the same idea of it that some of our school children have, that it is a ten-acre lot, with a high board fence around it, and the way in, as Mr. Matley sees it, by a chair of bars that are only let down by the bartender when he sees a man coming. If he had only taken a few moments to have looked up Christ's teachings, and that of his immediate followers, in regard to what the kingdom of heaven is, he would have read that Paul said: "The kingdom of heaven is not meat and drink (material things), but righteousness, peace and joy in the Holy Ghost"—things that are only perceived and enjoyed in thought; which accords with Christ's answer, when inquired of as to when the kingdom of heaven should appear. He said: "The kingdom of heaven is within you."

Now, the "within" of the biggest man in our town would contain even a five-acre lot with a high board fence around it, so we must conclude that to be in the kingdom of heaven means to be in a heavenly state of mind, and that that state of mind may be reached by a person (male or female), in the same room, house or surroundings as that of another person, who may be at the same time in a state of mind resembling what is considered to be hades; and on this teaching alone can we account for there not being women in the Rev. Mr. Matley's heaven—no woman, with her high perception of spiritual joys, would enter into his dark and selfish state of mind and call it heaven. RIA B. BARBER.

We are more jealous of frivolous accomplishments with brilliant success than of the most esteemed qualities without. Johnson envied Garrick, whom he despised, and ridiculed Goldsmith, whom he loved.—Hazlitt.

THE CHURCH VS. GENUINE MEDIUMSHIP.

FROM THE SEAT OF WAR

Where Efforts Are Being Made to Suppress Mediumship.

LETTERS WHICH SHOW THAT A GENUINE SPIRIT IS BEING AROUSED EVERYWHERE.

TO THE EDITOR:—Both of your kind favors of June 16th came duly to hand. My pen can but feebly express my gratitude for the noble stand you have taken, and the great assistance you have rendered me in my battle for liberty and truth. Never fear, brother, I shall never retreat. My foes have employed extra counsel to aid them in their hellish work, but I am not at all alarmed; for, with the combined aid of our angel friends and earth ones, I know that victory is ours.

Permit me again to return my most sincere thanks for the great good you have done our grand truth and myself; and also to extend my most sincere thanks to Brother Barrett for the noble stand he has taken. The friends are responding by every mail. I have now to this date, June 16th, a total fund of \$8.75. The donations were from 6 cents to \$5 and up. I reported yesterday from the society at Galveston, Texas, a money order for \$12.15. I enclose several letters which you may use as you deem best. Your drafts received O. K., many thanks. Yours truly in the defense of justice and truth.

WILL A. SHELTON,
716 Ocean street, Jacksonville, Fla.

WILL A. SHELTON, Esq., Dear Sir:—At a meeting of the Spiritual Association of Galveston, Texas, the following members contributed the respective amounts of money to help defray the expenses incurred in defense of our brother, who is being persecuted for daring to display the phenomena of our belief, and we are in full sympathy with our brother in his hour of persecution, and we believe that by such will the truth of our belief be brought out of the darkness, and shown to mankind in the full glare of the noonday sun, and as we see our numbers accumulating, we believe that the false religion of the persecutors will crumble before the great truth of Spiritualism, as melts the snowdrift under the noonday sun of the tropics. Our attention was attracted to this matter by THE PROGRESSIVE THINKER. Amount remitted is \$12.25 by express order. I am yours in faith, R. P. SARGENT, Sec'y pro tem Galveston Spiritual Association.

MR. SHELTON:—Postal order inclosed for one dollar. Sorry to send so little. I have been quite unfortunate of late; lost my store and goods through fire, and what was much worse, myself, a son and daughter were buried by falling while removing goods from the building. My son was killed, and myself and daughter terribly mangled.

I shall watch for the result of the case of persecution against you. I consider Christianity the greatest curse the world ever had. I believe Christianity has caused more wars, and bloodshed, and persecutions than anything and everything else put together. Do not get discouraged. Your persecution may in the end turn out for the betterment of the cause.

I was three months in Florida lately, for the benefit of my health, which is not the best—I might say I am nearly worn out; am in my 67th year. I was in Florida during the late freeze. Fraternally,
Kirkville, Mo.
WM. HART.

MR. WILL A. SHELTON, Dear Sir:—In response to your appeal through THE PROGRESSIVE THINKER, I enclose money order for one dollar, in defense of yourself in particular, and of Spiritualism in general. My earnest prayer and well wishes for success go with this small amount, and accept my deep-felt sympathy for the suffering and trials you have undergone. Consider yourself a medium in the fight for justice and truth, and remember the host of friends invisible and visible back of you.

Push on the glorious banner of Spiritualism and be not dismayed in any way. Sincerely yours,
EMILY H. ROSENBLATT,
New York.

MATTAPAN, Mass., June 7, 1895.
MR. W. A. SHELTON—Dear Brother: I have just read the appeal to all Spiritualists in the last number of THE PROGRESSIVE THINKER, and hasten to forward you the small amount of 5 cents. I wish it were five hundred dollars, and I would be happy to make it that, if it were in my power; but if every Spiritualist would send you even 5 cents, you would have plenty of means to use in your fight for the right. I do hope those that have means will come forward and render you all the aid you require. During my long illness, I have had to have some assistance, and am still in debt, but hope to get out some time. I am still weak, I cannot walk or stand without my crutches, but that is much

better than being helpless in bed, as I was, over six months under care of a nurse. My dear aged father is still confined to his bed, entirely helpless. He has not sat up since December 29. I have a sister here that is blind; but we shall get through somehow. I shall watch your case with interest. Wishing you success, believe me truly your sister,
ANNIE LORD CHAMBERLAIN.

DEAR SIR AND BROTHER:—Permit me to give you a few words of encouragement in your present trial against religious bigotry and persecution. Your case is a matter of vital importance to all who wish to worship God according to the dictates of their own conscience.

The time is at hand when the citizens of this country—the land of the free—will have to demand their constitutional right of religious liberty. The priesthood and the money power are making strenuous efforts to crush the rising giant, who is a deadly foe to all human oppression of whatsoever form. But all attempts to stem the onward rushing tide of spiritual revelations will be in vain, and the assailants of truth and freedom will be swept down into the whirlpool of shame and disgrace. Hence, dear brother, fear not, "truth is mighty, and must prevail."

I trust you will receive financial aid from all Spiritualists who feel disposed to contribute their mite for the defense of truth against the attacks of priestcraft. Old theology can no longer dispose of mediums at the stake and upon the gibbet, but the same old spirit of religious intolerance and cruel persecution is manifest to-day.

Controlling the civil power to a great extent, the priesthood is concentrating its forces and making a final and last effort to retain that power over human minds it has wielded with impunity for ages. Hence, it behooves all lovers of truth and liberty to gather against the usurpers of human rights, and defend their common cause.

"Eternal vigilance is the prize of liberty." I enclose my mite and trust you will achieve a complete victory in your battle against superstition and oppression, remembering that of the Dark Ages. Yours fraternally,
HENRY SCHARFFETTER,
Baltimore, Md.

MR. WILL A. SHELTON, Sir:—I am old and poor and an invalid, but deem it my duty to help the cause of truth with little lies in my power. I therefore send you twenty-five cents, with my wishes that every Spiritualist will do as well according to their means. Yours for the truth,
Corydon, Penn.
MRS. MARTHA FORBES.

DEAR BROTHER SHELTON:—We have read the appeal in regard to you in THE PROGRESSIVE THINKER, and hasten to send our mite. Alas! only a mite, for we, like others, lost grove and resources in the freeze. I rejoice in your determination, "not to show the white feather." I have had occasion to know something of the insolence of the clergy here in our little town. I hope you will have words of sympathy and material aid from all who know our manifestations to be genuine messages from the world of spirits, and especially from residents of this benighted State of Florida. I have been a Spiritualist about thirty years and know something of the spirit of persecution even in Massachusetts, from whence we came. My husband joins with me. Yours very truly,
SARA K. HART,
Bellevue.

Seven Dollars and Sixty Cents.

The above amount comes from a little town in Wisconsin, Ashland. Brother Wells, with a little effort, raised it. He says:

"There is no society of Spiritualists here, but I thought if I could collect even a little toward the W. A. Sheldon defense fund, it would be better than nothing. Enclosed find the original collection and draft for same, and forward to proper parties."

Now, here is an example of what a person can do by making an individual effort and appeal to his friends. We are sure that Mr. Sheldon will receive ample assistance to carry on a vigorous defense now that Spiritualists have begun to fully realize the situation. Mr. Sheldon's address is as follows: 716 Ocean St., Jacksonville, Fla. Every Spiritualist should send him something, if not more than a dime.

We ought not to quit our post without the permission of him who commands; the post of man is life.—Pythagoras. Every to-morrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.—Anon.

REFLECTIONS

On Some Items of the Day.

THE MICROBE OF DEATH.

Dr. Lloyd Parker, of New York, has discovered what he calls the "Microbe of Death." He finds that a certain kind of microbe found in vegetable and animal life is especially the microbe of death, because when this is killed, in some dying animals and vegetables, they spring into a new and active life. From this fact some people are actually adopting the crazy theory that a human being can become immortal in this world. There are, of course, pathogenic microbes, some of which are more virulent than others, but the human machinery is bound to wear out, and the spirit growing more mighty as it becomes developed, will burst its bonds of flesh and emerge into a diviner life. These transitions or death of the old continue at certain periods through all the endless life of the spirit. It is a fearfully materialistic conception of life to wish to live forever on this earth in one's own body or in some other person's body in the form of a reincarnation. A single glimpse of the ineffable glories of the higher life should lead one to higher aspirations.

THE CHRISTIAN SCIENTISTS

of Burlington, Iowa, have petitioned the school board to excuse their children from attendance during the hours when physiology is taught, as they declare there is no material body, no stomach, or liver, or lungs, etc. They call science. The truth is that thousands of systems are wrecked from ignorance of their stomach, liver, heart, nerves and other parts of their system. There should be a hundred times as much physiology, hygiene, anatomy and the processes of human upbuilding, including the best features of Christian science and mental science, etc.

MORE MOONSHINE.

That greatest and best of magazines, the Arena, has one article by Dr. Hensoldt concerning the philosophy of the ancient Hindus which is so weak and absurd that any healthy child should be able to see the folly of it. It says: "The entire external world can have no independent existence, viz., cannot be real except as a mental phenomenon, and that if mind should ever be destroyed or cease to exist, the world, as a matter of course, would cease to exist also." This conception which confounds the perception of a thing with the thing itself, is called "one of the greatest triumphs of the human mind. . . . in comparison with which the logic of our foremost modern luminaries sounds like the veriest child's prattle." He goes on to state that "matter is an illusion; mind alone is real." This doctor, thus standing on his head, sees everything upside down and denounces them accordingly. He is ignorant of what the mind is and knows nothing of the process of mental action or he would perceive that the external world in the form of a brain and the outward senses must act with the interior being in the form of spirit to develop consciousness and mental force. Far back in the ignorant ages of the world some people discovered that the pictures of trees and other objects are thrown into the eye upon the retina and thus perceived by the mind, and straightway they concluded that the trees themselves instead of their images were in the mind. In this way they started a rut into which many of the so-called philosophers all along down the line of ages got foundered and had not sufficient common sense to get out of, although they were well stocked with uncommon sense which led the people to think they were great. In this present practical era, we should have outgrown such superficial mystical ideas, and yet the German idealists and numbers of our own people are still begoggled by them.

THE RIGHTS OF THE PEOPLE.

The United States, supposed to be par excellence the land of liberty, and true to the rights of the people, is not keeping up with the progress of the world in some respects. Sixty-eight governments own their own telegraph lines instead of letting private corporations have the privilege of controlling them and robbing the people. Germany sends ten word telegrams to all parts of the empire for 5 cents. Fifty-four governments own their own railroads in whole or in part, while only nineteen, the United States among them, do not. On the government-owned railways of Germany one can ride four miles for a cent, and yet that government has more than doubled the wages of its employees and has cleared \$25,000,000 during the last year. Some remarkable statistics could be given to show how several other nations are giving the people wonderfully low rates of travel and making enough money out of it to pay a part of the whole of the taxes. How long shall we be ruled by corporations and trusts that sap the life of the people by their unreasonable prices? Co-operation must be the watchword of the future.

OUR LIBERAL INSTITUTIONS

should be sustained. The most of our academies and colleges seem to be run in the interests of old theology and are very apt to lead their students into old ruts and fill them with prejudice concerning the new and the true. One of these institutions now in my mind is that of Miss Belle Bush, of Belvidere, New Jersey. Miss Bush is a refined and conscientious lady and a fine educator, who has for years been sowing the good seed in soil that is not always responsive to her faithful efforts. Her fine building, with its high, healthful and beautiful location overlooking the Delaware river, is, at this season, turned into a Villa Rest for summer boarders.

with its high, healthful and beautiful location overlooking the Delaware river, is, at this season, turned into a Villa Rest for summer boarders.

E. D. BARRETT, M. D.,
College of Pine Forest, East Orange,
New Jersey.

DONATIONS.

A Suggestion to Assist the National Spiritualists' Association.

TO THE EDITOR:—Brothers O. W. Humphrey of Washington, D. C., and J. G. Patton of Towanda, Pa., offer to be one of one hundred to give five dollars each to the N. S. A. A stranger friend in Washington sends word that he will be one of one hundred persons to give twenty-five dollars each, to the same institution. These funds are to be used in the defense of worthy mediums, like Brother W. A. Sheldon, and P. L. O. A. Keeler, when arrested for the crime of genuine mediumship; and to further the other purposes for which the N. S. A. was organized. These good brothers wish to see the light of Spiritualism shining over every hamlet in this Republic, and are willing to aid in the noble work of feeding the multitudes that are spiritually hungered.

There are many others, no doubt, who are anxious to co-operate with them in their good work; therefore, all who are willing to contribute to the Humphrey fund five dollars or more, or to the other fund of twenty-five dollars each, will kindly send their pledges, together with their names and correct post office addresses, to Francis B. Woodbury, secretary of the N. S. A., 600 Pennsylvania avenue, S. E. Washington, D. C., who has been authorized to register each pledge and to receipt for contributions received.

The recent arrests of so many of our most reliable mediums furnish us with evidence sufficient to prove that our opponents are determined to crush us, first by imprisoning our mediums, then by taking away the right of free speech, as has already been attempted in the case of Dr. P. P. Babcock, in Greenville, North Carolina, who was recently assaulted for giving a lecture on Spiritualism, and warned to leave the town between two days at the peril of his life. Dr. Babcock was not a coward, hence he staid, and is fighting his enemies on the ground, man fashion.

If these two funds, mentioned above, are filled, each to its full quota, the N. S. A. will be in position to do something for such mediums as King, Keeler, Lunsford and Sheldon, as well as for such faithful workers as Dr. Babcock. Recent judicial decisions go to show that our nation is now under a judicial tyranny. The next logical step is a military despotism, with a plutocratic oligarchy in control of every department of the Government. In only one case, that of Ma Bee, of Lansing, Michigan, has a medium received fair or considerate treatment at the hands of a court, in the knowledge of the writer, for the past two years. The judges have assumed that all mediums were frauds, and have done their utmost to secure their conviction. Mrs. Maud Lord-Drake, one of the best mediums in the ranks to-day, secured partial justice in Kansas City, only to be humiliated by a Federal judge in her praiseworthy attempt to secure full redress for her wrongs. Prejudiced judges will sway juries, which fact jeopardizes the liberty of every medium in our ranks. But even if a trial by jury is demanded, the courts now have power, under a recent decision, to refuse the request, and to send a man to prison without a trial, at the dictation of a judge who wants the man punished, despite the pleadings of right and justice.

In view of these facts, the N. S. A. asks the Spiritualists of the nation to unite in one solid body to defend our mediums, and to put our religion and philosophy before the world in such a way as to demand and command the respect of all classes of people. This can be done through the instrumentality of the N. S. A. Let us sustain it loyally. Yours for the right,
H. D. BARRETT.

The Rustic Park Meeting.

We have closed a successful two weeks' meeting at Rustic Park, two miles west of Montpelier, Ind., which has been the means of bringing many investigators into the light. This was the ninth annual camp-meeting, and the most successful of all. Mrs. Zela Stevens lectured and gave tests on Sunday, June 8th, and Sunday, June 16th. Her lectures were of the highest order and her tests beyond the comprehension of skeptics.

Mr. C. E. Winans, the materializing medium, was with us the entire time, and gave good satisfaction to Spiritualists and skeptics. Mrs. Jacobs, the trumpet medium, of Indianapolis, was also with us. Mr. Oren Stevens, the materializing and slate-writing medium, gave us several seances, which gave entire satisfaction to all who attended them, and his slate-writing is enough to convince the most skeptical. The meeting was of the most harmonious order all through, showing us that the bright sunlight of Spiritualism is peeping out from under every cloud.

We only hope and expect to have as bright an array of mediumship and truth upon our grounds next season as this. JAMES WAUGH.

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

CHAPTER II.

THE DEEPER MYSTERY OF THE DOUBLE LIFE—HYPNOTISM.

Briefly in our last article we pointed out a few of the reasons which we apprehend are used for the convenience of conduct to be shown in individuals; we made effort to show that alcohol, cannabis, opium, mesmerism, etc., seemed to open up to an abnormal extent the physical senses—as the telescope to the eye—until there appears to the uninitiated, but sentient being, with his enlarged perceptive powers, incomprehensible and fantastic scenes, fantastic because his contracted and undeveloped mental nature is incapable of setting in lawful order the advanced phenomena which his abnormally enlarged perceptions have brought before him; fantastic again, because neither they nor the laws that govern them appear to him to belong to that realm which he considers all of the universe—the realm of matter. Therefore to him being unnatural they are irregular, illogical, impossible, and indeed non-existent; en passant, can you imagine, think or conceive of the absolutely impossible?

COMPREHENSION OF THE CHILD.

You show to a child the intricate works and movements of a watch, it sees the movement, is conscious of motion, and yet understands that it is without life; it is incomprehensible witchery to the child, but to the developed child—the man—it is natural, plain, and in lawful and legitimate order. We are the child; we "rush in where angels fear to tread" and by our actions, or those of others, we close the doors of our normal existence, and entering with temerity the abnormal, we are suddenly surrounded by sights, sounds, and feelings, dreamed of by few, and probably as yet realized by none.

PATHWAYS AND BYPATHS.

The pathways and bypaths to that state, place, or condition, are numerous; some of these have been indicated above; one, and that to which we wish to devote some little attention now, is that subtle, psychical force, termed variously, od, oyl, mesmerism, magnetism, hypnotism, etc., and whose influence is potent and powerful; probably the bulk of the phenomena coming under the heads referred to above, might be classed as mesmeric, or hypnotic, and doubtless they have a more wide and far-reaching influence than is generally supposed.

MESMERISM AND HYPNOTISM.

The systems of mesmerism and hypnotism are not identical, though often claimed to be so; the theories as to the production of mesmeric phenomena and those of hypnotism, are quite distinct from each other. The phenomena are the same, the difference being chiefly as to the supposed mode of production. Mesmer, and almost, if not all, his followers, claimed, in brief, that the state of coma, and the varied phenomena that attended mesmerization, were induced by the passage of a subtle magnetic fluid from the person of the operator to the subject, and this error, for error it undoubtedly is, would have been discovered long ago it was, but for the advent of that prince of charlatans, Joseph Balmis, alias Count Cagliostro, and other adventurers, whose tricky pretensions and ridiculous experiments brought the subject into such disrepute that its study was tabooed for many years.

At the very threshold of my own inquiries on the subject, experiments convinced me that the current mesmeric theory referred to was not the correct one. At that time I had never even heard of Dr. Braid, of Manchester, a Scotchman, who is credited with originating the new word hypnotism—but here let me remark that the word hypnotism is now applied to many phenomena where psychology would be the most fitting term, hypnotism having strictly reference to sleep phenomena, though in these remarks we accept the popular application for the convenience of all concerned.

THESE FORCES OF ANCIENT ORIGIN.

Perhaps right here, to be in order, we should state that all ancient races, so far as we can discover, seem to have been more or less acquainted with these phenomena: among the Jews, Aye, even back amongst the ancient Egyptians, we find traces of it; Hyppocrates, four hundred years B. C., mentions the power of the human hand to remove pain, and Christ himself, in cases of hemorrhoids, utilized the same power in a beneficent manner. But without reference to them the first modern appearance was in 1778, when Mesmer brought the subject into prominence.

We will not take up time by further reference to his system nor its history, which can easily be obtained by those who desire it; suffice it to say, it partook too much of charlatanism to have permanent success.

About this time a Royal Commission was issued by Louis XVI.; upon this commission was Dr. Guilloin, the inventor of the murderous instrument of that name, and also Benjamin Franklin of electricity.

Next, Dr. Wolfart, a Prussian, investigated the subject, under a commission from the Prussian court, and reported favorably; then a law was passed, restricting its use to those legalized quacks, the M. D.'s of the time.

In 1824, the French Academy of Medicine appointed still another commission, whose report was also favorable, stating that "they considered magnetism must take its place in the scheme of medical science."

In 1837, Dr. Jno. Elliotson, of University College, London, on all hands acknowledged to be the ablest physician of his day, adopted the new agency; he was then forbidden by the board of directors to use it in the infirmary, but he resigned his position, rather than be hampered in his investigation, which

act was the signal for one of the most villainous and atrociously scandalous attacks ever known amongst gentlemen; his stupid, and ignorant, though respectable, conferees, and the free and independent press of that day, subjected one of the most honorable of gentlemen to absolute ostracism, and the greatest of all authorities in medical science, the "Lancet," with arrogant assumption, said, "his abettors are quacks and impostors, and ought to be hooted out of professional society." Professional society, forsooth! Thank God that now professional society can afford to smile at the absurd professions of the old and effete professors.

Since that day the "London Lancet" has not been regarded as absolutely infallible; at this time Dr. Ashburner also suffered professional martyrdom in this cause.

Dr. J. Esdaile, in 1841, is said to have left a record of two hundred and fifty surgical operations, painlessly performed, by the use of magnetism as an anesthetic. Also, at this same time came the recorded experiments of Dr. J. Braid already referred to. Those who have followed and enlarged on Braid's suggestions have doubtless done much to elucidate the subject, but it still remains surrounded by a vast amount of mystery, which may not be entirely cleared away until Spiritualism and psychology take their proper place, and purify the scientific air of the smoke and darkness that at present prevails. Suffice it to say here, that twenty years before my day, Braid had discovered and pointed out some of the fallacies in the mesmeric theory. The phenomena are now frequently attributed to psychological suggestion, but all theories yet offered, in my humble opinion, have failed to cover the large field of phenomena presented, and at present we can but search and suggest while the world waits.

IS NOT ALL NATURE SENTIENT?

Let the phenomena, then, be termed either mesmeric or hypnotic, they seem the same, and at our present point, it is chiefly with these and their consequences that we have to deal. Well, this mysterious psychological force is evidently felt to some extent by all individuals, and, indeed, is apparently present through all sentient nature, and here we beg to offer the pertinent query: Is not all nature sentient?

We would appeal to an almost universal consciousness on behalf of our position so far. You have stood in the position of your sleeping friend whilst he was all unaware even of your existence. You gently move up the eyelid, but he sees you not. You speak, but his ear refuses to respond to its functions, and when you touch his hand he feels nothing; he is, as Prof. Drummond would say, "Out of correspondence with this world." The ego is not there; perhaps it is away enjoying other scenes, conceivable and indescribable to you. You gently shake the body, and the physical senses, now relaxed and open, begin to contract and assert their power. They then draw back the errant soul to its earthly prison. The unlimited perceptive powers, only realized in his dreams, are again bridled, and he gradually awakes, and is called by the normal condition (though truly, all our earthly life seems but one abnormal state, the normal being the spiritual, the free and unfettered), and then when he returns to his bodily cage, the strange and incomprehensible sensations, the wonderful sights and marvelous sounds, appear to him, perhaps, faint and far away, or it may be vivid, but fantastic, because he cannot put them under any law, or into any order.

Superficial thinkers, as well as prejudiced scientists, bunch these phenomena together and call them illusions. Thus, facts, truths, too, of the greatest moment, are pushed aside, and ignored, and left to rot at the closed gates of our imprisoned intellects for recognition. For heaven's sake, let us recognize, at least for mental and spiritual freedom, whatever our fate physically.

A DOUBLE CONSCIOUSNESS.

Now, here we would ask, what do these surface features of this subject seem to betoken? One able writer (Prof. Ribot) answers, "A double consciousness," but I think not, for that would involve a double personality, which, though perhaps not impossible, would, like the Siamese twins, be a (psychological) monstrosity. They do seem to denote, however, a duality or trinity in the person of some kind. It may be that of "body, soul and spirit?" But, after all, we do know that atoms as we are, we are individual parts of the universe, which is itself a unit. We are a fraction of that which is the whole, and are proudly conscious that the universe itself would be incomplete without us.

And now, one step further—the elaborately intricate reasoning of Prof. Ribot, advanced with much suavity, though not sophistry, would tend to show that the sentient ego, like the physical organism, may not only be changed or altered but may become the subject of complete metamorphosis. Against this position let me enter here an humble but earnest protest. In his able though astruse work on the "Dissees of Personality," he says: "The ego is inseparable; it forms in itself a complete and perfectly circumscribed whole, the which is a proof of its essential unity. This assertion, as a matter of fact, is incontestable." We contend, however, that the individuality or ego can never be metamorphosed, and yet, strange as it may appear, that the ego is not "in itself complete and a perfectly circumscribed whole." Relatively, as an atom, it is complete in itself, yet, like an atom, it is only a part of the body to which it belongs. As an atom is an individual part of the material universe, so also is the ego of the psychologic "Soul of Things." This phase of the subject may separately be studied at leisure, but it is well to bear in mind those conclusions as we proceed.

THE EXCHANGE OF PROPERTIES.

Returning more closely to our subject, I conceive it must have been a matter of observation to every student, that contact of material substances always tends to assimilation. Their contiguity creates an environment which naturally results in mutual sympathy. Two pieces of iron rubbed together for some time, invariably in one direction, soon come to have this affinity for each other, and are attracted to each other (may be by environment created). Warm and cold bodies in contiguity exchange properties with each other, and so it is, we urge, in the psychological world.

ASTOUNDING CHANGES IN PERSONALITY.

The word sympathy is often used to express this very idea. Spirits, souls, embodied and disembodied, give off to each other whatever qualities, mental, moral or emotional, they may possess in excess of the other. These subtle influences do produce astounding changes in the personality, seemingly swaying us from one extreme to another, with a pendulous motion, between atrophy and hypertrophy, vertigo and intoxication; but as "Nature abhors a vacuum," so it also always tends towards an equilibrium, that is, towards a state of peace, calm and universal harmony. The swaying seems a perpetual chaos of discord, but appears necessary, under the law of progression, to bring us to that great

"Far off, Divine Event,
To which the whole Creation moves."

THE INDIVIDUAL ATOMS.

The man for the hour has always arisen in the past, doubtless always will, and lifted the intellectual standard one step higher, and if the wave at that moment receded and he appeared to be lost, his noble deed still stands, and when the returning wave comes, carrying the struggling masses on its crest, they will intuitively (or rather instinctively) ascend to that standard and place it still higher. Thus history will repeat itself, again and again, until the discordant sounds of a disorganized universe will be silent, chaos vanquished, harmony triumphant, and we the individual atoms, that are now swayed hither and thither, shall have found peace and calm in a perpetual and finished creation—the Christian heaven, the pagan nirvana.

The facts, however, upon which we build, are of such a varied and extraordinary character, for the reasons suggested above, that the platform on which we place them must be both broad and long, and as the difficulty of classifying them is almost insurmountable, the reader will excuse seeming incongruity or confusion in their presentation.

Moll on this point, aptly says: "It is true that some trustworthy investigators, such as Bleuler, von Osers, Steinert, North, Holdenheim and others, have helped a little by their accounts of their personal experiences in the hypnotic state; but such observations should be made often by intelligent people; they would be valuable to investigators. An explanation of hypothesis drawn from the material already accumulated cannot be given in a few words, since the symptoms alone are so complex. Besides, I think it probable (and Braid was of the same opinion) that a great number of different states are included in the concept 'hypnosis,' and that an exact classification of them is not possible at present, though it surely will be in the future. Under these circumstances it is best to discuss the most commonly observed and best established phenomena of hypnosis singly, and to explain them when possible. I must give up any attempt at completeness and detail in order not to make the theoretical explanation too long."

HYPNOTIC FORCE FOR GOOD OR EVIL.

Now, I know nature always begins to build at the base and, though slowly, builds to perfection, gradually evolving from chaos; and when we try to follow, in this limited time, space and ability, the path of evolution, we can.

This mental influence, then, under whatever name, is doubtless due to what we call popularly, if erroneously, hypnotic force. I induce you to do an act you did not intend to do. To that extent I have influenced or hypnotized you into action to do my will, and this strangely potent influence can be exercised either for good or for evil. The experiments of Drs. Braid of Manchester, Elliotson and Ashburner of London, Gregory of Edinburgh, Prof. Jackson of Glasgow, and more recently those of Charcot, Binet, Bernheim, Lya, Heidenhain, Liebauert and others, all show such to be the case; but these being so numerous, and already published in such detail, I can only refer the student to the various works of these authors, as it is out of the question to try to recapitulate them here; it has, however, been, in my judgment, undoubtedly established, that many diseases have been cured, much bodily, as well as mental, suffering alleviated, by its use in the hands of skillful and benevolent hypnotists, while (and here we enter a realm of most serious inquiry), on the other hand, by its power incalculable mischief can be done; physical, mental and moral crime may be committed, and pain, yea, agony, inflicted by its exercise in the hands of an unprincipled person. Here, too, it should be noted that a medical diploma does not confer upon its possessor either unblemished honor or pure morality, characteristics very desirable in a hypnotist.

The difference between the schools of Nancy and the system of Dr. Charcot might be profitably discussed here, had we space or time to devote to it; but it will be readily gathered by a perusal of one or two of a list of books which will be recommended to the student at the end of this series of articles, and if a sufficient interest be roused in the minds of my readers, to entice them to read these books, and study this subject, I shall be satisfied, for it is from among

the investigators yet to come must arise the man who, with his magic wand, will touch those astounding and mysterious phenomena and put them under regular law and order. Therefore this needs an abler brain, a most facile pen, than mine; not a more willing student, but one with more leisure from other business than I.

At present we must part with the fringes of the curtain, which must yet be drawn up to reveal to the world the effulgent glory of the intellectual worlds yet to conquer, though now unrealized and unobtainable by us. Let us do our best to get a glimpse behind this curtain.

THE PHYSICAL LAW OF ATTRACTION has its analogous counterpart in psychics and is expressed popularly in the proverb—"Like clings to like." "Birds of a feather," etc. You shake the hand of a friend and you are instantly drawn to him. You like him and, if pressed for the reason, you cannot tell why, and you like him more or less according to the fullness of his correspondence with your spiritual environment. On this every-day plane we perhaps find one of the commonest, though slightest, phases of hypnotic influence. You walk on the street and suddenly think of a friend you have not seen for an age. When you reach the corner you meet him. His psychic, or what is now popularly called hypnotic influence, was drawn to you, unconsciously on the part of either; his spiritual aura impinged on yours, hence the phenomenon.

How often when a friend is under great mental strain through accident or death, his psychologist aura meets yours, or, as some would say, his "soul goes out to you," you suddenly think of him, may get anxious about him, dream of him, or in some sense assess, his apparition appears to you at the moment of death. Strange again.

By what subtle power is it, too, that the orator sways his audience, thrills their souls and makes their intellects surge and roll from calm to storm, according to the dictates of his own will? Or whence the inspiration that fills the soldier's heart in the battlefield, when he sees the glancing eye, the encouraging smile, and hears the entrancing tones of the order from the lips of his general, coming as they do from a soul surcharged with potent energy? These are all simple, commonplace instances of influence, sympathy, or hypnotic phenomena, on the very surface of our subject, like the exhausted steam from the boiler, they tell of a great power, a terrible energy, held in store; indeed, they tell that in our every act, shall not say in our every thought?—we send out this active swaying influence, and with every breath we draw we are, every one, acting more or less upon the other, through this subtle power, for good or for evil, for the better or the worse of this whole universe, to which we all, good or bad, belong.

THE GRANDEUR OF THE FORCES OF NATURE.

We stand on solid rock—gazing on the ocean we say, "All nature is matter, earth and sea alike." Very well, the water is a fluid permeated with energy, force, life, which is even now being utilized in the case of Niagara Falls. Steam is an illustration of its potency; air, too, is now utilized, for it also is packed full of energy; but there are other fluids still more refined, electricity, for example, which potent living liquid, Wizard Edison and others are rapidly putting into harness. Higher still we come upon this great, mysterious, as yet incomprehensible force, which caps all yet known forces—this ether, this spirit, rare and refined, which regulates and governs all laws, controls the molecules and the microbes when they travel the air, and likewise guides the starry worlds and lustreous suns, as they wind their way in an unending procession, through the cycles of infinite space. "Who, by searching, can find out God?" Can we not try?

When the conditions are all favorable, and this God-like power has full sway, and is guided by an adept, there is scarcely a conceivable limit to its possibilities for good, or if misguided, for evil.

WHAT MENTAL SUGGESTION DOES.

If we leave the common phenomena of every day, the next phase to take our attention is more prominent, because of less frequent occurrence. The great revival movement of thirty years ago, which seemed to rise in America, and, unlike most movements, traveled East. Having crossed the Atlantic it first struck Ireland. A huge wave of spiritual water, it dashed over the whole country in its effort to wash out and purify churches, both Catholic and Protestant. It next visited England, then Scotland, and when this great sea of psychic force was flooding the land like a glacial ocean in a storm, the scenes enacted by those inhabitants who came under its control, were many of them, disreputable and disorderly in the extreme. I have seen young women who were afterwards doubtless ashamed of themselves, spring from their seats, hug and kiss young men, crying out in the exuberance of their joy, while they tore the ornaments from their dresses, that they had "found the Lord," and were now "heirs of salvation." Only last year, at Old Orchard, Maine, what happened? This ethereal element, more subtle and more potent than electricity, charged a religious and emotional audience, till they gave their money, then stripped themselves of their jewelry and poured it in a lap for the minister of the Lord; mental suggestion or hypnotic influence.

THE "POWER" IN CHURCH.

Again, at Newtane, near Lockport, New York, December 5, 1892, the Free Methodist had a great revival, where, amid cries and prayers for salvation, frantic women ran up the aisle, and throwing their ribbons and jewelry on the altar, pleaded with God for forgiveness, while others who received what they called the "power," rushed about the church "saluting one another with an holy kiss."

OLD MICHIGAN SINNERS.

Still the wave rolls on, for who does not remember now, in January, 1892, Miss Eva Cusack psychologized the old Michigan sinners, till their eyes and robes restored their splendor; and the climax was reached when Wm. Coulter stood up, and acknowledging the murder of his father, recited the details of his deed of blood. Henry Jordan returned to P. L. Newton a tent he had stolen from him three years before. J. A. Pringle made restitution of a sack of flour to T. Thompson. L. Mathews, a chain to P. T. Moran. Peter Pelton \$40 to Jas. Stewart whom he had cheated at cards two years before, etc., etc. All

this took place at Sault St. Marie, Michigan.

MANY REMARKABLE CASES OF HYPNOTIC INFLUENCE.

On the 23d of April, 1893, Edward Smith of Rutland, Vt., and representative of Pittsford, in the legislature, mysteriously dropped out of sight, and could not be found till he walked quietly home, on the 10th of June, after six weeks' crazy wanderings in the South. He remembered being at White Sulphur Springs, Natural Springs, Rancevort, North and South Carolina, Georgia, etc., and also sailing a long way among orange groves; then he found himself at Lake Worth, but does not know what he did, or how long he stayed there, and thinks he took the same road home. He set out with \$500 in his possession, and on his return had \$300. Only glimpses of the time during his absence can be recalled. The narrative, though romantic, is evidently truthful, so far as he can recollect. He was apparently psychologized by some more potent will than his own, "whether in the body or out of the body I cannot tell."

On July 7th, 1893, Mrs. Hamburger mourned father, husband, home, to live under the protection of Mrs. Coleman, manager of third-rate theatricals, who was reputed to have hypnotic influence over her. She refused to have anything to do with any person outside of Mrs. Coleman. If the paper report be true, she is undoubtedly psychologized by the Southern woman.

At the October term, 1893, of Suffolk (Massachusetts) Divorce Court, Emma L. Hopkins claimed that Erastus Hopkins, her husband, was a Christian Scientist, and hypnotized her on the day of her marriage, and that during the ceremony she was nothing more than the passive instrument of his will. "I had a few dollars when we were married, which he used mainly for himself," she said, and a decree was prayed for was granted, and rightly so.

In April, 1893, Mr. L. J. Hill, who was in business in Boston, while his family resided in Saco, Maine, was arrested and tried, on a charge brought by his wife, of attempting to poison her. He was acquitted. A confession was subsequently written out by his wife, and sent to him, from which the following extract is taken: "I should never have done this terrible deed, only that I was under the influence of B—. He was a single man and I fairly fell in love with him, and promised to do whatever he wished. I was entirely under his control, and thought every word and deed of his just right. I was under such influence that I was possessed of evil; he made me do it. I do not know his real name, but I still feel kindly towards him; a clear case of hypnotic power."

On August 23, 1893, at Rocky Point, Rhode Island, the Rev. F. Sheffield, a Methodist minister and temperance orator, took his little daughter, Margaret, after they had dinner in a restaurant, to a secluded spot and crushed the little innocent's head with a stone. He then made his way to the excursion grounds, and going up to Superintendent Boldue, said: "I have just killed my little girl, and I don't know what I did it for." Doubtless psychologic influence from outside himself, whether from incarnated, or exorcised beings, it is hard to say.

At Bridgeport, Connecticut, in July, 1893, Aaron Mallett, 74 years of age, owning a farm of 200 acres, was regarded as one of the solid men of that section, was called upon by a well-dressed stranger, who said he was the agent of an agricultural journal, and enquired as to the financial standing of his neighbors, and what banks they dealt in. He also incidentally ascertained that Mr. Mallett's wealth, outside real estate, was all in good paying stock, etc. The old gentleman also told him (he was such a nice person) that he usually had from \$500 to \$1,000 in the bank of Staples & Co., Bridgeport, Conn., and the same with Watson & Co. He also confidently told him that his daughter, Lillie attended to all his correspondence, and kept track of his business generally. Not many days after, the stranger, "tall and dark, with a grizzled beard," Mallett said, called saying he was Sam Baldwin, that is, the president of the Connecticut National Bank. "Why, to be sure, so you are," said Mallett, "but there is a change in your appearance." He informed Mallett that he proposed to buy his farm, and was invited to look over the broad acres. As Mr. Mallett did not return at six as usual, his daughter sent to look for him, but he returned home during the search. He was very reticent about what had happened, but admitted that he had been hypnotized, and suddenly came to his senses again. His daughter notified the bankers to honor no checks he might have given when in that condition, so they failed in their effort to swindle Mr. Mallett, who was lucky to escape, seeing he was evidently thoroughly psychologized.

In October, 1892, D. S. Ruiz, Consul General from Ecuador, is arrested in New York, on a charge of forgery, admits the crime, and latterly his adopted daughter is also arrested. Edward E. Price, his lawyer, alleges that he, the Consul, has been hypnotized by this woman, Mrs. Bertha Laws, and that she and a band of thieves had conspired and robbed him of \$30,000. She is a woman of 30 years of age, and, with her friends, succeeded in ruining the old man, estranged him from his family, compelled, or if you like it better, induced him to commit the crime, that they might secure the money. Ultimately the affair was compromised, and the old man was released.

On the 31st of October, 1892, at Cambridge, Mass., Mrs. Morean, a widow about fifty, with whom resided Annie L. Brownlie, her mother, also a widow, aged eighty. Mrs. Morean, who was arrested for the murder of her mother, was a well-educated woman, and spent much of her time in study. She stated in explanation, that she felt her head sore and was all wrong here, placing her hands on her head. She felt very agitated, and said that it was her intention to have killed her mother while she was yet in bed. She went down to the cellar early in the morning and procured the furnace-shaker, and laid it on the table; then went upstairs and found the feeble old lady awake. She then assisted her to dress, and when they reached the top of the stairs, an irresistible impulse came over her to throw her mother downstairs, which she did, and while her mother lay stunned, she ran for the shaker, with which she gave her the death-blow on the head. Then pacing the room excitedly she kept repeating: "Oh! Why did I do it?" She and her mother were members of the Unitarian church in Austin street, and have lived together alone since the

death of Mrs. Morean's husband. The daughter was known to be very affectionate and devoted to her mother. What friend "in the body or out of the body" "possessed" or psychologized her?

"The control of an operator over a subject seems at times to be absolute," says a writer in the Pittsburgh Dispatch, and relates the following (post hypnotic instance): "I saw a young German girl hypnotized toward the close of the experiment. The professor told the girl that in half an hour he wanted her to strike the tallest man in the room with a glass rod, and that she must get the watch of Dr. B—, one of the assistants, without fail. In a few minutes the girl was restored to her normal state, and asked us a number of questions about what she had done. Then we began to chat about other matters. Thirty minutes after the command of the professor the girl became restless, and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Oh, I don't know,' she answered, in a much distressed tone, 'but I have to do it; something tells me to do it.' She went to Dr. B— and asked for his watch. At first he refused to give it to her, and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out later when they were in (apparently) a normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."

Had this girl fallen into the hands of irresponsible, immoral men, instead of those who sought only the extension of scientific knowledge, there can be no doubt that she would have been led as dictated by them. So many disreputable acts have been committed by means of hypnotism that in Italy, Austria-Hungary, Switzerland, and many municipalities laws have been enacted prohibiting the practice, except by physicians. Two most notorious hypnotists have been expelled, and notified never to return; Donato from Italy, and Hansen from Austria. The offense of Donato, however, was more from ignorance of the force with which he dealt than vicious inclination.

Mesmerists have, by insinuation or open dictation, lent their aid to throwing out disreputable ideas concerning their practices. The army of fakirs, "massage hypnotists," "magnetizers," "fascinators," and other professors, who represent hypnotism to the public, some sincere and honest, others unscrupulous wretches, is not calculated to give prestige to the cause.

THE TWO ASPECTS OF HYPNOTISM.

There can be no doubt but hypnotism has two aspects. That while it is capable of grandest service in the higher walks of usefulness, it is also capable of perversion, and the only means whereby its application in the wrong direction can be avoided is by a thorough knowledge of its laws. Some writers think that the practice of hypnotism should be limited to physicians, but I would like to ask if the hypnotized subject would be any safer in the hands of an ignorant and perhaps vicious man who had been authorized by some of his conferees to mark M. D. at the end of his name, than he would be in the hands of any fair, upright man who was honestly pursuing an investigation of the subject, but was too busy with his work to do more than write his plain name, dispensing with flourishes, or any extra letters beyond what were in it at his christening?

On this point experts differ, however. Prof. Grimes, in his able work on "Ethierology" (page 210), says: "Others can judge as well as I how far this power will be abused by persons who perform their duty in giving a guarantee to susceptible subjects. Let them not lightly disregard it. They should know that when once thoroughly induced by one person they can easily be induced by any person who is permitted to attempt it. They should know that they may be made to perform very improper actions without being aware of it, and without afterwards recollecting it. They should know that they may be made to commit actions which in the eye of the law are criminal, without really intending to do any wrong whatever. A woman may be made to believe that the operator is her father, or brother, or sister, or husband, and she will act accordingly; and afterwards she will have no recollection, excepting such as the operator pleases, of the hypnotism founded on the experiment, that one person in twenty is susceptible to this peculiar influence."

It may be said that this is a dangerous knowledge, and had better not be communicated publicly. I confess that it would be safer if it could be confined to the medical profession, but this is impossible. It will be necessary to be known to a sufficient number to render the knowledge dangerous. Nothing can prevent unprincipled and dishonest persons from gradually learning to avail themselves of this power, to the injury of the unsuspecting. The only remedy is, to let the public know at once.

THE REAL NATURE OF THE POWER WHICH THE OPERATOR WIELDS, AND THEN EVERY ONE WILL BE UPON HIS GUARD.

Again the same writer says (page 311): "I have in several instances seen persons whose organization indicated honesty, sobriety and virtue, but who were, notwithstanding, reputed to be the very reverse. These persons were highly susceptible to Etheropathic influence, and having fallen into vicious society, were unfortunately induced and vitiated, so as to conform to the will of their vicious companions. It is true that neither the subject nor the companions intended to produce this result, nor even suspected the nature of the agent which was active between them; perhaps neither of them ever heard of mesmerism, nor Etheropathy; nor animal magnetism, yet they unconsciously employed it, and the subject was thus easily induced and seduced by its agency. I would, therefore, advise those who are aware of their susceptibility, or that of their friends, especially the young, to avoid the society of those whose examples or conversation are of an immoral character. Vice and virtue are capable of being imbibed with wonderful facility by persons susceptible of etheric induction, and this fact being known, may be of infinite service to some who would otherwise be ruined."

THE BENEFICIAL SIDE OF HYPNOTIC INFLUENCE.

These writers, however, called attention to the good and evil, the safe and dangerous path of investigation. From many of the illustrations given you

have a glimpse of the darker side, but it is not all dark. At Wilkesbarre, Pa., on November 17, 1892, and for some time before and after, the Rev. P. Warnon was performing remarkable cures at Zion M. E. church. He made the dead live, and the lame to walk. The following arose on date mentioned above and publicly testified to their being cured: T. S. Davenport, twelve years deaf; E. Evans, deaf nineteen years; Mrs. S. Reeves, withered by paralysis.

I myself had the great privilege of meeting the noted Dr. Newton, on the occasion of his visit to Europe, and there witnessing some of his remarkable cures. Mr. Blackburn, of Halifax, York, England, was blind, and had been so ever since I had known him, but was no more blind after the visit of Dr. Newton. On that calm, bright Sabbath morn, as the train after the lame, deaf, blind and paralyzed, and the walls and hedgerows were studded here and there with the sick, resting on their way to the Mechanics' hall, the largest building in the city, each breast filled with hope, as they made their way to the great health-restorer and servant of God. As the hall was crowded long before opening time, I was indebted to that "servant of all," James Burns, of the Spiritual Institute, London, who took me in by the private entrance through the hotel, and through whose indefatigable labors it was made possible for Dr. Newton to meet so many English unfortunates during his visit there. So it is not all evil; indeed, it is no such thing as pure and unmitigated evil. Pick up the vilest writhing from the street, black and filthy in mind and body, plunge and cleanse him in this ether, this blood of the universe, and "if his soul be as scarlet, it shall become as white as snow." As is said, surely, if a poor mortal, such as I am physically, is affected by the flutter of a leaf, or the sigh of the passing breeze, as it blows the snowy beard off the chaste, what sensation too subtle and ethereal for my neurotic and psychic susceptibility, may throb and thrill and burn through the arterial nerves and brain of the universe. It may be a heresy—a dream, it may be—but I yearn to believe that the sorrow and the joy—the pathos and the passion of all the hearts in all the worlds in all the universe yet may meet and focus at last in the great, loving, throbbing heart of God; for "There is a divinity that stirs within us," aye, all of us. We hear the echo of the voice of God through Paul, ringing down the ages: "Behold, I show you a mystery! Lord surrounded by mystery, give us light, for

"What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

Yet the "Light shineth in the darkness."

"Lead, kindly Light," amid the encircling gloom
Lead thou me on.

The night is dark, and I am far from home,
Lead thou me on.

Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

TO BE CONTINUED.

Roses Between Slates.

TO THE EDITOR:—I wrote a short article some time ago for your paper in relation to a sitting that a gentleman had with H. Pettibone, where a full-blown rose was produced by spirit-power between closed slates, and as I have had a similar experience with the same medium, I feel in duty bound to relate it, in order that investigators may know that these wonderful things do really occur.

The last day Brother and Sister Pettibone were in the city I had a private sitting with him about 2 p. m. The slates were bound together by four rubber-bands, and never left my hands for one moment; but after listening to the writing going on between them, I carefully examined them, and to my great astonishment I found a beautiful carnation with two buds, and a message from one of the guides. To say that I was delighted is a mild way of expressing my gratitude to the spirits and medium for these tokens.

The same day Sister Pettibone held the slates with Mr. Hunt, editor

CASSADAGA.

The Annual June Picnic.

THE MOST SUCCESSFUL AND THE LARGEST ATTENDED IN THE CAMP'S HISTORY—SHIRLEY BELLE'S REPORT.

Cassadaga's Annual June Picnic, the most successful and largest attended in the camp's history, has, after a three days' delightful session, reached its closing hour; and if it be prophetic—which we believe it is—of the midsummer meetings a little later on, a season of unparalleled interest and financial prosperity is assured, in anticipation of which more extensive accommodations are being provided, with an increased number of attractions, and a programme exceeding in quality any ever before presented by the C. L. F. A.

Friday afternoon the exercises were formally opened in a speech of welcome by the president, Hon. A. Gaston, followed by Mrs. Clara Watson, of Jamestown, N. Y., who entertained the large audience with a fine discourse on the "Practicality of Spiritualism; its Position and Evolving Effects on the Political, Religious and Social World," touching the labor, suffrage and other reforms.

Mrs. Watson possesses sufficient courage to publicly voice her convictions regardless of popular sentiment and favoritism, condemning as deficient in courage or intelligence anyone who would worship and be dictated to by a spirit simply because it had laid aside the physical body; and the Spiritualist who was so spiritual that he or she could not listen to the discussion of labor and other reforms had better take passage for the Desert of Sahara, and there abide. Spiritualism came not to simply prove immortality, but to make life more perfect and more exalted. It needed no code of laws, no leader, no movement to popularize it, for already it had spread its wings over land and sea.

Saturday afternoon the attraction was Lyman C. Howe, of Fredonia, N. Y., whose eloquence and poetic inspiration took for their theme "True Happiness," showing the more happiness we create for others the greater will be ours.

Mrs. R. S. Lillie, of Cincinnati, Ohio, delivered an inspirational address Sunday morning, coinciding by many to be one of her finest efforts.

In the afternoon, Hon. A. B. Richmond, of Meadville, Pa., treated from a scientific standpoint, "Spiritual Phenomena, and What Does It Prove?" It consisted of a well-constructed and conclusive argument, intended for the investigator or unbeliever, rather than the old Spiritualist. Mr. Richmond held the wrapt attention of the audience throughout the entire discourse, closing with a beautiful poem partially inspirational.

"The Convict's Daughter," under the management of Ion Carroll, assisted by local talent, was presented at the auditorium Friday evening, to the manifest appreciation of filled seats. Mrs. Harding and daughters, of Jamestown, N. Y., constituted the orchestra, rendering some very acceptable music.

The celebrated North-Western Orchestra were in attendance for the Saturday evening dance, besides giving open-air concerts, that are always among the date's principal charms.

A local amateur mandolin and guitar club, together with a vocal quartette, proved a refreshing innovation.

The date, always pretty, seems to have reached the superlative degree, so many have been the improvements during the past week. The most important factor in human happiness, the weather, has been ideal, the gods supposed to control the same having smiled benignly.

The regular season's programme, which is nearly completed, offers many new attractions—lecturers of wide reputation, besides a list of older speakers well-known in the Spiritualist ranks. Evening entertainments will be of the highest order, several artists having been engaged who were never before the Cassadaga footlights.

There will be classes in spiritual and mental science; classes in elocution and physical culture; instruction in music, voice culture and dancing.

A morning lyceum for the children, and a kindergarten, all under the direction of experienced and competent instructors.

Thus we can assure all, either old or young, that enjoyment and entertainment awaits them at fair Cassadaga during the season of 1895.

SHIRLEY BELLE.

A New Association.

TO THE EDITOR:—Last Sunday in the afternoon I completed the organization of the Lincoln Grove Spiritual Association, of Cowlitz county, Wash., with twenty-five members, with officers as follows:

President, L. P. Smith; vice-president, Mrs. J. Fletcher; secretary, N. C. Salisbury; treasurer, Mrs. A. B. Root; Trustees: Lawrence, A. B. Root, and A. Dallquist. Post Office address of these officers, Ostrander, Cowlitz county, Washington.

They will meet on the camp-ground at Lincoln Grove, the first Sunday in each month, at 3 o'clock, where I have been holding meetings for several months past. Arrangements are such that hereafter this association will take an active interest in the camp-meetings that are to be held in this grove. The several camp-meetings that have been held at this place have been held under the auspices of Brother L. P. Smith and have cost him large sums of money, he having built a large hall, two cottages and other conveniences of considerable expense.

But, whole-souled, earnest man that he is, he does not know when he has done enough; and the association has honored him by electing him president.

The camp-meeting begins the last Saturday of July, continuing three Sundays. It is expected that Mrs. Georgia Cooley will be at the meeting. As a lecturer and medium she ranks among the best. It is also expected that other mediums and speakers will be in attendance.

With good prospects before this association and a harmonious membership I predict for it a glorious future. Even those who do not espouse the cause we represent have been patient and attentive to all my discourses, and on my return to me I receive the greetings of a host of friends.

G. C. LOVE.

Precepts are like seeds; they are little things which do much good.—Seneca.

AN EARNEST APPEAL

For Will A. Sheldon.

PERTINENT QUESTIONS IN REGARD TO THE CHURCH—MR. SHELDON AS A MEDIUM.

TO THE EDITOR:—Please allow me to congratulate you for the grand stand you have taken in the defense of truth, justice and liberty. The low, groveling vassals of a heathenish "priesthood" have always tried to throttle and hold in check any and all advancement toward a higher education of the people in order to keep them, through their ignorance, in such a position as best suited to write from the masses their hard-earned money to support an arrogant and intolerant "priesthood" in a life of luxury and indolence. I feel that the morning light is breaking, and with a few more men like yourself at the wheel it will open such a rift in the cloud of superstition and intolerance that they will be swept from the face of the earth with the same speed that the morning dew is scattered by a July's sun. In the name of all common honesty, why will the "clergy" and "church" try to fight us when we prove through our mediums in a single hour that there is an immortality, a life after the so-called death, a fact that they have tried to prove for the last eighteen hundred years, and have ignominiously failed. Why do they raise the cry of fraud against us without first trying to investigate for themselves, and by this means know whether we are practicing fraud or not. Simply this: They know that just as soon as light and knowledge is sent broadcast over this fair land of America their priestly calling is at an end; that they can no longer

Pick out the soft pine wood,
And saw with easy strokes,
And leave the poor, infirm old man
To saw the knotty oak.

And for the sake of a life of ease for themselves they will still strive to keep their followers in doubt and blindness, and by these means will bring themselves under the ban of all true-thinking men. They are

Blind as bats in noontide sun,
Or moles beneath the ground,
They talk of hell they never saw
And heaven not yet found.

Now, I will say that I am an old man. Sixty winters have passed over my head. I am what is termed a veteran Spiritualist and wish to speak a word in regard to Will A. Sheldon, who resides at 716 Ocean St., Jacksonville, Fla. I have known him for quite a long time. He is a quiet, unassuming man, about 35 years of age, gentlemanly in his deportment at all times; an instrument in the hands of the Spirit-world, and is the peer of any man or woman, be they old or young. He is ready at all times to be put under the strictest test conditions for the good of the cause. He is one of our best mediums, and I predict for him that in the future he will be as he has been in the past, the grandest instrument in the hands of the Spirit-world that America has ever produced. We must look to it and see that the "clergy and church" do not strangle this young giant, which they surely will do if the Spiritualists do not come forward immediately and furnish him with the means to carry on his suit. We cannot afford to stand idly by and see him slaughtered for the sake of saving a few dimes or dollars for our own pleasure. Every cent that is donated to him will be strictly accounted for and will be applied to the purpose for which it is given. Again I thank you, Mr. Editor, for the noble stand you have taken, for well do I know that when the time comes for you to lay your mortal body in the tomb, your spirit will arise to a sphere of love, peace and harmony. Ever your brother for justice and truth,
H. A. LONGSHORE.

SOWING AND REAPING.

I see in the distance a vision fair,
In the border-land of light,
There standing a host of black-veiled nuns.

Now robed in the purest white,
Waiting in hope—they seem to be—
In hope for something better,
Yet, waiting for priest to guide them on.

With the sign of the brazen fetter,
The fetter that bound their mortal life,
And makes our blood run cold:
The fetter that grants the priest's desire
And fills his coffers with gold;
The fetter that binds both body and mind—

As ever such fetter must—
That broke their hearts, e'en took their life,
And trampled them in the dust.

It seems they have crossed the river dark;
In the border-lands they roam,
And drink the waters and breathe the air

More free than in former home.
But now a spirit bright and fair
Steps down from a higher sphere,
And calling them round, in kindness says—

"Why stand you idly here?
Oh, come with me—I'll point the way;
No priest may ever go,
And you may have the freedom now
You needed long ago.

Oh, freedom have ever known
Who took the robe and veil;
But anguish deep, and many a heart
Sent up a bitter wail.

And, oh! what sorrow there has been!
And oh, what depths of sin
Behind the dismal convent walls,
Where God hath never been.

And now I see the vision change,
And darkness as of night,
Seemeth to be on every hand,
Without one ray of light.

And now I see the white-robed priest
Has changed to deepest black,
And oh! the dreadful load he bears,
Oh, sin, upon his back.

Ah, now I see him try to rise,
And now I see him fall,
And strike upon a mass of rocks
From his ruined convent wall.

Bleeding and sore on the rocks he lies,
Dying without a friend—
He reaps in justice what he sowed,
By nature's great command.

As God cannot his burden bear,
Nor Pope relieve his load,
Self-made burdens each must bear—
He reapeth what he sowed.

H. L. CHAPMAN.

Beauty, devoid of grace, is a mere hook without the bait.—Tallyrand.

Good is positive. All evil is so much death or nonentity.—Emerson.

MYSTIC PHILOSOPHY.

The Religion of Mysticism.

Records of the Past—Chaldean Astronomy—Eminent Masters in the Past—The Secret of Matter.

A LECTURE DELIVERED IN BROOKLYN, NEW YORK, BY PROF. O. H. RICHMOND, GRAND MAGE OF THE TEMPLE OF THE O. M., CHICAGO, ILL.

LADIES AND GENTLEMEN:—"Mystic" means secret rites and ceremonies; occult or hidden qualities. "Philosophy" means, says Webster: The love of wisdom. The search for or pursuit of knowledge. The study of laws and phenomena.

To say that Mystic Philosophy has made a deep and lasting impression upon the minds of men in the latter part of this nineteenth century, even greater than that which prevailed in the days when the wise philosophers of ancient Greece flourished, is but reiterating what has been said from the platform and by the press many, many times. The entire civilized world seems to be awakening to the sublime truth that the unseen "spirit" transcends the seen, and that he who comprehends that which appears upon the outside of nature is like the man who lives in a cave and never comes to the outer light. Connected closely with general mystic philosophy we find that the study of the stars has been in past ages a very important part of mysticism.

THE GRANDEST SCIENCE.

Astronomy—the grandest science in all the universe, the oldest science upon this globe, the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers; the "religion of the stars"—is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light, forever ennobling man and lifting him above the sordid cares of life and the follies of ignorant superstition.

THE TRIDENT BLAZING IN THE HEAVENS.

The study of the stars, which has usually been correlated with that deeper study denominated astrology, was the great and most natural mystic philosophy which man could comprehend and appropriate to his use. The stars and heavens were ever spread above him. He had looked at what was then a trident, blazing in the heavens, for thousands of years, and he had observed the effects upon man apparently attributable to the movements of the heavenly bodies nearest the earth, and after ages upon ages had passed the wisest among men had formulated a mass of knowledge which was guarded jealously in temples, and constituted the religion of mankind.

The Chinese made many astronomical discoveries, and their records extend back many thousands of years. They recorded the conjunction of four planets and the moon twenty-five centuries before Christ. They recorded an eclipse of the sun in 2123 B. C. The Chaldean shepherds, while watching their flocks by night, under a clear and beautiful sky, became familiar with the heavenly bodies and their movements.

The Chaldean priests were all astronomers, and their temples were observatories, wherein the brotherhood of celestial magic held their nightly convocations.

ANCIENT VOLUMES DEVOTED TO ASTRONOMY.

When Alexander took Babylon, 331 B. C., he found a record of their observations extending back nineteen centuries. They discovered the Saros, or lunar cycle. The ruins of Nineveh are full of astronomical inscriptions, and the public library of that city contained a series of seventy-two volumes devoted to astronomy, and called the "Observations of Bel," a high dignitary of the ancient order. These records date back twenty-five centuries to that far-off time when Alpha, of the constellation of the Dragon, was the pole star of our earth.

The illustrious names that are found upon the roll of honor as we pass down the ages, would fill a volume. Thales, one of the seven sages of Greece; Anaximander, the astronomer; Pythagoras, the illustrious founder of an astronomical school at Crotona, Italy, where hundreds of enthusiastic scholars were educated in the mysteries of the universe, both physical and spiritual. Pythagoras possessed the full secret knowledge of a Grand Master of the outer circle. He taught the harmonies of the planetary scale and the correlations of the vibratory scale of music and light. He knew that there were "other worlds than ours," containing "intelligent human beings; yet he lived more than five hundred years before the birth of Christ. But if we wonder at all this knowledge in possession of Pythagoras and his contemporaries, what must we think when we have evidence that these splendid philosophers understood the grand principles of evolution and progression of the human soul? They most certainly did.

Anaxagoras, 500 B. C., taught that there was no such thing as chance or accident, these being only names for unknown laws. For his grand knowledge and teachings he was rewarded by his countrymen by banishment of himself and entire family, perpetually.

The Egyptians were noted for their knowledge of astronomy long ages before the science was known in Greece. It was the practice of the philosophers of other countries, before aspiring to the rank of teachers, to visit the Temples of the Magi in Egypt, Chaldaea and Persia, for the purpose of taking degrees and suppling wisdom at the fountain head. Pythagoras spent thirty years in this kind of study.

In one library and temple school at Alexandria, even as late as 280 B. C., was concentrated the wisdom and learning of the world, flourishing under the patronage of munificent kings.

THE WORLD'S RETROGRESSION.

Would you believe it possible that after the world had tasted of these divine fruits of the tree of knowledge, it could again be hurled downward into the abyss of theological clap-trap and ignorance? But it was. Priestcraft had the power, and used it unmercifully, to bind the souls of men in the iron shackles of bigotry, intolerance and religious stupidity, giving us the Dark Ages, that have been

a foul blot upon the fair record of poor Terra for more than a thousand years.

But as we glance at the pages of history we see glorious and illustrious names standing out like sparkling gems from the black background of that soul-blighting time.

All honor to those noble brothers who preserved the

RELIGION OF THE STARS

while the practice or teaching of it meant the dungeon, the rack, the thumbscrew, starvation or banishment. Let the names of Bruno, Bacon, Kepler, Brahe, Lillie, Newton, Copernicus and Galileo be inscribed in letters of gold upon the banner of light, for future generations of mystics to read.

But light has come back to poor, deserted Terra, and the slaves of superstition can no longer dictate to her children, from ten thousand coward's castles, what they shall or shall not believe. The blackest lost his power over our fair land, as he attempts to impose, by the aid of law, what he cannot longer hope to impose upon the children of men by reason.

One thing, however, must not be forgotten; that is, that these persons who are ready to turn heaven and earth to accomplish their ends, in the way of forcing others to believe their absurd dogmas, are mostly sincere in their efforts. They are so blinded by ignorance that black appears white to them. A light seems darkest. Their spiritual development is so low that they cannot comprehend anything outside of the physical. They have been absolutely forced into recognizing some of the spiritual or mystic truths of the universe; but not an inch will they go, or can they go, beyond where they are forced by evidence they cannot overthrow. They cling with a deathlike grip to the old story of a heaven and a hell, gods and devils, and other personalities that science has long ago exploded with her telescopes and spectroscopes. They cling to the material raising of the body of flesh, or an equivalent, which has been fully disproved by the modern chemist and biologist. They cling with the greatest tenacity to the absurd dogma that certain portions of "time" are holy, although the finger of science has pointed again and again to the fact that there is no such thing as "time" per se; time, so-called, being nothing but the most convenient method of reckoning the relations and motions of the most familiar heavenly bodies.

MYSTIC PHILOSOPHY CAME TO THE WORLD TO STAY.

As Col. Ingersoll says: "You might as well think of space or a vacuum as holy, as to think of a day as such." But I believe, my dear friends, that mystic philosophy has come to the world to stay and to advance mankind to a higher plane. The dogmas of the theological world have received their death-blow, from which recovery is impossible. This fact is patent to all thinking persons. It is in vain that church edifices are multiplied in number and wealth. It is in vain that men who have wronging their millions out of the public by trusts and monopolies donate part of their ill-gotten gains to found theological seminaries. It is in vain, because the fiat has gone forth, and men have dared to think. They have dared to question the God of Nature. Ten thousand newspapers are echoing public sentiment by telling from day to day what is going on in the heavens.

My mystic friends, mark my words, inside of sixteen years the whole world will know what we know now about the planet Mars. News from

OTHER WORLDS THAN OURS

will forever set at rest the claims of theology, and set free the minds of men, and give them liberty to revel in the grand and eternal truths of the universe.

OLDEST SECRET ORDER.

This philosophy has workers in many different branches and fields, and we believe that all such should work together harmoniously for the common good. Let us all pull together. The order of the Magi, the oldest secret order on earth, has performed its part in the past in its own peculiar field, and is now re-instated upon this planet under conditions which it is hoped will enable it to achieve a great success in the future.

Perhaps the greatest within the present generation. It is seldom that a religion gains a great following within the lifetime of one who is chosen to first bring it forward from obscurity.

The secret brotherhood have increased most wonderfully within five years, and a number of temples of the order have been and are running in various cities of our country.

MYSTIC PROPERTIES OF NUMBERS, ETC.

The aim of the order and its teaching is to inculcate the principles of mystic truth and philosophy—to exploit, to prove and to demonstrate the mystic properties of numbers, of matter, of spirit, and all the unseen potencies and forces of nature. But few of the most potent factors in the government of the universe can be seen. They can only be understood or known to exist through observation of phenomena connected with them.

Thus, the much talked of "ultimate atom" can be reasoned on and examined theoretically. We can even tell many of its mystic or hidden properties, but no man can see an atom. No microscope reveals it. Were it too small to be seen, it would be wholly invisible, from its tremendous rate of vibration alone. But, friends, all things in the universe are made up wholly of these little invisible, unmeasurable, vibrating, transparent atoms. World or its satellite, sun or comet, nebula or clusters of suns, all are made from such insignificant things as atoms. Oh! what a marvelous universe it is! So complicated yet so simple. So grand, so great, so infinite and so beyond our comprehension. We poor mortals can but lift up our hearts and souls in silent contemplation of the Infinite Soul, the Infinite Spirit which permeates the universe, and behold our Dearly, omnipotent, omnipresent OM.

"Poems of Progress." By Lizzie Dolan. This volume, this priceless poem of Spiritualism may be read in many varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

In temperance there is ever cleanliness and elegance.—Joubert.

South Haven, Michigan.

The Coloma Spiritual Association invited the Spiritualists of South Haven and surrounding country to meet with them in Captain Bunnell's Grove, near the village of Covert, on Sunday the 16th ult., when about one hundred people assembled, some going ten and more miles—and ten miles in the country means the whole distance, in this extreme hot weather, with heavy, sandy roads.

On arriving at the grove all found Mr. Delano—an old soldier, and a veteran Spiritualist of the liberal kind—with his doors wide open and hospitality assured, waiting at his house, which is situated close to the grove to give welcome to all who came. To say that we enjoyed the day, does not half express the minds of the people there, but as all said, "let's have another," it shows how those of one mind can dwell together in unity.

The meeting was called to order at 10:30 a. m., by another old veteran Spiritualist, Dr. Wigent of Watervliet, who called to the stand, first, to speak, one of the oldest Spiritualists in Michigan—Mr. Samuel Sheffield, of South Haven, who, with a few well-chosen words, welcomed all to the temple of the spirit. He was followed in the forenoon session by Dr. Hammond, who, as a missionary, has done some good work in this part of the State, and Messrs. Ludwig and Wright, of South Haven. The meeting was made extra-pleasing by the choir from the South Haven Association singing beautiful words in the "Echoes from the World of Song" by that master of harmony, C. Payson Longley, and, for the way, it is a pity our Spiritual societies do not have more organized choirs, for it helps the speakers and the spirits, and would be more of an attraction to the strangers who often visit our meetings out of curiosity. Congregational singing is good, but we should use an extra effort if we want our societies to grow. The singing was complimented at this meeting on all sides.

The afternoon session was called to order at 2:30 by the chairman, and after a song by the choir, the regular address was given by an old-time advocate of reform, Dr. J. I. Arnold. The Doctor's hair has grown gray in the work for humanity, having commenced his career with Parker Pillsbury, Wendell Phillips, and those other veterans of reform, and has now found himself on the crest of the wave of reform, being ever ready to lift up his voice upon any subject that will better his fellow-men, be it the labor question, politics or religion. This day his theme was on the line of the growth of the spirit.

Such a speaker should be kept busy, and that is not all, such grand speakers should be better paid. This man told the writer, "that he had spent \$2500, and forty years of his life, and now he was a poor man." Alas, he is not alone. The Doctor was followed by a short inspirational address to those who had come to see what kind of people the Spiritualists are, by Dr. Hammond on "What is Spiritualism? What are its teachings?" After his address some expressed their opinion that they did not see but the Spiritualists taught as good things as the other fellows, and if anything, a little better. The meeting closed with another soul-lifting song by the choir, and an appeal by the chairman, Dr. Wigent, in behalf of the committee, which has been working against the nefarious doctors' plot law that has been before the legislature at Lansing. This bill has been successfully fought by able men throughout the State, and they find, now that victory crowns their efforts, that their funds are not sufficient to pay expenses. Dr. Wigent has been an active worker at home, well known what the regulars would do if in their jealous rage they could; so for this reason he made an earnest request for a contribution, with what success the writer of this does not know, but we think it was good, for the Doctor heartily thanked all for their liberality.

It would not look well, in passing, to forget to show our appreciation of the many ways in which this damnable bill was killed. This shows the whole story: The pen of Gov. Rich. He became convinced, as all good and true citizens must, by the strong argument of sound minds and progressive men, some of them bearing the title of M. D.; and all ready to testify to the bad effect on the liberty of the citizens of the commonwealth. Gov. Rich. showed that he has the good of the people at heart; and also showed the staunch stuff he is made of, by vetoing the bill in the face of the strong force of the "man killers" of the State brought against him. It is a pity there are not more "Richs" in the gubernatorial chairs of the country. If there were, perhaps the tyranny of monopolies, the combinations of professors of therapeutics and theology for the oppression of the masses, would be less. Let all magnetic healers hurray for Gov. Rich, of Mich. A WORKER FOR LIBERTY.

SABBATH MORNING PRAYER.

(Air—"The Maiden's Prayer.")
The Sabbath sun its light around us throws,
In angels' smiles our happy souls repose,
Into Thy hands our spirits we commend;
Father, watch o'er us, guide and defend.

Oh, may the inspirations to us given
Fill now our minds with holy thoughts—
With thoughts of heaven.

Behold our children roving 'mong the flowers!
Time's plummy wings swiftly fly with the hours;
Oh, may their pleasures never, never flee,
Nor sorrows come because they stray
From Thee.

Keep us all worthy of Thy great goodness!
Angels instruct us for our home—
Our home in heaven.

Oh, may our lives be such as honor Thee,
Safe in Thy love from sin's dark sorrows free;
In Thy protection grief and fear have flown;
Father in heaven make us Thine own!

And when is broken life's golden circle,
Oh, give us escort to our home—
Our home in heaven.

EMMA ROOD TUTTLE.

and their friends should not decide on their route to the Triennial Convocation at Boston, in August until they have read the beautifully illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." A. T. Agnew, O. W. RUGGLES, G. P. & T. Agnew, Chicago.

KNIGHTS TEMPLAR

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HE LOVED RIGHTLY.

to himself. When the moment came for the orator to be finally introduced to his audience Mr. Douglass arose and stepped forward a few paces. His well-known versatility was a guarantee that this feature would possess a virtue of its own, but there was evidently a great deal of curiosity abroad in the audience as to what form his introductory remarks would take. Would there be anything apologetic in his presentation of the "great infidel"? Would his war record, his Republicanism and his learning be sufficiently arrayed to the temporary satisfaction of his less popular characteristics? Or would the distinguished chairman fall back upon the ancient formula where "no words of introduction are necessary."

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work. Price \$1.00.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. O. Metz, Cal.: Q. Who was the person who aided the police in catching the Whitechapel murderer, and was he a medium?

A. There is no evidence that the murderer was caught, and the mystery which enshrouded the series of awful crimes has never been cleared up. The surveillance which the police now maintain over the district, makes the repetition of such crimes more difficult, if not impossible.

R. N., Chicago: Q. What is God?

A. This question has been asked by the wondering mind since the first human being came on the earth, and is probably no nearer being answered than at first. Every one has an answer, an explanation, and really an answer, however profound, can be only an expression of personal opinion, without demonstrative support, and as one opinion is as good as another, the subject remains clouded with uncertainty. Every one has his own ideal of God depending on early education, time and place of birth, and environment.

The absolute answer is impossible, else there would not be the conflict of opinion, and yet no question has engaged a tithe of the attention bestowed on this. Millions on millions of human beings have fought to the death or died under terrible torture to maintain their ideas of God, and down to the present day, the reconciliation of God has been the chief care of life. The subject is barren and futile. Let us in the new light of the spiritual philosophy of life here and hereafter, learn the needs, the demands, the necessities for the advancement of man, and leave the unsolvable problems of theology, with its chimeras and darkness. We must learn the laws of our physical and spiritual being, and place ourselves in harmony therewith. Then we may rest assured that from whatever source, near or remote, the impelling force of nature comes, we are one therewith, and need have no fear of the final result.

S. G. Morgan: Q. (1) Mr. Thompson Jay Hudson claims, in his book, "The Law of Psychic Phenomena," that he has discovered a working hypothesis that satisfactorily accounts for all psychological phenomena, on the basis of the duality of man's nature. To what extent is he correct?

(2) When he repudiates all mediums, but at the same time offers those who have based their belief in a future life on spirit return, on the teaching of the medium Jesus as proof of immortality, is that a case of powerful suggestion, such as he describes, or does he do it to insult Spiritualists?

(3) The author of "The Law of Psychic Phenomena" is a logical writer, and presents many truths, but by the time I got through with the book I was strongly impressed with the idea that it was written in the interest of Christianity, instead of in the interest of the whole truth; or on what theory can you account for the fact that he swallows the stupendous system of superstition called Christianity, after talk against all kinds of superstition?

A. It is very easy to fashion an hypothesis, as a working basis for research. We believe that in the wide range of psychic phenomena the most available theory, to say nothing of its truthfulness, to classify results in every branch of the study, is the spiritual explanation. The hypothesis of T. J. Hudson falls even as an hypothesis, for it does not account for even a limited number of facts.

(2) Man has a dual nature—a physical and a spiritual—and it is true the spiritual nature, by its relations to the world of spirits, furnishes the key to the psychic domain. Yet all explanations depend on and are made vital by the admission of independent spiritual beings.

T. J. Hudson writes without investigation or a knowledge of facts, and hence, however logical he may write, his book is not worthy the attention of the Spiritualist. The author really has presented no argument calling for refutation.

This correspondent pronounces a just and incisive criticism, when he asks if Mr. Hudson wrote in the interests of Christianity instead of truth.

The sub-conscious self accounts for a certain well-defined class of phenomena, which have been and may be appropriately defined as instructive. This a turtle will escape from annoyance after its head is cut off. The reason for this is that the ganglia of the spinal cord act independently of the brain. The same to a limited extent is true in man. The limbs become so accustomed to walking, the motor force of which comes from the spinal cord, the brain takes no cognizance of the act. The same is true of fingers of musicians, writing by the penman, and many other like mechanical efforts which become almost if not quite automatic. But in no case do these sub-conscious actions rise superior to those under dictation of the brain. The brute nature never transcends the spiritual. Hence it is absurd to suppose that in any state when the sub-conscious nature is most active, an intelligence superior to the normal will be manifested. Such a manifestation must proceed from an adequate intelligence. And here it must be observed that this sub-conscious nature is problematical, and its limitations and character are unknown. That the author receives the teachings of Jesus Christ, while repudiating all mediums, does not blot dishonour, but the blighting effect of educational prejudice.

G. W. Yarnes: Q. (1) If all things are the word of God, are they not the only means we have of understanding Him?

(2) You stated in your answer, they were an expression of His will. It has been argued in THE PROGRESSIVE THINKER that God was not a designer. What are some of the strongest evidence that he is a designer?

(3) I belong to the Christian denom-

nation—I said I would pay no more money for a minister to preach the Bible to be the word of God. We have no minister this year so far. Have I done right?

A. (1) It is true that the only means at our command to understand God is the creation around us. This stands like a wall between us and the forces beyond. Only by the study of nature can we arise to causes. By the very necessities of his being a Supreme God could not be confined in utterance to a book, or an age, or a few prophets. He must breathe through all nature, and find the highest expression in the intelligence of man. Beyond this limitation of the human mind cannot go.

(2) Our correspondent misunderstands when he says I have answered that God was a designer in the sense of a personal being. What is called a designer is the equilibrium of forces brought about by countless failures. Yet in appearance there is a wonderful approach to plans, as wonderfully conceived and wrought out in living tissue. Of the many instances that arise, perhaps none are more evident than the electric battery of the gnat, with muscular fibre and nerve-fibre; a series of many thousand cells are formed into a battery which is able to give a charge strong enough to stun a man, or even a horse. Undoubtedly its antecedents and the steps by which, through ancestral growth, it attained its perfection, will be discovered, but at present it stands as the most formidable difficulty Darwinian evolution has met. Even Romanes, in his great work on "Darwin and After Darwin," confesses that evolution thus far totally fails to account for the structure. Yet every muscular tissue with its related nerve fibre, is an incipient battery, in principle of its action, the same as the especially equipped apparatus in the gnat.

Here limited by the necessities of the most difficult elements to use in electric appliances, a battery of great intensity is created, in perfection, and after a design which no electrician in the world can improve. Those who stand for design in creation hold many strong arguments lying along the border which evolution has not fully explored. Even after that theory has explained these all away, comes the inquiry: What is the force which pushes forward this evolution? It is in its infinite scope something that the human mind cannot fathom, for the intellect of man can neither scale its height nor send the plummet into its depths.

You might be congratulated by all freethinking people in the stand you have taken. If all who believe as you would as bravely assert their independence, one-half of the churches would reiterate your report: "No minister thus far," and if they would then take another step and unite in a society to promote culture, they might secure living speakers who would talk on living issues instead of the poor preachers who deal out the mouldy fruit gathered 2,000 years ago.

G. H. S., Maine: Q. Is it possible for a medium to locate money that has been buried, and if so, where could I get the right medium?

A. It is possible, and in rare instances has been done, but only when there was great necessity, and a dear friend on the spirit side was interested. If the seeker for buried treasure sets out with greedy desire, he at once attracts selfish and deceiving spirits and will soon learn that there is no reliance to be placed in their communications. All such messages and information should be received with great caution, and to take risks on them would be most unwise.

If the desire of the investigator is for wealth that he may make exemplary use of it in good works, a beneficent influence might impart the knowledge of buried treasures; but if it forswear selfish motives the knowledge would be withheld.

They who seek for such knowledge through mediums, should search first their own minds for the motives which actuate them. They can, thereby, with infallible certainty know what order of intelligences they will attract and communicate with, and their reliability. If there are motives of selfishness, they will be made the sport of untruthful intelligences.

Investigators of Spiritualism, New Brighton: Q. Would you explain the following? May 19, while holding a little circle at a friend's house, five or six of our medium commenced playing on the table, and at the same time one member of the circle had her piano commence playing at home seven miles from where the circle was held.

A. When conditions are favorable, distance is of no consideration, and the piano seven miles away would be as accessible as though in the midst of the circle. A spirit is not necessarily present because communicating, any more than a person sending a message by telephone is present at the receiver. If the means of transmission are available, and there is a sensitive receiver, distance is not to be taken into account. Such a case, authenticated, are invincible evidence of spirit presence and power.

Money Made in One Half Minute.

I have not made less than \$16 any day since I began selling the Centrifugal Ice Cream Freezers. It is such a wonder. I always have a crowd waiting ice cream. I make from \$5 to \$8 a day selling ice cream and from \$7 to \$10 a day selling freezers. I can freeze cream elegantly in one half minute and that astonishes people so they all want to sample the cream and then many of them buy freezers as the cream is smooth and contains no lumps. Every freezer is guaranteed to freeze the cream in one half minute. Anyone can sell ice cream and the freezer sells itself. My sister is making from \$10 to \$15 a day. Write to W. H. Baird & Co., Sta. A., Pittsburg, Pa., and they will mail you circulars and full particulars free so anyone can go right to work and make lots of money all summer.

Christian Endeavors

and their friends should not decide on their route to the great convention at Boston, in July until they have read the beautifully illustrated itinerary issued by the Michigan Central. "The Niagara Falls Route." Address for copy, O. W. ROGERS, G. P. & T. Ag't, Chicago.

LETTER FROM PHILADELPHIA

Mrs. M. E. Cadwallader on the Rostrum.

THE SECULAR PRESS ARRANGED FOR NOT TREATING RESPECTABLE SPIRITUALISTS FAIRLY.

No doubt many of my friends have wondered why they have not heard from me lately through the columns of the spiritual papers. I can assure them that since my return from the trip in the interest of the N. S. A. I have not been idle.

During the months of April and May, I have been speaking for the First Association of Spiritualists of this city, and will continue my ministrations until the close of the season, which will be the last Sunday of June. We have had many meetings, and the secular papers have been interesting themselves in our welfare, (?) having sent reporters at various times to take note of the services.

During June, readings are given every Sunday from flowers presented to spirit friends, and much interest has been the result. Mrs. Minnie Brown, Mrs. Wheeler Brown, and Mrs. Albright having officiated on such occasions. For some time our Sunday morning meetings have been devoted to the mediums, Mrs. Leidy, Mrs. Anthony, and others taking part.

The North American, which claims to be the oldest daily paper in America, felt called upon during the last week to make an onslaught against what they please to term Spiritual mediums. They sent reporters to interview several who advertised themselves as capable of doing all manner of things, such as changing luck, giving charms, etc. These reporters, under the guise of having their fortunes told, spun some yarns for the purpose of misleading, and afterwards published the most obnoxious articles, claiming that they had been received from the fortune-tellers. How much of the published stuff was true, we have no method of knowing; but knowing that the average reporter who is not interested in Spiritualism is disposed to ridicule it because he does not understand it, we do not think it will hurt any true mediums.

The matter being called to the attention of the First Association, a letter was written to the editor of the North American, informing him that he was doing a great injustice to a large body of sincere and earnest people, by making no distinction between those who claimed to be fortune-tellers and those who are Spiritualists. He was reminded that our Association was under the protection of the State of Pennsylvania, by virtue of its charter, and that he had no right to willfully or ignorantly mislead the people.

We hardly expected him to notice the letter, but on Sunday evening, June 16, a reporter was sent to our hall, with instructions to report the services.

The subject of the address delivered by the writer was "The Attitude of the Press and Clergy towards Spiritualism," and, while only a fragment of the address is given, it will show that they were willing to acknowledge our right to object to the course they had taken and attempt to make amends.

The following is clipped from the North American, of June 17:

MRS. M. E. CADWALLADER LECTURES ON SPIRITUALISM VS. PRESS.

The First Association of Spiritualists met last evening at Eighth and Callowhill streets. After the opening exercises were concluded, Mrs. M. E. Cadwallader, honorary vice-president of the National Association of Spiritualists, delivered an address on "The Attitude of the Press and Clergy towards Spiritualism." She said in part: "That the press and the pulpit exert a wonderful influence for weal or woe over the education of the masses no close observer will deny. While the pulpit, to some extent, moulds the opinion of the people, it is none the less true that the press is the greatest factor in the education of the human race. The time was when the pulpit reigned supreme in this direction, when the people in the pews looked upon the clergy as the mediators between God and man. This has changed. With the invention of printing and the consequent wider dissemination of knowledge, the pulpit has been forced to yield its authority over the minds of the people, and the press has forged its way to the front, until at the present time the pulpit itself pays deference to the power of the press. The possibilities of the press for good or ill cannot be overestimated. If its influence is directed towards the elevation of the people, it is well."

"What is the attitude of the press, the church and the lawmakers toward Spiritualism? Abuse and ridicule were brought to bear upon those who advocated the doctrines of Spiritualism. The clergy said it was of the devil, the press came to the assistance of the clergy, and the Bible was declared to be against Spiritualism from Genesis to Revelation. The adherents of Spiritualism are among such men as Alfred Russell Wallace, Camille Flammarion, Zollner, Alcott, Varley, Judge J. W. Edmunds, Rev. Minot J. Savage."

"But the attitude of the press is to be deplored. When the press speaks out boldly in the line of needed reforms in the right spirit, and on the basis of our own national Constitution, then our people are ready to follow them."

"Spiritualism has no affiliation with those who seek to counterfeit its phenomena. There is no doubt that many seek to imitate the real in the spirit phenomena for the purpose of gain. So all true Spiritualists protest against such prostitution of spirit phenomena, and repudiate the counterfeit mediums. And what all true Spiritualists object to is being placed in the same category with those who are seeking to delude their fellow-men for the purpose of getting money."

At the close of the address, the reporter asked to be introduced to me, and in the name of the paper he represented, disavowed any intention of making an attack upon Spiritualists as a body. He said that the intention of his paper was only to expose those who were attempting to impose upon the credulous for gain. He assured the writer that he did not class Spiritualists as a body in the same category as those who were visited and written about in his paper.

In reply to his assertion I told him that Spiritualism did not object to honest criticism on the part of the press and the pulpit; that its philosophy commanded the respect of many of the greatest scholars of the age, and that

its phenomena had already stood the test of the scientific minds of the world.

The result was that the reporter has been invited to be present at our next Sunday's services. This he has promised to do, and I have no doubt but that he will hesitate the next time he is asked to make an attack upon Spiritualism, or at least will be careful to make a distinction between mediums and so-called fortune-tellers. *W.*

What promised to be an exciting affair has already subsided, but short as the time of attack had been, we were in receipt of assurance that the N. S. A. stood ready to assist any reputable medium who was thus attacked. Once we are honorably organized, we will be prepared to meet such onslaughts of the enemy who would seek to deprive us of our rights to hold seances when and where we pleased. The First Association desires to thank the N. S. A. for their prompt offer of any assistance it could render, though in this case it was not needed.

Ignorance may attempt to crush our mediums, but in vain; those who hold the reins of power will see to it that truth will rise triumphant.

SOME PROGRESS.

It is Being Made by Lyman Abbott on Evolution.

AND ILLUSTRATES THE FACT THAT THE CHURCHES ARE COMING TO THE FRONT.

No man or woman who heard the Rev. Dr. Lyman Abbott's manly and frank address on evolution at the Auditorium Thursday night can ever believe quite the same as before on the relation between evolution and religion. The address was pitched to the keynote of the age, and the style in which it is received by the Northwestern University authorities will be the measure of that institution's advancement.

"I believe in the development of all life from one primordial germ," said Dr. Abbott. "I believe that all vegetable life, all animal life, all men, all human institutions, sprang from that early germ as the trees of an oak forest spring from an acorn. And yet I also believe in the Christian faith of my father." Then he went on most lucidly to explain evolution, and the proof of it to be found in every college museum. "It is there; the scholar sees it. It is idle to tell him the mass that his eyes to the things which your Christian money has helped to set before you. You and I were evolved from the lower animal order. I know what you would say: 'Then you acknowledge your grandfather was an ape?' I would as soon have an ape for an ancestor as a mud man. And that is the choice."

The speaker's ideas on sin and on the inspiration of the Bible were no less frank and pointed. He showed that a sin lies not in the deed but in the direction in which the deed is facing. What may be a sin for one man is none for another. "A peacock is not a sin; a dude is." Dr. Abbott boldly told his hearers not only that the Bible was not an infallible book, but that such a thing was an unthinkable proposition. He plainly stated, what all the world save the churches long ago realized, that the Bible is the accumulated results of the experiences of men in past ages; that it is evolutionary in its inspiration, and that the process by which it was written is going on to-day just as it was in the days of the prophets. Continuing, he said: "We have left behind, many of us, already, the mere standard of the ten commandments. Wherever there is a young man in this great assemblage that is going out into politics and is going to stand in politics for principle, though it cost him votes and office; wherever there is a young woman that is going into a hospital and is going to serve as physician or nurse, though it cost her life; wherever there is a young man who looks out into the city and says, 'I will go down in the college settlement and into the slums that I may carry my life to them'; every one such is over and above the ten commandments."

In getting around the Bible theory of the fall of man Dr. Abbott coolly ignores the chapter containing it, on the plea that "an incident that occurs only in one chapter of the Old Testament and is only incidentally referred to once or twice in the New can not be biblical." This is convenient and brief, but hardly convincing when coming from one who believes so many other things in the Christian theology. But it is plain that with Dr. Abbott everything must go by the board that can not be reconciled with evolution. It has always been the other way before. To city and village one belief is as full of difficulties as the other. Dr. Abbott's service is in showing that there is truth in both.

The above is from the Chicago Evening Journal, and is another one of those many straws that tend to show which way the theological atmosphere current is traveling. In former days in the days of his father—if science—if philosophy did not apprehend the truth of those old fables and conform to their teachings it was immediately stamped out of sight; but things have changed, and the philosophy of evolution is appealing to the reason of man, and he is awakening into a new world—a new realm of life and light that has long been dawning upon this world of mental and spiritual existence. *DR. T. WILKINS.*

THE ARCA OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old treasured classic, well worthy of the study of the philosophical modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems, picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

THE BANNER OF THE BRAVE.

The following is that portion of a decorative poem that our limited space will permit the publication of:

For many a year a loyal banner,
Spangled with glittering stars of light,
Has waved o'er the loved land of our fathers,
Through day of peace and war's dark night;
From the rocky shore by the wild Atlantic
To the Golden Gate on the west,
Floated the breeze that blows from the Northland,
Waved on winds from the southern nest;

Ever winning the hearts of all people
Coming to dwell on our glad shore,
Gaining glorious honors from all nations,
And love of children even more.
Methinks the phantom barque of Union
Now is at anchor, on time's broad beach,
With folded sail, but the flag out floating,
To learn if our children yet we teach
The stories true of soldiers who fought
That our Stars and Stripes they might save,
Ere its helmsman guide it out yonder,
O'er the mad, tumultuous waves.

This waiting phantom barque of Union,
Is the soul of our loved 'ship of state';
And may he who is steersman, guide it,
For we but follow to its fate.
And methinks that the watching helmsman,
Looking o'er our sunny land,
On every silent and quiet hillside,
In each vale where sleeps the soldier band,
See the flags for our heroes waving,
And the children bringing their flowers
To weave in wreaths and to twine in garlands,
And lay in peace on these graves of ours;
And he knows when we twine the standards
Raised to the mem'ry of unknown dead,
With the tears and songs of our people,
Freedom and Union here are wed.

And while we listen to their voices,
As they are wafted to us to-day,
From the far phantom barque of Union,
That is at anchor in the bay,
We can hear their tones so sweetly,
Lowly,
Lisp their thoughts to earthly life,
Sending some word to their dear ones,
Slowly,
To their sister, mother or wife,
How they fought for the flag in the battle.

And lay writhing upon the green glade,
Till, silent, by some sad, sorrowing soldier,
In their hard-earned beds they were laid.
And this message of sorrow comes faintly,
Floated o'er on ethereal waves,
From the soul of a soldier most saintly,
Till on our mortal shore it leaves,
"When hands on my still breast were folded
By my soldier brothers brave,
No loving lips on their cold clasp lingered,
Nor wife, nor child to weep o'er my grave,
Nor a friend whom I'd known and cherished,
No pillow was woven of bloom and moss,
And now, o'er our graves, these tokens tender
Are placed in return for every loss."

And then the thoughts of another—stealing
Over the sea to our own sweet shore,
As faint as oft sounds some bell appealing
In the dear distant days of yore;
"Ah, we had no glad tokens of flowers
When we were laid away to our rest,
But those loyal, loving comrades of ours,
Whom we through war had learned to love best,
Placed us beneath some willows weeping,
Near by a southern running stream,
Where, at night, when we were calmly sleeping,
The moon and the stars could o'er us beam."

See the soldier by the campfire bending
With sorrowful soul and head bent low,
While prayers from his heart he's heavenward sending
As pictures of home will come and go;
When the signal sounds to leave tho'ts for duty,
How he bravely heeds the death call,
Though pale be the brow that is all of beauty,
Knowing not how soon he must fall;
And now see him when the fight is finished,
Slow dying, bleeding where he fell,
All alone, no home heart his head to pillow,
No fond ones by, their love to tell.

Let us visit the graves with the mothers
And the fathers who gave them in tears,
And try to feel all their hearts suffused,
And the long loneliness of years,
And watch the cradle the wife wept o'er,
Let with babes in want all alone,
Mourning that father would come never more,
And through life she must earn for their own.

Let us fashion with flowers these fancies,
And let the falling of teardrops bedew,
That by all our hearts their graves will be cherished,
And thanks o'er our land be kindled anew.

MRS. HIRAM JAY FOX.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Walbrook. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carns. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Bull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Mediumship and Its Development; and How to Mesmerize." By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents. Cloth, 50 cents. For sale at this office.

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Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1895:

JUNE.

Sunday, 30th, A. M., Rev. Dr. W. W. Hicks, of New York City; P. M., Mrs. R. Shepard Lillie, Melrose, Mass.

JULY.

Tuesday, 2d, J. Clegg Wright, England. Wednesday, 3d, Mrs. R. Shepard Lillie. Thursday, 4th, will be celebrated in an appropriate manner. J. Clegg Wright will deliver the oration, Miss Maggie Gaule, of Baltimore, will give tests. The finest music in the State. Amusements and attractions on the lake and in the parks. Friday, 5th, Rev. Dr. W. W. Hicks. Saturday, 6th, Mrs. R. Shepard Lillie. Sunday, 7th, A. M., J. Clegg Wright; P. M., Mrs. R. Shepard Lillie. Tuesday, 9th, Jennie Hagan-Jackson, Grand Rapids, Mich. Wednesday, 10th, J. W. Kenyon, Anderson, Ind. Thursday, 11th, Jennie Hagan-Jackson. Friday, 12th, J. W. Kenyon. Saturday, 13th, Jennie Hagan-Jackson. Sunday, 14th, A. M., Jennie Hagan-Jackson; P. M., J. W. Kenyon. Tuesday, 16th, Mrs. A. M. Gladding, Doylestown, Pa. Wednesday, 17th, Prof. W. M. Lockwood, Chicago, Ill. Thursday, 18th, Mrs. A. M. Gladding. Friday, 19th, Prof. W. M. Lockwood. Saturday, 20th, Prof. W. M. Lockwood. Sunday, 21st, A. M., Mrs. A. M. Gladding; mechanical writing and psychometric readings: P. M., Prof. W. M. Lockwood. Tuesday, 23d, Mrs. Carrie E. S. Twine, Westfield, N. Y. Wednesday, 24th, Rev. Dr. W. W. Hicks. Thursday, 25th, Mrs. Carrie E. S. Twine. Friday, 26th, Rev. Dr. W. W. Hicks. Saturday, 27th, Rev. Dr. W. W. Hicks. Sunday, 28th, Mrs. Carrie E. S. Twine. Tuesday, 30th, Mrs. Sara A. Underwood, Associate Editor Religious-Philosophical Journal, Chicago, Ill. Wednesday, 31st, Mrs. Sara A. Underwood.

AUGUST.

Thursday, 1st, Rabbi S. Well, Chicago, Ill. Friday, 2d, Mrs. Sara A. Underwood. Saturday, 3d, Rabbi S. Well. Sunday, 4th, A. M., Rabbi S. Well; P. M., Mrs. Sara A. Underwood. Tuesday, 6th, Hon. L. V. Moulton, Grand Rapids, Mich. Wednesday, 7th, properly Florence Marryat. Thursday, 8th, Hon. L. V. Moulton. Friday, 9th, Hon. L. V. Moulton. Saturday, 10th, Florence Marryat. Sunday, 11th, A. M., Rev. Dr. Hicks. Tuesday, 13th, A. E. Tisdale, New London, Conn. Wednesday, 14th, Mrs. H. S. Lake, Cleveland, Ohio. Thursday, 15th, A. E. Tisdale. Friday, 16th, Mrs. H. S. Lake. Saturday, 17th, Mrs. H. S. Lake. Sunday, 18th, A. M., A. E. Tisdale; P. M., Mrs. H. S. Lake. Tuesday, 20th, Lyman C. Howe, Fredonia, N. Y. Wednesday, 21st, Madam Alice D. Le Plongeon, the famous French traveler, authoress of "Yucatan, Its Ancient Peoples and Modern Cities." Besides her daily addresses upon "The Secret Occults, Religious Conceptions and Occult Practices of Nations East and West," the madam will give three lectures in the evenings, illustrated by the stereopticon. Pompeii—eighty pictures; the Pacific Isles, one hundred years ago—eighty illustrations; Peru, Ancient and Modern—eighty pictures. Many well-deserved compliments have been paid this lady.

Thursday, 22d, Lyman C. Howe. Friday, 23d, Madam Alice D. Le Plongeon. Saturday, 24th, Madam Alice D. Le Plongeon. Sunday, 25th, A. M., Madam Alice D. Le Plongeon; P. M., Lyman C. Howe. Tuesday, 27th, Rev. Dr. Hicks. Wednesday, Thursday and Friday, the 28th, 29th and 30th, will be devoted to "The Woman's National Convention," under the immediate auspices of Mrs. Dr. Augusta Armstrong, of Buffalo. The speakers most prominent will be Miss Susan B. Anthony, Miss Carrie Chapman-Catt and Rev. Henry Frank.

SEPTEMBER.

Sunday, 1st, A. M., W. J. Colville, Boston, Mass.; P. M., Mrs. Cora L. V. Richmond, Chicago, Ill. Tuesday, 3d, W. J. Colville. Wednesday, 4th, Mrs. Cora L. V. Richmond. Thursday, 5th, W. J. Colville. Friday, 6th, Mrs. Cora L. V. Richmond. Saturday, 7th, W. J. Colville. Sunday, 8th, A. M., W. J. Colville; P. M., Mrs. Cora L. V. Richmond. Rev. Dr. W. W. Hicks will preside as chairman during the session.

Miss Maggie Gaule, of Baltimore, Md., the wonderful test medium, will be on the platform daily, except Mondays, from June 30th to August 12th, and then from Tuesday, September 3rd, until the close of the term, September 8th.

Mr. Frank Rippl will give tests upon the rostrum from August 12th until September 3rd.

Conference every forenoon except Mondays, when the conference will be held in the afternoon.

All the different phases of mediumship will be well represented.

Music by Humphrey's Orchestra.

Any further information will be given by the officers:

Benjamin F. Lee, president, Lake Brady, via Kent, Ohio.

Mrs. Nancy Clark, vice-president, No. 2885 Broadway, Cleveland, Ohio.

Alfred Kellogg, secretary, No. 707 Scranton avenue, Cleveland, Ohio.

AMINATION OF REST.

The Highest and Truest Rest is in Good Works.

THE ETYMOLOGY OF THE WORD—HYMN SINGING IN THE DISTANCE—REST AS VIEWED UNDER DIFFERENT CIRCUMSTANCES.

Rest—in lexicon phraseology—is denoted as "repose, ease, cessation from labor, quiet, to be still." Where shall I rest? Where is rest to be found? Have been the reiterated questions of the ages, and to find a panacea for unrest and disquietude is still the problem of the sages. "Oh! that I had wings like a dove, for then would I fly away and be at rest!" is the plaintive, nocturnal and experimental cry at some time of every denizen of earth. The millionaire, the lover, the husband, the wife, the parent and child, poet and philosopher, even the drunkard and debauchee, gambler, racer, card-player and amusement-seeker, are all absorbed in the same quest—universal satisfaction, ease and rest.

The etymology of the word is significant, but another Trench is needed to penetrate the interior, avow its hidden meaning and open to astonished ears its secret wealth and beauty. To the cultured musician the inner meaning is clearly discernable, and in singing from one of the operas the words, "Rest thee! Oh Mother," "I am an opposite instance," in the ringing of the first consonant, "n," the force begins, and in the sustaining of the others, "e" and "t," brings out command, entreaty, interest, sympathy and affection.

I heard the other evening an adept in vocal gymnastics, whom I felt persuaded could so sing and ring this word, like sweet, lingering chime bells, that its true meaning could be comprehended, or, at least, "better felt than told." Years ago near a suburban church I heard a hymn sung in the distance. The sounds came over water calm and still, and I realized very vividly some idea of rest.

At Llandudno also, in listening to an orator's discourse by the sea, a glimpse of what true rest might be was attained, and when early one glorious summer morning, the ascent of Mount Snowdon was made and the grandest sunrise witnessed, a sense of peace and rest pervaded my whole being. Indescribably beautiful were the mental sensations; and often, very often, comes the strong desire for the recurrence and maintenance of such pleasurable feelings.

But perhaps the most sweetly calm and purest sense of real rest was experienced, entered into and enjoyed on mid-ocean, in the midst of a terrific extended storm, when the elements seemed mad with rage and fury. An iron door was carried off as well as all the doctors' paraphernalia, even the ophthalmic children were telling their beads and loudly crying for deliverance, the sailors vowing that never again, if they survived, would they sail in such an unfortunate vessel; but to one soul was given such sweet peace, such an assurance of safety—the wondrous clairvoyant vision of an un-falling Presence that could never faint and never forsake—that her quietude and peace were noted by all. She had entered at least into temporary rest, and great and effective was the all-pervading peace.

Again, was this wondrous rest known and manifested in successive nights in a tropical climate—generally at 2 o'clock in the early mornings, when all nature seemed slumbering, verily in repose; when the Gulf breeze were making life endurable, and the delicious fragrance of the flowers was inhaled, a tried soul paced the garden walks to and fro, and to her was vouchsafed such assurance of sustaining help and renewals of promises given that verily, the "still, small voice" spoke, and though in the world the fall of tribulation was harrowing and the chastening rod applied severely, the voice came strong though still: "Peace, be still! In quietness and confidence shall be your strength."

Oh! the wondrous silence of Nature in these nights, not a sound stirring the constellated sky, the grand, weird old oaks! How can you be expatiated upon! Words are lame and inefficient to adequately describe such great calm and abiding rest. Such rest must be sought in silence.

Alone have all grand souls wrestled and prevailed, and alone must victory be obtained. Alone the Captain of our Salvation had to wrestle—in his agony in Gethsemane alone—none shared the cup or bore the burden, the despising and rejecting of men were His exclusively—in retreat, away from the busy throng, the haunts of men—the wayside, the mountain top, by the sea, with the few congenial Bethany inmates, with the three more enlightened disciples, He sought and found rest. In this—as in all other points—He is our example, and in silence solitary souls learn the grandest, fullest and truest lessons.

"What is rest? Where is rest? How obtained? How preserved? are queries of paramount importance. Much teaching is gained by contrasts by opposites—as light and darkness, life and so-called death, love and hate, peace and disturbance, pride and humility. So, in studying the antipodes of rest, namely, tumultuous commotion, we shall have some clearer idea and definition of calm, peace and rest.

"Peace, how desirable art thou!" was the exclamation of a man of varied experiences, who knew well the spirit of unrest and turbulence, who waged steady

Avowed Highest Honors—World's Fair.

DR. PRICE'S

PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

PRESIDENT BARRETT

On the Next National Convention.

TO THE EDITOR:—As the season of '94 and '95 is about to close, the societies auxiliary to the National Association will next be concerned with the election of delegates to the October Convention in Washington. It is desirable that every chartered society should be represented there, as important matters, vital to the interests of the association, and to Spiritualism at large, will be considered by the officers and delegates in attendance. Important amendments to the constitution and by-laws have already been presented, and will have to be decided by the wishes of the societies having representatives there.

These amendments will be sent to every society in the land, with the request that they be discussed freely by such societies, and delegates instructed how they shall vote at the coming convention.

If every society is represented, the wishes of the people can thereby be ascertained, and carried into effect by the National Association. It is, therefore, of the utmost importance that each and every society should send its full quota of delegates, thus insuring a large and enthusiastic convention.

Secretary Woodbury has been busily engaged for some time past, in an endeavor to secure rates for all who wish to attend the convention. It is gratifying to know that a number of trunk lines have granted the Spiritualists the same rates that the Unitarians are to receive for their National Convention in October, viz., one and one-third fare for the round trip. This will be a great saving, and enable many societies to send delegates which could not otherwise do so.

Full particulars in regard to rates will be published later in the season. It has occurred to several friends of the N. S. A. to offer a solution of the knotty problem of expense of delegates at these annual conventions. A gentleman recently made a careful estimate of the traveling expenses of officers and delegates at the convention of 1894, and found that \$1,600 would cover the cost thereof. This year, as there are many more societies connected with the N. S. A. than there were last, the expenses will be much larger. If this burden could be evenly distributed, every society connected with the N. S. A. could have at least one representative at the Washington convention. There are now one hundred and thirty societies, counting the Michigan State Association collectively with the N. S. A. If each of these societies would send a special donation to Secretary Woodbury of twenty dollars each, a sum of \$2,600 would be the result. Out of this fund the actual expenses of every delegate to the convention, outside of board while in Washington, could be paid. By this means the delegates from California and Oregon, who have to spend eight or ten days on the railroad, would receive equal consideration with delegates from Baltimore and Washington. In other words, societies near Washington would assist those at a distance in bearing a burden which the former, because of their nearness, do not have to carry.

This is only the application of the teachings of Spiritualism, and will show the world that Spiritualists practice what they preach. It is also the same solution that other representative associations have arrived at.

If the more distant societies fail to send delegates because of the expense, the Washington conventions will soon become local in their nature. In distributing the burden of expense, every society can send a representative, the distant States will have a voice in the conventions, and the movement will thereby be truly National in its character. If actual traveling expenses were paid, delegates could probably afford to pay their board while in Washington. In many cities, the delegates would not be permitted even to do this, for the local Spiritualists would take pride in entertaining the visitors from abroad. Washington may not seem so clear to do this, but it certainly could be a great help if it would.

H. D. BARRETT.

Anyone thoroughly enjoying and displaying this rest will be a wonder unto many, will be marveled at, for it is a rare excellence, a costly sight, and yet it is a simple thing, often ignored for its very simplicity and unobtrusiveness. There are gradations, and he or she who has fully entered into this rest knows well the cost by which the attainment has been made—sleepless nights, mental anguish, heart-ache, disappointment, misunderstanding, misapprehension, tortured on the wheel, chiselled, hammered, beaten fine, crosses, losses—yet all is forgotten when the end is achieved and the rest entered into. Rest reigns thou supreme!

Rest, blissful rest! All hail! Let me possess and own thy reign. The dove, blest symbol, wings of gold, Baptize me into love and rest divine.

To each adverse thought and circumstance, "This is not your rest," and in finding oneself in strange country, happy are we if the assistance of the Spirit is at hand. "Here I have no abiding-place, but I seek one to come," even the "land of milk and honey" and real rest.

Happy is it for us when our highest thoughts, or the Lord, can scent a savor of rest, as it is recorded, "The Lord gave them rest" from adversity, enemies, delusions and all forms of error, the true recognition of only good in all power to affirm continually that "the good is the all, the all is the good," in which knowledge and declaration there is "abiding rest."

WILLIS EDWARDS

Delphos Camp-Meeting.

TO THE EDITOR:—I wish to call attention through the columns of THE PROGRESSIVE THINKER to the marvelous growth and success of the camp at Delphos, Kansas. Last year was the fifteenth annual meeting held in successive years, and was in every particular the most interesting and successful camp ever held by the society. Without assuming an air of boasting, we lay claim to the most spiritual and orderly conducted camp in the West. It has always been the constant aim of the officers in charge to secure the ablest and best talent and to exclude all objectionable features which have a tendency to lower and degrade the spiritual influence. Our officers are alert to the duties imposed, and render every service to make pleasant visitors' attendance. We have added additional facilities for the entertaining of campers, and are now prepared better than ever to make camp-life enjoyable.

We shall not lack this coming camp for an array of talent, such as will command the approbation of all earnest seekers after knowledge. The date of beginning is fixed for August 9th, closing on the 25th.

In the meantime we are desirous of receiving correspondence from mediums for physical manifestations, who would like to attend camp, so that their names may appear in programme.

This is positively the best camp held anywhere for a good, reliable slate-writing medium—one who is not afraid to submit to a careful investigation; but a very poor place for fraudulent mediums. Address I. N. RICHARDSON, Delphos, Kans. Pres. and Sec.

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NO. 293

THE LOGIC OF SPIRIT PHENOMENA.

AN ADDRESS BY

HON. A. B. RICHMOND.

The Sage of Cassadaga, at the June Picnic of That Famous Resort.

WHAT SCIENCE HAS DEMONSTRATED.

Could any but a knowing, prudent cause begin such motions and assign such laws?

—SIR R. BLACKMORE.

The fixed unalterable laws, settling the same effect on the same cause.

—CRITCH.

Science has demonstrated that all phenomena are governed by immutable law; that everything that happens is but a link in the great chain of cause and effect, and that while in the Infinite Mind of the universe there can be no succession of events, all past, present and future being one eternal now, yet with finite beings there must be a series of incidents, all the result of antecedent causes, and the study of these forms the scientific theories of the various schools of philosophy inquiry and research.

Science has also demonstrated that all matter is inert, that it has no power to put itself in motion when at rest, or at rest when in motion. This "inertia" can only be overcome by some force external to matter itself, and if it moves in the accomplishment of a design or purpose, it is evident that it must be governed by intelligence. It is certain that an inanimate fragment of stone cannot write an intelligent sentence unless it is moved by a force directed by an intelligent mind. One of the attributes of mind is memory, and when it is manifested by the action of matter, we are as certain of its presence as we are of that of matter itself.

MARKS OF IDENTIFICATION.

The human mind has certain peculiar characteristics that distinguish it from the minds of the lower order of animate existence. Every individual personality has also mental peculiarities that distinguish it from others; as lawyers would say, every human mind has its "marks," by which one mentality can be as readily discerned from another as herdsman by a "brand and mark" distinguish their own flocks and herds from their neighbors, and these differences in intellectual powers and attainments are even greater than any that may be or can exist in physical organizations. Every intellect makes its own mark of identification by its mental acquisitions and knowledge of things and events, and they cannot be so successfully counterfeited as to escape detection.

In the celebrated Tichborne case tried in England a few years ago, a number of witnesses testified to the personal identity of the false claimant, and even the mother recognized him as her son, yet when the test of mentality was applied the impostor was manifest. Roger Tichborne could talk French with true Parisian accent, whereas the false claimant, Arthur Orton, could not speak or understand that language. Then was the fraud apparent. He looked and acted like Tichborne, and even had acquired some knowledge of his family history which he related to credulous auditors, who therefrom believed in his identity. But the test of mentality was conclusive; and so it is in the multifarious business transactions and correspondences of life. We recognize the letter of our absent friends by the evidence of their mentality and their memory of mutual secrets or knowledge.

INDEPENDENT SLATE-WRITING.

Now, the occult phenomena of independent slate-writing is a fact so well established as to defy contradiction. What, then, is its logic? What does it prove? First, that there is a force outside of the pencil and human contact that moves it; second, that force has human intelligence; third, that it has memory of past events; and, fourth, that it has the mental characteristics of persons that have passed away.

Last August I visited a medium at Lily Dale. I took with me two slates hinged together. I had used them in my office for a number of years. My name was stamped with a rubber stamp in several places on the frames. I had cleaned them thoroughly before I visited the medium. I informed the medium that I did not care to write interrogatories to be answered by the unseen force, but desired a phenomena that would be unusual and a test. It was in a room with the windows open and lighted by a noon-day sun. I laid the slates on a table before me. The medium took a soft crayon and marked the slates in diagonal lines across their surface and on the four sides of the pair, numbering them like the pages of a book. I closed the slates and laid them on the table before me, keeping my hands on them. I asked the medium why she had soiled the slates. She replied: "The spirits will clean off one side of them and write you a communication." In a few moments she took a sprig of daisies from a vase on the table and laid it on the slates. Then she requested me to lay my watch by the side of the daisies. I did so, and after ten minutes had passed, she told me to open the slates.

REMARKABLE RESULTS OBTAINED.

On opening them I found one side of the pair cleaned, and on it was a beautiful picture in green and gold of a sprig of daisies, and across the slate around the drawing was written a communication signed with the name of my old friend, Prof. Wm. Denton. I did not recognize his handwriting, but I did recognize his peculiar mentality and characteristic mode of expression. I was not thinking of him at the time, and the medium knew nothing of our former intimacy or of the subject spoken of in the communication. Now, if the fact existed as I know it did, what is the logic of the phenomenon?

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BEYOND THE POWER OF THE MAGICIAN.

But this was not a single, isolated instance. I have experienced scores of like phenomena; have had slates closed, sealed and locked together, written full of answers to interrogatories propounded by myself and others; and that, too, when there was no pencil placed between the slates, and all contact with the medium made absolutely impossible, and all occurring in broad daylight when there was no possible opportunity for deception or the work of magic. I am an expert magician myself, and understand the feats of legerdemain as practiced by the so-called "exposers of spiritual phenomena," and I know that there is no magical living, and that no one ever did live, who could or can make an inanimate fragment of stone perform an intelligent act when it is beyond his physical contact or that of mechanical devices. What, then, causes this well-known and well-established phenomena? Science has been unable to explain it. The occult force of Reichenbach, the unconscious cerebration of Dr. Carpenter, the mental dynamic of psychic force of lesser scientists afford no explanation. But if there is a Spirit-world and historic evidence is true; if the soul lives after death, preserving all its knowledge of earth-life, retaining all its loves, friendships and memories of the past, then is the explanation simple and easy; for who dare say, from any knowledge possessed by theologians or seers, that the spirit that goes—if it yet lives—may not return?

If Spirit-life exists, it can only be satisfactorily proven as any other fact is proven; that is, by evidence of its actual existence, and this cannot be done by hope and faith alone; neither can it be accomplished by written or printed page, no matter how much they may be revered as divine revelations. Science recognizes no so-called holy book as evidence in her laboratory. She accepts no theological dogmas or creeds of churches in her investigations, but she worships facts with the ardor of a devotee.

BRANDS AND EAR-MARKS.

Here then, are the facts incontestably proven by the so-called spirit phenomena of to-day; here are the "brands and marks" of personal identity; a mentality that once lived and loved by our side and has "passed away" when life we had mutual secrets and affections known to no others.

THE LOGIC OF OUR PHILOSOPHY.

The earthly organization that once held the soul of our friend has long since been resolved into the dust of its original parentage; it lives no longer, and if the mentality which it possessed in this life depended upon the combination of the thirteen elements that formed its home while here, when those elements had become dissipated by death and decay the mind that emanated from that combination would vanish into nothingness. But if that mentality can come back to us and by any means whatsoever write the history of its past, identify itself by relating mutual memories, loves and incidents of its earth-life of long ago, then do we positively know that the soul we loved so dearly is not dead but lives and communicates with us through the mysterious phenomena of Spirit manifestations. This is the logic of our beautiful philosophy. This is the evidence which we call a demonstration, not only of a future life, but a continuance of our mental personality.

The phenomena of spirit return are becoming more and more

VARIED AND CONVINCING.

and it clearly demonstrates that we are at times in the presence of an unseen intelligence that possesses all the characteristics of the human mind; and a convincing feature of this evidence is that this intelligence, under all circumstances when and wherever it is manifested, tells the one story, that is: "I am a decarnate spirit. I once lived and loved as you do. I did not die, but only passed into another and more perfect state of existence."

Now, may we not logically conclude that the force that causes these phenomena possesses sufficient intelligence to know its own parentage, from whence it comes and why it so manifests itself to inquiring minds? If, then, it is not spirit manifestation, when sage savants and scientists are searching patiently for its origin, is it not passing strange that it does not all the time, at least some slight suggestion of its mundane character. Of course, like all other phenomena, it is governed by natural laws. Why, then, should natural laws laws so persistently falsify to honest inquiry by asserting a spirit origin to a force that is only inherent in matter, and is evolved from the chemical combination of the elements of the human organism? If the so-called spirit phenomena are not from the Spirit-world, why is it that when the intelligent force is asked by the investigator, "What are you and from whence do you come?" that it does not point to the crucible, the microscope, the spectroscope or the alembic, and say: "Search for me there, and in time you will find me?" But no, it belongs to this earth and life alone, then with the tongue of Ananias or Sapphira it persists in repeating, a falsehood, "I am a decarnate spirit."

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JUGGLERS CAN ONLY PERFORM FEEBLE IMITATIONS.

No candid inquirer who will honestly and patiently investigate the phenomena within easy reach of his observation, will fail to discover evidence of the operation of an invisible intelligent force. What it is or by what certain and fixed laws it is governed is yet a mystery. It is easy for jugglers and showmen to perform feeble imitations of its wonders but it is impossible for them to produce its actual results. A magician ever lived, who could by his art alone write an intelligent sentence on the inner surface of two slates riveted or locked and sealed together. He might as well try to raise the dead or compel the winds and the sea to obey him.

IMMUTABLE LAWS GOVERN.

Immutable laws govern the realm of mind as well as matter, and those laws never falsify to man. We may not understand them, it is true, and for this reason sage and savant may formulate erroneous theories that apparently fit the universe; yet it is soon discovered that they have clipped the universe to fit their theories. The most learned anatomist never sees anything but matter at the end of his scalpel, nor the chemist anything but matter in his crucible, alembic or retort, and therefore their theories are as circumscribed as their means of knowledge.

The elements of the realm of mind do not exist alone in the physical organizations or material forms, but outside of them, while matter is their obedient servant and moves and acts in accordance with their irresistible demands. No scientist has ever yet discovered the faintest evidence of mind or intelligence existing in matter because of its combinations, while the whole universe is a demonstration of the operation of an Infinite Mind that designs, guides and controls it. If matter is purposeless, it is mind alone that has a purpose and directs matter to perform it.

If we, as individuals, have a personal consciousness, we know that it is ours and that no other can possess it, counterfeit or purloin it. We can give our mental secrets and knowledge to our friends and those we meet it is true, but locked in the impenetrable "safe" or "strong box" of our personality, they are beyond the reach of the most expert, scientific burglar or magician; and when we "die, if we yet live," we are still the sole custodians of the secrets of our past lives and we alone can tell them.

WE DO LIVE BEYOND THE GRAVE.

If, then, long after our material forms have crumbled into the dust of the grave, an inanimate fragment of stone writes the secrets of our past lives on slate or tablet, is it not conclusive evidence that it is our living mentality that guides the pen or pencil as it writes the secrets of "this life and the life to come?" What else could tell what we once were and what we are now? All that past, sage or scientist ever knew cannot account for this phenomena or formulate a theory that will explain it, save one, and that is that we do live beyond the grave and that our spirits can and do return to earth when the conditions of the laws of our new being are fulfilled.

How do we know that we now exist except through our consciousness?

IRRESISTIBLE CONCLUSIONS.

Descartes, the French scholar and philosopher, tersely says: "*Cogito ergo sum*."—"I think, therefore I am." Is not this a self-evident proposition? Does it not state the only evidence that we have of our present existence? and is it more conclusive than its correlative, "*Sentire ergo sum*."—"I remember, therefore I am." Surely if because I think, therefore I am, now; if I remember the past, therefore I was when the past occurred. Do we not all remember incidents of our childhood, youth and early manhood or womanhood? Are we not as certain that we lived during those periods as we are of our present existence? When, therefore, a present thinking intelligence, though unseen, manifests itself to us and remembers and relates long past events, is it not positive demonstration of the fact of a continuity of existence from the past to the present? If, then, we know that the present intelligence once inhabited an earthly form long since given to the decay of death, are we not certain that the mind has survived the dissolution of the body, and yet lives; and may we not logically infer that it will so continue to live forever?

If our spirits live beyond the grave, of course they are governed by the laws that environ them, and their manifestations would be as varied as the conditions that surround them. "In this life we are governed by natural laws incident to this earth alone, and these laws acting together under such an infinite variety of combinations produce all the different conditions of mankind; plagues, wars, famine and prosperity, storm, pest and sunshine, poverty, competence and riches, are all the effect of natural

causes, the offspring and result of circumstances often beyond the control of man. We see the finite effects, but not the Infinite cause that preceded them, and truly has it been said that "the mysteries of life are before the cradle and not beyond the grave."

Spirit phenomena must, "*ex necessitate*," be varied in both conditions and results. It is a scientific axiom that like causes must produce like effects, and the investigation of the claims of Spiritualism must consist, first, in determining true phenomena from magic or fraud; second, then by synthesis and analysis determining the true cause of the phenomena that are proven to occur.

THE IMPORTANCE OF DARKNESS.

The question is often asked by the honest investigator:

"Why does so much of so-called spirit phenomena require darkness for their manifestation? or why is it not done in the open light of day?" At first thought this query seems reasonable, yet it is not so. Let me inquire, in answer:

Why does so much of all natural phenomena require darkness to produce evidently natural results? Why do nature's artisans work even more industriously during the night than during the day? Why is it that every embryo that develops into life commences its animate existence in the darkness of the egg or uterus? Why does the seed sown or planted by the husbandman require the darkness of the womb of earth for the first manifestation of its future life, when, if wholly exposed to the sunlight, it would fall to germinate? Why do the vegetables in the dark cellar send forth their tender sprouts, when the sunlight would kill them, or retard their growth? Why is it that all life, either vegetable or animal, commences in the secret recesses of darkness, and is born of the womb of midnight obscurity? Why do the thousands and millions of the delicate organs of our bodies work alone in the darkness of muscular tissues, veins and arteries of our bodies, and never see the light of day? Why do the night-blooming cereus, the bell de nuit, and kindred flowers, open their beautiful petals only in darkness of midnight, and live only until the break of day? Why does the deadly poison hydrocyanic or prussic acid, preserve its active principle only so long as it is kept in darkness, and become a harmless medicine when exposed to the sunlight? Why does the photographer require the dark camera and darkened room to develop his pictures? Why does the sun refuse to complete its artistic labor unless it is done in the obscurity of "yellow twilight?"

In the darkness of the ocean's depths are counted millions of coral insects, building the rocks and reefs of the innumerable islands of seas and oceans, while billions of billions of infusoria have in utter darkness laid down the chalk deposits of earth, such as form the foundation of the British Isles? Even one-half of the vegetable phenomena of life and growth require the dark season of midnight to perfect their organization for the benefit of men and animals. What husbandman does not know that his grass and cereals grow more in the night time than during the day? Who does not know that the psychical phenomena of sleep require silence and the darkened room to produce its revivifying effect? And who does not know that it is very easy to ask why phenomena do not occur differently from what they do? But the true investigator takes proven facts as a basis of his inquiry, and then seeks to ascertain why those facts occur as they do, and not why they do not occur in some other way.

Every individual mind has its own peculiar view as to how things and events should be, yet things and events are as they are, without regard to the views of the pessimist or agnostic.

It was a pertinent answer that a good, Christian old lady made to her husband, who, as she thought, meddled unnecessarily with her household duties: "Sally," said she, one Sunday morning, as he sat reading his Bible, "I wonder why the Creator did not make me man the first day of creation instead of the last, so that he could have seen how it was all done?"

"Wall," said she, "Sam, I don't wonder a bit, for if he had, Adam would have just hunched around and bored the life out of the Lord with endless advice as to how he ought to do things different and better than what he was doing." There are a great many theological teachers of press and pulpit to-day who are like the old lady's husband, who wonder why things and phenomena are as they are, and not as they think they ought to be. And, like the old lady, I, too, think that the Creator escaped any annoyance by creating them during the nineteenth century, instead of on the first day of creation.

BOUNDARIES OF THE FUTURE.

If the theological saints, savants and agnostics would only accept phenomena as it is proven to exist, by thousands of the ablest educated minds of to-day, and seek therefrom to learn the cause, they might discover that the boundaries of the future world were not more impassable to returning spirits than to the souls that go. The apparent inconsistencies and incongruities of spirit phenomena are because we are ignorant of all the surroundings of Spirit-life, and do not understand all the laws that govern the realm beyond the grave.

We have as yet read but a few pages of

THE BOOK OF ETERNAL LIFE,

and although we now see "as through a glass darkly," yet in the progress of human research, the time will surely come

when we shall see Spirit-life face to face.

We are often asked why it is that communications purporting to come from those who in this life were celebrated for intellectual greatness or poetic genius, when delivered through earthly mediums,

ARE FAR BELOW THE STANDARD

of the intellectuality of their earth-life. To the student of psychological phenomena the reason is very apparent. Mediums are but human instruments, with nervous organisms peculiar to each, and of different nervousity; that is, of different susceptibility to the vibrations of Spirit-life. If Spirit-life can manifest itself to us, it must be through the agency of mediums whose nerves are sensitive to corresponding vibrations of the spirits who manifest through them; and as Spirit-life must be as varied in mental attributes as earth-life, therefore all mediums are not in perfect harmony, or in rapport with all spirit influences, and all spirits cannot convey their thoughts alike through different mediums.

AN IMPRESSIVE COMPARISON.

Let us use a familiar illustration, which will explain the idea as well as human language can explain the mental phenomena of this life in their relations to spirit phenomena of the life to come.

We are in a room wherein are two musical instruments; one is an ancient harpsichord, or primitive piano, with a compass of only four octaves, and out of tune; the other is a perfect modern instrument, with all known improvements and attachments, and a musical compass of eight octaves. A stranger enters the room and seats himself at the harpsichord and commences to play. He performs to the best of his ability, and yet, to us, the music lacks melody and is full of seeming discord. We conclude that the musician is a tyro in the divine art, and we fail to observe even a rudimentary genius for music in his performance. In a few moments he seats himself at the perfect piano. Instantly, at the touch of his fingers, we observe that a master hand is manipulating the keys. Soon he appears to be the very embodiment of music, which seems to vibrate from the touch of his fingers, as electric sparks leap from a highly-charged electrostatic rod. We listen in rapture, and no longer wonder that the music of Orpheus when he touched his harp should have tamed the furies and the three-mouthed dog that guarded the mythological gates of hell. A few moments more, and the notes of Beethoven's celebrated compositions fill the room with the melody that he alone could evoke. We then recognize the great composer in the same individual that a few moments before shocked our sensitiveness with the discord of the harpsichord; and we then learn that although the inspiration of music may pervade the soul of the performer, yet that it is necessary for him to have a perfect medium to communicate the sublime thoughts of his genius to the listening ears of his hearers.

A VERY IMPORTANT TRUTH.

So it is with spirit manifestation. Some mediums are so nervously constructed that they cannot respond to the vibrations of the spirit of Beethoven, while they might enunciate the oratory of a Webster, or, failing to do that, might be able to respond to the rhythmic word cadence of Burns or Shakespeare, or, failing in that, they might be able to divulge to us mechanical secrets, or the hidden memories of the past. Verily, we should not expect in this world "to gather grapes from thorns, nor figs from thistles," but let us candidly investigate the fruit of both vine and tree, and try to learn the inner life of their being. In our daily intercourse with our fellow-men, and with different mental abilities, and different capacities to communicate, the thoughts of individual minds, and true it is in all communications of thought and memories, either in this world alone, or from this world to Spirit-life, where much is given, much may be expected in return, and where little is given, but little can be required of us.

A LUCID EXPLANATION.

A large audience may listen with enraptured attention to the eloquent words of a great orator, and at their homes but a few hours afterwards each may strive to imitate what the speaker has said. How different would be their relations. How clear and truthful would be some of their narrations, and how widely erroneous others. Now suppose all of the audience were mediums, and the orator was a spirit from the unseen world. Their narrations as mediums would be affected by their peculiar idiosyncrasies of brain and nervous organization, and each would relate what the spirit said to them through the ether vibrations of communication as they were differently affected by them, and their discrepancies in narration are often strong evidence of their truthfulness. Why, the theological defenders use this as a logical argument for the truth of incidents related in the New Testament. For instance, in relating the story of the betrayal of the Nazarene and the death of Judas Iscariot, Matthew, 27th chapter, 3d, 4th and 5th verses, says:

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

"Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that."

"And he cast down the pieces of silver in the temple, and departed and went and hanged himself."

While the "Acts of the Apostles," 1st

chapter, 18th verse, narrates the death of Judas as follows:

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

"And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood."

The theologians who, from press and pulpit, denounce the communications of our mediums as fraudulent because of the discrepancies in the narrations from Spirit-life, argue that these two contradictory accounts of the death of Judas are proof that the stories are not the result of conspiracy and related parrot-like as they were taught by fraudulent conspirators. Now apply the logic of this reasoning to our facts and illustrations, and if discrepancies in the Bible are evidence of its truth or inspiration, how can the same rules of logic applied to spiritual phenomena prove that it is all fraudulent? Remember that orthodox most positively asserts that all the books of the New Testament are the narration of writers who were inspired, and, therefore, are absolutely true; yet here are two distinctly different accounts of an important event, and there are many others. And if this is evidence of the inspiration of the narrators, pray tell me why a discrepancy in the communications of mediums is evidence of fraud, so conclusive as to justify clerical denunciations from press and pulpit? Let me suggest to the Christian brotherhood the propriety of considering the beam in their own eyes before they make such frantic efforts to pull out the mote from the eye of their neighbors.

FRAUD AND THE GENUINE PHENOMENA.

It is true that fraud may be practiced by irresponsible and immoral mediums, yet it does not affect the genuine phenomena. History tells us that for eight hundred years after the Nicene Convention, the priesthood of the only Christian church then in existence, perpetrated hundreds of fraudulent miracles before the credulous people, yet that fact does not disprove the actual spirit manifestations that attended the Nazarene and his disciples. Why, then, should the shameless fraud of itinerant showmen and pretending mediums vitiate the true phenomena of Spirit-life? You might as well attempt to taint a sunbeam with the poisonous miasm that rises from marsh and fen, as to soil truth with fraud and falsehood.

CREEDS AND SCIENCE.

In the advancement of scientific knowledge, creeds are of less value than the demonstrations of science, while theological bigotry is fast giving way before the force of facts. We care very little to-day what our ancestry believed, and error, though hoary-headed with age, must give place to the discoveries, as the snow of the ending year vanishes before the youthful influence of spring. In the light of the nineteenth century there is no royal lineage attached to past beliefs or theories, either in science or religion. Error can predicate nothing of the pride of ancestry as against the young nobility of modern thought, and must be content to slumber in dust in the tomb of the past. Error of opinion may be tolerated, it is true, but only where reason is left free to combat it. Thought is like the wilderness wind—we know not whence it comes or whither it goeth, and the Infinite Mind alone can control it. Our will can govern the acts of our material body, but not our minds. The very effort to forget an incident only serves to fix it more indelibly in our recollection. Memory of past events demonstrates the fact of their former existence; and when this memory survives the grave and reveals its presence through spirit manifestations, it solves the problem of the philosopher of Uz, and demonstrates the fact, "That if a man dies he shall live again."

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Abram Jewett Hoffman: Q. (1) Do you think Spiritualism draws more from the ancient than modern sources the revelation of reincarnation?

If reincarnation is a fact, why do so few Spiritualists accept the fact?

(2) If the soul is infinite in duration, how could it ever have a commencement?

If never having a commencement, and there is a necessity for experience in earth-life, is it not logical to assume that complete vanquishment requires multiplied experiences?

(3) Assuming Jesus to have been born under conditions of all mortals, what did he mean by his saying he had overcome the world?

(4) What justice is there in the divine economy that would make it possible that one soul could come into mortal life perfect, more or less, while others are born under the most appalling conditions—if reincarnation is not a necessity?

A. (1) Reincarnation was accepted in ancient times to account for the vexed question of the origin of life, and the good and evil of the environment of the individual. It was conceived in an age of ignorance, to account for the questioning of ignorance, and as it stands today, it has no support from the modern phase of thought, but is sustained by the same arguments that it was 2,000 years ago. As the great majority of Spiritualists accept Spiritualism as a science, which extends law throughout the realm of spirit, they cannot accept reincarnation.

(2) For a full exposition of this question I must, for want of space, refer to "Psychic Science."

The idea that the spirit must have varied experiences in earth-life, is very ancient and grew out of the mistaken notion that the physical body was essentially sinful and corrupt. Yet how the spirit can perfect itself, as a spirit, by the mistakes of earth-life, and become purified by repeated changes into corrupt bodies, is utterly understandable. If the spirit has had an infinite past, then it must have already passed through infinite changes, and completely run the gamut of all possible reincarnations, and any present or future embodiments must be useless repetitions of those already passed through infinite times.

(3) Granting such to have been the words of Jesus, he could only have meant the subjugation, by the spirit, of the passions, appetites and desires which are of this life.

(4) In the divine economy, in other words, the universe, in the human sense, justice, mercy, forbearance, sympathy, are unknown; the forces of nature go forward in the physical world with remorseless certainty and force, and we who get out of nature's way, are those who get out of nature's way. In the realm of spirit the same is true, except where individual effort sways and changes partially the sweeping tide. Hence this illustration explains nothing, but must be taken as it stands as a fact. For every perfect apple, ripening on the bough in autumn, scores of imperfect ones, gnarled, worm-eaten, dwarfed or blasted fall to the earth. With the imperfect apple, there is the end, and the trial must again begin as at first; but with man, if surroundings are bad, the body diseased, or the burdens heavy, the spirit at separation can go on, carrying with it the full individualization of the forces gained at its birth. There is no necessity for its again entering a mortal body, which, once freed from it, could only enter again at a loss, having passed out of the earth-life to a superior, the highest condition of that first life to which it could return would be at a loss. Its destiny is forward—not backward—and it would be as impossible for it to again clothe itself in flesh as for a butterfly to become a caterpillar.

Henry Leinad, Cal.: You have my thanks for answers in THE PROGRESSIVE THINKER for June last, but I long to learn still more. What prevents such able spirits as Luther, Calvin, Melancthon, Wesley, Baxter, Chalmers, Fisk, Olin, Beecher, Brooks, etc., from organizing forces, moral or police, to absolutely veto the frauds and platitudes which bring renown on Spiritualism? What hinders these noble spirits, who have come to every land and sea, from giving us knowledge of important facts we seek to know, and especially news that might relieve many anxious hearts as to the safety of the loved and imperiled?

A. These questions have been repeatedly asked and even to Spiritualists are causes of doubt, yet, if the difficulties in the way of communication were known, we would not be astonished at the failure, but that communications were received at all.

In all phases, even to automatic and independent slate-writing, the medium is an important factor, and the phraseology, and breadth of thought, infected by his influence. The spirits have no choice and must use whatever is at hand, if at all. To illustrate: A musician of rare attainments strayed into a cabin where a hardworking colored man lived. The love of music of his race he attempted to gratify by making a banjo. It would have been amusing if it had not been so pitiable and pathetic in its rude workmanship. Only two strings remained, the others being broken. My musical friend took it up from the old chair on which it was lying, and twanged the discordant strings. With patient love, he tied those that were broken, and brought them all into such attunement as was possible. Then he began playing. He did not produce the effects he could have produced on a perfect instrument, but for the instrument the tones were wonderful; in certain passages sweet as the notes of a bird, and then again breaking into discords.

Had the instrument been perfect, the playing would have been perfect; as the instrument was imperfect, the playing only showed how much a master could achieve under the difficulties. Suppose this musician had passed to the next life, and finding the maker of this instrument mediumistic, should attempt to give the world a musical composition through him. Is it not plain that the result would be similar to that of his playing on the imperfect banjo when in this life? The complication of harmonious sounds must become interpreted by the narrow powers of the instrument. Communications are at rare times received fully sustaining their high claims, and these show the possibilities of a cultured mediumship which is cherished for its highest spiritual phase.

It may not be best, as exalted spirits regard it, to have fraud and deception made impossible. Our salvation from ignorance, and acuteness of understanding, come, not from ubiquitous guardianship, but from our own constant effort, and the more exacting our vigilance the stronger our growth.

Whole volumes might be filled with instances recorded where spirits have warned against danger, or revealed the perils of distant friends. But we ought not to complain of the rarity of such instances, while we do so little to establish the essential means of communication. To receive a telegram we must go to the receiving office, and there must be some one at the other end of the line, and we would regard anyone as foolish who would expect a message to come to him, miles away from an office, or if there was no one to send it.

There may be no spirit-friends taking sufficient interest to give personal communications; or, they may find themselves debarred from so doing by imperfection of the means furnished.

Mrs. John Bigelow, Mich.: Q. A clairvoyant described a rainbow over my head, with all the colors. The next morning she saw the same only it was just one color—dark crimson. Why this change?

A. The clairvoyant sees the aura or spiritual sphere emanating from everyone, differing and changing in color. For it is the pulsation of thought-waves, the colors of which are correlated with light-waves, in length and duration. The violet and pale blue are at the spiritual side, graduating toward the physical or earthly side through green, yellow, orange and red in countless shades, the dominant thoughts, feelings, aspirations, etc., giving the dominant color. Thus the color of the aura, or in spiritual beings their garments, is an unmistakable expression of character which allows of no concealment.

I. D. B. Dayton, Ohio: Q. Are Spiritualists in favor of a civil regulation of society by the enforcement of a legal rest-day?

A. While Spiritualists concede that it is best to have a day of rest, with scarcely a dissenting voice, they oppose all laws which would enforce idleness on that day. They would have everyone allowed to do as he pleased so far as not interfering with the rights of others.

The laws are the more objectionable, because though ostensibly for the purpose of giving a rest-day, they are really originated and sustained by dogmatic religionists, for the purpose of enforcing their belief in the holiness of the day, and by cutting off all means of recreation and amusement, compel attendance at the churches.

It is all well to talk about a day of rest for the overworked toiler, but when he is forced to attend meetings and listen to average orthodox sermons, the day becomes the most wearisome of the seven.

C. S. T.: Q. What will become of all decarnated spirits and earth-bound spirits after this earth has passed out of existence—which it certainly will?

A. The zones of the Spirit-world, dependent on the earth, surround it, and are created or rather evolved from and by the sublimation which is the result of the processes of life. The time may come when the material is exhausted, and living beings no longer able to exist on the barren globe, which will remain like a wrinkled husk. Its fate is a matter of speculation. Will it fall to the central sun, uniting with the remains of other dead planets, to again ignite in a conflagration which will dissipate the vapor, or will it remain as a necessary center to balance the system of zones?

By that remote age, we feel assured that the most earth-bound spirit will have become emancipated.

J. C. Conner: Q. Is it possible to receive slate-writings from persons who are in earth-life?

A. Such writings have been received, and without expressing an opinion on the possibility of one in the physical body being able to write on a slate through a medium, the most direct answer we can give is that in such instances the probabilities are that a spirit has assumed the name.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

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"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

An Editor's Testimony.

Another Editor Relates His Experiences.

ILLUSTRATING THE TRUTH THAT SPIRITUALISM IS ADVANCING.

I wish to add my testimony to the value of your magnificent paper as a missionary of the truth. I don't know whether you allow the relation of "experiences" as in an orthodox prayer-meeting, but I am mightily moved to give you a few facts.

I have lived for almost thirty-seven years, and up to three months ago, was a member of that great army of humanity which, utterly refusing to assent to the absurdities of the churches, had to be content in saying, "I don't know." Men and women are thinking more today than ever before, and consequently are compelled to reject the doctrines prepared for them by so-called Christianity. It is glaringly evident that the Bible as interpreted by the churches is a failure. Doctrines founded on proven error and with an only basis of evident fraud cannot suffice. Therefore, free minds are thinking and groping for the truth. This leads in too many cases to materialism and entire infidelity. Better this condition of a free and honest mind, however, than the slavery of Christian falsehood based on "faith" in something preposterous and improbable, faith in something contrary to reason and common sense.

Early in the season Moses Hull gave two lectures here, and created a profound sensation and deep interest. The people here, as elsewhere, are ripe for revolt against demonstrated religious error. But Mr. Hull was compelled to leave when the harvest was just ripe for the sickle. The interest awakened, however, has brought about an engagement with Mrs. Mattie Hull, who begins a month's work here next Saturday. Near the end of her stay she will be joined by Mr. Hull, who will deliver at least two lectures before they go to Onset Bay.

Several of the prominent families of the town have long been devoted Spiritualists, and there is an excellent leaven for a large loaf. We look forward to grand results.

Now a word personal. Up to the coming of Mr. Hull, neither Mrs. Harris nor myself had investigated the subject or given it special thought. We have never attended a seance, either public or private, or sat in a circle. Nevertheless Mrs. Harris has developed into a medium for communications of extraordinary power, and through her I have enjoyed numerous visits from several departed friends. She is a woman of frail physical health and frame, and for many years has had experiences for which she could not account. In a word, she "did not know what the matter was."

Since the communications began to come, all this is made plain. For months and years our spirit-friends have surrounded her with their influence, and at last they have opened a means of communication, much to their delight and joy.

Now, this is all we know of the Spiritualistic faith. We know nothing about it except these things that have come to us in our home; but it has given us happiness and spiritual rest and peace. Was ever a revelation on earth more substantial or comforting? I never believed a thing that was not proven, that I did not know. These things, so far as I have stated, are proven, and to that extent I believe. What the future has in reserve for our understanding I cannot say. We would be glad to correspond with enquiring friends anywhere for mutual education and advancement.

I hope I have not taken too much of your valued time. If so, you must pardon "the enthusiasm of a young convert." May the all-pervasive being permit the light to shine as to bring the masses of deluded humanity to the truth. I am, earnestly yours,

J. E. HARRIS, Hardwick, Vt. Editor Gazette.

Did Not Know He Prophesied

THE VERY STRANGE EXPERIENCE OF A MINISTER OF THE GOSPEL WHEN PREACHING TO TOWNS.

There was once a lonely village on a river in Ohio. The people were good and gentle, much owing to the influence of an excellent old clergyman, who had long lived among them. On the opposite bank of the river was a logging camp. The men who lived in this logging camp were as desperate, dissolute and savage as it is possible for hardened humanity to be. Sheer physical timidity on the one hand, contempt on the other, had prevented any intercourse between the village and the camp. A sense of the hopelessness of the task had kept the clergyman from trying the power of religion on the loggers, until a new saloon-keeper from the logging camp met the clergyman and persuaded him to preach to the desperadoes across the river, guaranteeing his bodily safety on the strength of the saloon-keeper's popularity.

When the clergyman reached the hall secured for the religious service in the camp he found a large but hostile congregation. As soon as the clergyman began his prayer, catcalls, hootings and profanity were heard on all sides. When these noises rose to a hubbub the clergyman exerted his voice and said firmly: "It will be impossible for me to proceed with this service unless order is restored." Instantly a sort of electric shock seemed to startle the men. The front bench, full of some particularly obstreperous men, seemed specially agitated and horrified. The men fell into groups, talking eagerly and breathlessly, and just as the crisis in their mood seemed about to be reached and they were about to fall upon the clergyman, the saloon-keeper hurried him away, got him into a conveyance in waiting and drove at all speed into the country.

When they could speak, the saloon-keeper said: "What tempted you to say that? Your life was in danger!" "It was what I meant to say," answered the clergyman. "I had anticipated this, and determined in advance to say what I did say. It will be impossible for me to proceed with this service unless order is restored. Why such a statement should have had the kind of effect it did I cannot imagine. That is not what you said," exclaimed the saloon-keeper in amazement. "What you said was: 'James Owen, in two weeks' time your body will be taken from the river a drowned man!' and I heard it, and Jim Owen heard it, and all the boys heard it, for they all began talking about it at once." "Who is James Owen?" demanded the clergyman. "I said no such thing; and, furthermore, I do not know the name of one of the men in the congregation to-day." "James Owen is the ringleader of the whole gang, headed the disturbance to-day and sat with the toughest in the front row," was the dazed saloon-keeper's comment. A fortnight from that day a drowned logger was taken from the river, and the body was identified as that of James Owen.

I select the above from the New York Sun as an abstruse problem in psychics which will interest the readers of THE PROGRESSIVE THINKER.

—DIVINE WRIGHT.

SOME SENSIBLE TALK.

FROM AN UNEXPECTED SOURCE.

THE TAMPA DAILY NEWS, FLORIDA, CONDEMNES THE ARREST OF WILL A. SHELTON.

The finger of scorn has been pointed at New Jersey, Tennessee and Arkansas for imprisoning Seventh Day Adventists for exercising their constitutional freedom in matters of conscience, but now Florida must hang her head in shame for an act of intolerance that will leave an indelible stain upon her fair escutcheon. By last night's mail the News received in pamphlet form the proceedings in a case instituted before the County Judge of Citrus County, C. M. Du Pree, against a spiritual medium of communication between the quick and the dead, Mr. W. A. Sheldon.

Mr. W. A. Sheldon, who is a resident of Jacksonville, and an identified by occupation, went down to Inverness, Citrus County, to take employment with the C. W. Snowden Manufacturing Co., whose mill is near that place. He failed to obtain the position, but his reputation as a medium had preceded him, and he was prevailed upon by a few citizens of Inverness and vicinity to remain a few days and give tests of his mediumistic powers in the furtherance of what they have a guaranteed right to believe to be the truth. And herein lies the gist of Mr. Sheldon's offending. The seances were so successful as to awaken a deep interest in them and to arouse the jealousy of the orthodox ministers and they set about concocting a scheme to break them up. After a ransacking of Mr. Sheldon's grounds, upon which to prosecute Mr. Sheldon, the most heinous charge they could bring against him was that he was doing the slightest of business with out a license. The evidence showed that no admission fee was charged, that the business was done in a closed cabinet, and that the witnesses did not know a thing about it. Upon that overwhelming evidence Judge Du Pree committed Mr. Sheldon to the county jail, awaiting bonds for his appearance for trial. The trial will take place on the 1st of July, and Mr. Sheldon, who is a poor man, asks his brother and sister Spiritualists to aid him in his defense. The News has a constitutional right to believe Spiritualism to be a humbug, and it exercises that right to the full, but its sympathies go out strongly to any man who incurs the ill-will and persecution of orthodoxy. The Tampa Daily News, Florida, June 10.

"The Ruins, or Meditations on the Revolutions of Empires; and the Law of Nature." By C. F. Volney. An old freethought classic, well known to the study of the philosophy of modern thinkers. Price, cloth, 75 cents; paper, 50 cents. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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NEW AND WONDERFUL.

As Given Through Mrs. J. W. Kratz.

AUTOMATIC PASTELLE PAINTINGS IN VARIOUS COLORS.

TO THE EDITOR:—Wonders, it seems, will never cease in the way of new phases in spirit manifestations. Mediums are developing with greater rapidity and in greater number than at any previous time since the advent of the Fox Sisters, which was, as all Spiritualists know, only forty-seven years ago. A recent development is the wonder of Evansville, Indiana, in the person of Mrs. J. W. Kratz, who is a member in good standing in the Methodist church in that godly city. She has been impelled contrary to her own wishes, particularly at the commencement, last December, when she began to give life readings, and relate messages from those in Spirit-life who were dear friends while they were associated in earth-life, quelling names; though the subject was an entire stranger. Then came automatic pastelle paintings in various colors, the medium seizing one color after another entirely independent of her own will, making marks here and there without seemingly any purpose in view, but presently one consistent form after another would be developed, under very rapid motion of the hand, the colored pencils being changed with almost lightning speed; birds, crowns, ladders, boats, scrolls and shields with appropriate mottoes, all in harmony and illustrated by the painting. No plan seemed to be thought of; a few curved lines here and there on opposite sides, and on the interior of the sheet, were made apparently carelessly at random.

Good judges pronounce the work first-class in comparison with our best pastelle paintings. Mrs. Kratz never practiced, or thought of doing so, and was not aware nor thought of herself being a medium at the beginning of December last. At a picnic held the 4th inst., she converted a prominent deacon in a leading orthodox church in this city, besides many other inquirers. The deacon inquired if it would be necessary to leave his church to endorse the science and philosophy of Spiritualism. All friends with one voice replied, no! but to hold fast to all the good he had in the church, and add these newly acquired truths to the stock he has in store.

Our good sister Kratz is on a visit among Chicago friends, who are delighted to welcome among them so phenomenal a medium and social guest. She carries with her the esteem of all whose good fortune it was to meet her during her sojourn in this city. We hope for her return at no distant period and a more protracted stay.

C. H. HORINE.

AGITATION AT LOUISVILLE.

Persecution of Mediums by the City Government.

CONSTITUTIONAL GUARANTEES IGNORED—SPIRITUAL WORK GOES ON—GEO. C. STOLL AND MRS. HAZEL STOLL—THEY ARE DOING EFFECTIVE WORK.

TO THE EDITOR:—Louisville is all agitation. The city government is determined to compel mediums to pay a license of \$200 yearly. This has stopped our mediums from carrying on their work and thus interferes with their religious convictions as guaranteed to us by the United States Constitution. At the First Church of Spiritualists Mr. George Stoll is doing effective work. His lectures have been of an unusually high order. He is demonstrating that he is a thinker. The audiences are small, yet a fine class of men has been attending as investigators, and they are urging him to return with them to their home, also, his amiable wife, lady of culture, who has made a most favorable impression. Her test work is something marvelous.

Louisville has had good test mediums, but Mrs. Hazel Stoll eclipses them all in her accurate descriptions, dates, incidents and characteristics of the spirit while in life. Mrs. Stoll's manifestations of trumpet-talking in the light-broad day—have created no little excitement. Her slate-writing is very fine and is beyond criticism. Since their leaving home, Mrs. Stoll has been very ill, which has been a severe drawback to them; and now that she has recovered, it is hoped by her new friends (as this is their first visit to this city) that the lady will regain the best of health.

Louisville, Ky. M. K. F.

THE PRIEST, THE WOMAN

—AND—

THE CONFSSIONAL.

BY FATHER CHINIQUEY.

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Or a few thoughts on how to reach that altitude where spirit is supreme and things are subject to it. With portrait. By Moses Hull. The book is a treat to those who are a spiritual being, and to those who are not. It is a most valuable book. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

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Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Moses Hull. An invincible argument proving that Jesus was a true medium, and that the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the return of mediumship to the world. 48 pages. Price, 10 cents.

The Spiritual Birth.

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The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet blends giving the Spiritualistic interpretation of many things in the Bible, interpretations never before given, and explains the heavens and hells believed in by Spiritualists. Price, 10 cents.

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An Adventist attack on Spiritualism repulsed. By Moses Hull. Price, 10 cents.

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Price, 5 cents.

Geo. D. Search in Garnett, Kan.

TO THE EDITOR:—In this little city of 3,500 population, with fourteen different religious denominations and twelve church edifices, there has been awakened quite an interest in Spiritualism through the labors of Geo. D. Search, who has been giving a series of his most wonderful seances and independent slate-writings, and many have been converted to the cause. I have attended several of his musical seances, and they are truly marvelous. His most striking phase is slate-writing. I have obtained messages upon double slates fastened to a board, and have seen writing produced upon an open slate, which the pencil could be seen writing and no hand holding it, in a fully-lighted room. The most startling test I ever received was with Mr. Search out in the woods upon a fishing expedition, when he produced writing upon an open slate, got loud and distinct raps in various places out in the open air; and how they could concentrate the magnetism is a wonder to me. Mr. Search is always willing to sit under test conditions, and when a person once sees the manifestations occurring they can not doubt the reality of spirit return. He has awakened such an interest here that the field is ripe for some good organizer, as there are quite a number of the most prominent businessmen who are freethinkers and investigators. This place is in one of the best sections of the United States, and an honest worker will receive good treatment and do much good for the cause.

Garnett, Kan. P. H. GHEE.

Christian Endeavorers

and their friends should not decide on their route to the great convention at Boston, in July until they have read the beautifully illustrated "Liturgy" issued by the Michigan Central. "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. P. & T. Ag't, Chicago.

JOAN, THE MEDIUM.

Or the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By Moses Hull. This is at once the most truthful history of Joan of Arc, and a most valuable book. It is a most valuable book. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

The Influence of the Zodiac

UPON HUMAN LIFE.

BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the average understanding.

and not only attended, but gave me the

CONTINUED ON PAGE 5

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

[CONTINUED FROM LAST WEEK.]

Personally, I like none of the names applied to this force as yet, but neither have I any name for it, unless we call it the "Will of God," the "Power of Spirit," for it is the highest and most ethereal force we can find; a force, too, strongly imbued with intelligence and by some writers called the "General Mind." One writer in a recent number of "Two Worlds" says: "We may now ask whether the General Mind does not, in some sense exist apart from the individuals who form the human race, and whether, in fact, it is not identifiable with the Universal Mind of the Cosmos. The answer to this question will depend on the origin assigned to the psychical part of man's nature. This is, as there are strong reasons for believing, an offshoot of the cosmic mind, then the General Mind must have a similar relationship. Viewed in this light the General Mind is not only the medium of communication, unconscious perhaps, but continuous, between the subliminal personalities of individuals. The psychical and physical natures are so closely associated that it is difficult to say where one ends and the other begins; therefore, whether occult powers shall reveal their existence in a physical or in a psychical direction will depend on accompanying conditions or circumstances. In either case this ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all things is all powerful." I would add—And Omnipotent.

THE SUBTLE ETHER OF SPACE.

Then again, Dr. Hensholt says in a late issue of the "Theosophical Review" that this same ether is moved and disturbed, I presume as the water of the ocean is when you throw into it a stone, by the evolution of a thought. Let me give you his words: "Now if thought is a molecular motion, then each particular thought must start a wave motion, which is bound to radiate throughout space, and which, of course, must go through all brains. The reason why it affects only a certain brain, so as to produce consciousness, while leaving a thousand others indifferent, is very easily accounted for. Let the reader take a violin into a room where there is a piano, and then with his bow strike a certain musical note, and C. Now, if this is performed clearly and distinctly, he will be startled to observe that the same sound is given forth by the G string of the piano. Why, of all the strings of that inverted harp, does only the G respond? Because its vibrations coincide or harmonize with those produced in the first instance. Similarly, among all the myriad brains of the human species, only one whose structure or complexity is such that it is capable of receiving same impressions, started as waves impulses by a certain other brain, will be able to respond and experience sensations of a certain character." That is to say, to be conceivable. But to return once more to our illustrations:

AN ASTOUNDING AND MYSTERIOUS INCIDENT.

Next we have the New York World, which says that "Léa, a 38-year-old woman, was a corporal of infantry in the name of Trouillas. He married Mlle. Bordenave, deserted the army, and after several changes, went to live at Geneva, Switzerland, after which, though a particularly mild-mannered man, it was noticed that twice over he had severe fits of temper, uncontrollable, leaving him in a state of nervous prostration.

One afternoon, about the middle of March, he was leaving his house, when a neighbor, Mme. Tissot, spoke to him as he passed the door, and asked him if he was going into the city. He replied that he was, and that he had in his hand some concertina tools that he was taking with him to get sharpened.

"Well, then, will you step in at M. Souillier's shop and tell him not to forget to bring those seeds home to me to-night?" said Mme. Tissot.

Trouillas promised he would. At six in the evening he left the Café de la Couronne, where he had taken a glass of claret, saying that he must be getting home. At 8:30 a man rushed out of Souillier's shop, throwing his arms wildly in the air, his eyes staring, and brandishing a chisel covered with blood in his hand. He ran toward a cross-street, and toward Souillier's followed shouting: "Stop him! Stop him!" Suddenly he threw up his arms and fell to the ground, uttering: "He is down there! He is down there!"

The man who had fallen was Trouillas and beside him the crowd saw a pained and that had fallen from his pocket and which was covered with blood. At the same moment Souillier staggered out of his store and said in a feeble voice: "I am killed! They have assassinated me! Go for a doctor."

His neighbors hastened for a physician and tried to learn from the wounded man some particulars of the crime. But Souillier was too much exhausted to utter a word and was dead before the physician arrived. It was found that he had received six stab wounds in the back from a pointed and seven blows on the head from a chisel.

Trouillas was taken to the nearest police station, unconscious, and continually muttering: "Mémé! Mémé!" His familiar name for Mlle. Bordenave.

The physician connected with the station declared Trouillas to be in a complete state of catalepsy. His eyes were fixed and it was impossible to bring any motion in the pupils. Needles were inserted in his flesh without bringing forth any nervous response.

The prisoner on being taken to the hospital lay for fourteen days in the same condition. His eyes were open and staring, his body was rigid and he was unconscious. A watcher sat beside him day and night. To prevent his starving to death small quantities of milk were forced between his teeth.

On the corner of the sheet that laid over him. Discovering then that he was in a hospital he asked: "How is it that I am in a hospital? Yesterday I was in the Café Couronne."

On being pressed with questions he showed that he remembered nothing of what had transpired. The result of his long unconsciousness was a terrible weakness, so great that he was unable to stand up and unable to talk above a whisper. Dr. Revillod, head surgeon of the hospital, was directed by the authorities to make a minute medical examination of the prisoner, and he declared that the man was not suffering from any general paralysis but that he was the victim of a form of hysteria that produced hypnotism.

The most earnest investigation of the police has failed to show any reason why the crime should have been committed, and so the court has prepared for the forthcoming trial these questions, to be determined by scientific men:

Was the crime the consequence of a hysterical condition in the accused?

Was it the horror of his crime that brought him into his cataleptic condition?

Was he in a somnambulistic state when he struck the blows?

Did he obey an irresistible impulse when he killed Souillier?

There are other complications in this mysterious case that lead to the suspicion that Trouillas was put in a hypnotic condition by others and forced to do this deed while so influenced.

UNDER COMPLETE HYPNOTIC CONTROL.

Trouillas ever since he came out of the cataleptic condition has been absolutely sane, sensible, and in every way in full possession of his reasoning powers. Trouillas was undoubtedly under complete hypnotic control, and in no way responsible for the murder, and would it not be well to determine the degree of responsibility of those who are partially hypnotized, as some undoubtedly are, and then commit some heinous crime? I am aware Edmund Burke wrote: "That all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience and humanity itself to the reigning interest." But surely Edmund Burke, eminent as a jurist, was wrong. Next, W. L. Courtney touches on the matter thus: "We get interested nowadays in neuropsychic criminals, and thence the step is easy to the belief that crime is only disease, and that therefore it is not just to punish it, because in these cases the agent is not a responsible creature. The logic of this feeble 'humanitarianism' is as weak and nerveless as its moral fibre. Either a man is responsible for his actions or he is not. In the first case his wrong-doing is justly punished; in the second justice does not apply to him at all; he is merely on the level of an epidemic which must be stamped out at once." But Mr. Courtney evidently writes with too sufficient care when he proposes to stamp out all those sensitive subjects to such influence; rather stamp out ignorance, and with more knowledge, which is power, strengthen this "feeble humanitarianism."

THE POWER OF SUGGESTION.

J. F. Nisbet writes more wisely on the point, even if he errs a little in his choice of language; he says: "Faith can move mountains. I look upon faith as one of the greatest moral forces in the world. If a man verily believes that a spell has been cast upon him he will lose health and strength and pine away; nothing will prosper with him, and he will probably die within the time which he believes to be allotted to him. In the science of psychosurgery, this influence is known as 'suggestion,' and it may be known as 'the patient's advantage.' 'Suggestion' plays a large part in the cure of illness, and every doctor, whether of the old or new school, practices it consciously or unconsciously."

A SUGGESTION TO COMMIT MURDER.

But more facts: Prof. Liegeois, on another occasion, "chose at random from a party of five or six somnambulists, who met at Liebaul's. Mrs. G. took a revolver and some cartridges, went out into the garden, loaded only one of the chambers, fired it against a piece of pasteboard, and returned, showing the hole from the bullet. In less than fifteen seconds he suggested to Mrs. G. to kill, with the revolver, a Mr. P., an old magistrate, who was present. Without hesitation Mrs. G. fired a shot from the unloaded pistol, of course at Mr. P. Immediately questioned by the police inspector, who was in the room, she acknowledged her crime with the utmost indifference. She had killed P. because he did not please her. They might just as well arrest her. She knew very well what punishment she would get; if they took her life she would go to the other world, like her victim, whom she saw stretched out before her, bathed in his own blood. She was asked if she had not received the idea of murder from Liebaul. No, she had done it from her own impulse; she alone was guilty; she was resigned to her fate; and she would submit to the consequences of her crime without complaining."

A SUGGESTION TO STEAL.

Yet another experiment, related in Revue de l'Hypnotisme of July, 1886, is as follows: Under deep hypnosis the girl X. was ordered to sneak into Mr. F.'s house the next day, at a certain hour, and with precautions not to be discovered, to steal a bracelet, which

was lying in a wardrobe at a place minutely described, and to carry it cautiously home to the magnetizer, so that no one would notice that he was in the plot. Under no consideration was she to denounce or betray him. The theft was punctually executed on the following day, with the greatest cunning and caution, and the trinket was delivered. The same evening the girl was again hypnotized by the Mr. T. who owned the bracelet, who was also a magnetizer and in the conspiracy with the first one. During the hypnosis the following conversation occurred:

"I have been robbed of a bracelet today, you know who the thief is?"

"How can I know that?"

"You cannot be ignorant of it!"

"Why so?"

"Because I am sure you know the thief; tell his name!"

"I cannot."

"But I desire it."

"And I say that I cannot."

"You know that you have no will here; there is only one—mine; obey!"

After a silent resistance and evidently with effort:

"Well, it is I."

"That cannot be possible."

"Yes, it is I."

"You are not capable of such an action."

"Yes, I am."

"Then you must have been forced to do it."

"No."

"You have certainly not done this of your own accord."

"Yes."

"I do not believe you."

"Well, it was not I."

"Who, then?"

"I will not tell you."

"But I demand it."

"Never!"

"That makes you to tell it!"

"That makes no difference! I shall sooner yield up my life! I am sorry, for you have always been good to me; but I shall never tell it."

Further attempts to induce her to confess failed through her obstinacy which, however, would probably have been broken if he had persisted long enough, but he proceeded to another experiment during the same hypnosis:

"I seek revenge on somebody; will you help me?"

"Willingly!"

"You know that Mr. Z. [the first one who magnetized the girl] is my enemy?"

"I should think so."

"Then you must denounce him. As soon as you have awakened, you will write to the justice of the peace that you have been accused of stealing a bracelet, but that you are innocent; that Mr. Z. is the guilty one, and that you saw him commit the robbery."

"But this is wrong, as it is I who stole the bracelet."

"Never mind; write this."

"Very well; but if it were not true?"

"But it is true; for you are much too honest a girl to have stolen it. It is not you! Do you hear? It is not you! I say, it is not you!"

[With confidence:] "Of course not. It is not I."

"Mr. Z. is the thief; you have seen him."

[Energetically:] "Yes; I saw him; it is he!"

"You will write to the justice of the peace."

"Yes, immediately; I must denounce him."

She then wrote out a denunciation and sent it to the justice.

A SUGGESTIVE COMMUNICATION.

Bjornstrom tells us that Professor Bottey gave the following suggestive communication to S. during a somnambulistic state:

"Three days ago, at 11 p. m., you called on the noted Mr. C. When you arrived at his door you heard loud quarrelling; through the glass door you saw Mr. C. disputing with a lady dressed in furs and wearing a hat with red feathers. You saw C., in a fit of anger, take a dagger out of his pocket and thrust it into the lady's breast. Because you have seen this crime you must denounce him before the court. When you awake you will remember what I have told you and you will make the accusation in writing and ask me to give it to the procurer."

All this took place: the same day a letter was given to me for the procurer relating the crime in all its details, the lady's dress not being forgotten.

THE PART HIS DOUBLE PLAYED.

Cases of suicide have also been brought about in the same way. Prof. Ribot, who seems to be a man without emotions, highly intellectual, a profound thinker, and thorough logician, writes as follows:

"A very intelligent man had the power of putting his double before himself. He used to laugh loudly at his double, which would also laugh in return. For a long time this was a subject of amusement to the man, but the final result proved lamentable. By degrees he became convinced that he was being haunted by himself. This other ego taunted him, worried and mortified him incessantly. In order to put an end to this sad existence he arranged his private affairs, and being long to begin a new year, on December 31st, at midnight, he shot himself in the mouth."

POWER IN OR OUT OF THE BODY.

Dr. Ball also reports the case of an American who, through simultaneous hallucinations, of hearing and sight, possessed in all its features an imaginary double. Prostrated by a sunstroke he remained unconscious for a month. Shortly after recovering his senses, he heard a distinctly articulated human voice, which said:

"How are you?"

The patient answered, and a short conversation was begun. On the following day the same question was repeated. The patient looked around, but saw no one.

"Who are you?" said he.

"I am Mr. Gabbage," answered the voice.

A few days later the patient got a glimpse of his interlocutor, who from that time presented himself with the same features and in the same dress; he would always appear in front, showing only his bust. He had the appearance of a vigorous and well-built man of about 35 years, with a strong beard, dark-brown complexion, large black eyes, strongly pencilled eye-brows, and was always dressed in hunting costume. At last Mr. Gabbage grew more and more tyrannical, ordering the patient to throw his newspaper, watch and chain, etc., into the fire, and eventually to throw himself through the window of a third floor, whence he fell and was killed upon the pavement below. "Hypnotic influence used," apparently, but whether by a power "in the body or out of the body" cannot tell."

Bjornstrom says: "There would even be no difficulty in making away with an enemy, or objectionable person, in a manner which would not betray the originator of the crime. It is only necessary to hypnotize the victim and to give him the suggestion that he will commit suicide. Even with the strongest possible love of life he will have great difficulty in resisting such a suggestion."

Prof. Moll, when asked if suicide could be caused by suggestion, answers: "Yes, if the suggestion be adroitly made."

And now, with these facts and opinions before you I think you are bound to acknowledge the proposition already made, that this power is the mysterious power of the spirit—the power of God. How true, then, that God is "in all and over all," that He is "our Father," that the best and worst of us belong to Him, and are more or less in rapport with Him—and yet, betimes

"I falter where I firmly trod,
And falling with the weight of cares
Upon the great world's altar stairs
That slope through darkness up to God."

"I stretch lame hands of faith and grope,
And gather dust, and chaff, and call
To what I feel is Lord of all,
And firmly trust the larger hope."

CHAPTER IV.

THE HIGHER JURISPRUDENCE AND THE HIGHER LIFE.

Prof. A. E. Carpenter, an American writer, says truly: "The conditions and relations of the mind that make hypnotic phenomena possible, when sought for happen constantly, spontaneously and accidentally, with everyone more or less exactly by his own opinion. At times we are negative, passive and receptive, and respond to the suggestion of others. Again the mental attention changes, and we become positive, and other people respond to our suggestion. It all depends upon our mental attitude whether we influence others or are influenced by them. The evils of hypnotism, if there are any, are more liable to occur from these spontaneous developments than from any of our unware, than when we are intelligently producing them, and have them subject to our control. If this is true, our safety lies in understanding what the laws of the mind are that make hypnotic phenomena possible, under what conditions the mind becomes subject to suggestion, what limitations, if any, a suggested idea has in its control of the individual, and to what uses, if any, these facts can be applied. In other words, our safety lies in knowledge, not in ignorance, of all the conditions and relations to which the human mind is subject."

In this I think the professor is correct. Such involuntary hypnotic influence cannot be stopped by legislation, so, surely, surely, it is best to study and understand this power, the influence of which is inevitable. Further on the same writer says: "Hypnotic conditions, with attendant responsiveness to suggestion, are constantly present with us, and enter into all the experiences and relations of life. So we cannot avoid them, even if we would." And again: "Human laws can only deal with things tangible and real, to the objective senses, and whenever we have attempted to deal with the subjective, and tried to regulate the workings and convictions of the mind, like religious beliefs, they have never failed to do gross injustice to some or many." Here Carpenter and I would join issue. With reference to the foregoing, another tells us:

"Belgium has just passed a law prohibiting the indiscriminate and improper practice of hypnotism. It is admitted that in medical hands hypnotism is a valuable therapeutic aid in relieving patients afflicted with nervous diseases, and in cases connected with cerebral disorders and hallucinations. The use of hypnotism places the patient within the power of the operator, and the ascendancy of one mind over that of another is such that crimes may be suggested and actually carried out by the unconscious agent of another's will. It is this danger, which might become serious in unscrupulous hands, that Belgium has dealt with by passing a law which imposes imprisonment from two weeks to six months, and a fine of from five to twenty dollars on any one who publicly exhibits a hypnotized person, and which also declares that any one hypnotizing a person, without a physician's diploma, shall be fined and imprisoned." The tallismanic M. D. held by so many nocompounds is all that is required.

DUPLEX MENTALITY.

On November 2nd, 1892, at Santa Rosa, Cal., at the trial of Edward J. Livernash, a phenomenon of duplex mentality, there was developed something strangely unique in American courts, and probably in the courts of the world. A prisoner was placed on the witness-stand, thrown into a hypnotic trance, and there made to live over again his sole and feel again the exciting emotions preceding the commission of his crime.

This was refused in the French court when Eyraud, the strangler, was on trial, and it remained for Santa Rosa to give to the world a novel method of obtaining testimony.

FITSCURED

(From U. S. Journal of Medicine.)
Prof. W. L. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other physician; his success is astonishing. We have had cases of Epilepsy cured by his method. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send him P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. L. PECK, P. O. Box 4, Cedar St., New York.

Few court scenes could be more impressive than that of a man dead to the present, alive only to the past, with his will under subjection, but his brain still controlling his tongue, telling with strange circumstantiality the story of why he had attempted to kill an old man who had never harmed him in the past, and by whose death he could hope to obtain no profit or advantage.

IMPRESSIVE SCENES IN JAIL.

Then again, the New York Recorder of September 10th, 1893, says that about a year before A. J. Molvor Tyndall, along with some others, visited by permission, the jail at St. Louis, Ill. Jailer Kramer kindly placed a cell at his disposal. First of all a prisoner named Hunter, under sentence of death, was asked to submit to the experiment, but refused unless with the consent of his lawyer, saying: "I won't go into this scheme. I'm innocent. I know who killed Brady, but I won't try this. I'm in the shadow of the galows now, but I won't try to get out unless my lawyer tells me to speak."

Wm. Wisdom was then asked, but he slyly replied, declining the experiment and said: "I might say something I would be sorry for."

Another said it was "the Devil's work," and he would "trust in God and keep out of it." Rose Poole, the colored woman who killed another colored man, and who was sentenced to life, said she didn't "want none of that in here," and retired to her second-story cell with dignity when the hypnotist approached.

Henze was more willing. "I've been there before," he said, laughing, "and I don't mind it a bit. I'm innocent, God knows, and am not afraid of the truth." Henze was placed in a chair with his back to the sunlight, and the Professor seated himself opposite, so that his knees all but touched those of the patient.

Before beginning the test Henze told the story of his wanderings on the night Brown was killed, chiefly in company with his brother, and a woman named Emma Smith. "Look at my eyes," suddenly commanded the professor, leaning over toward Henze.

For a moment they silently regarded each other, then the hypnotist began stroking the patient's arms from the shoulders downward. He stroked Henze's forehead, and then closed the blue eyes with gentle pressure, still making all strokes downward in direction.

"Now, when you wake up you will see your brother Billy, who has come back to you!" Tyndall's tones were commanding, and admitted of no dispute. William Henze, the brother spoken of, was buried Saturday.

"Now, wake up and talk to your brother. Tell him what you did on the night Brown was killed."

Henze's eyes opened slowly, and he glanced at a newspaper man who had seated himself beside him and was holding his hand. Suddenly a joyful look came into the patient's face, and tears of gladness filled his eyes and trickled down his cheeks.

"Why, Billy, Billy, is that you? Great God! I thought you were dead and buried. Poor mother was down this morning, crying to break her heart. Won't she be glad to see you again? Won't she, though? Where were you? Well, I tell you I'm glad, awful glad to see you, Billy. What did you fool us that way for?"

The poor fellow broke down completely, and sobbed, quite unable to speak, as he shook again and again the hand of the journalist.

"Where were you the night that Mr. Brown was killed?" the reporter asked, "O, you know well enough; you was with me, Billy."

"No; I don't; I've forgotten. Tell me. Well, you and I left the polling-place on Sheridan avenue, at 6 o'clock, and came down town. We went to Thias' saloon, at 11th and Franklin avenue; but you know all about it, Billy; you haven't forgotten."

"Yes; I have. Where did you go next? We went back to the west end again, didn't we, and held up Brown? When he made a squeal about his watch, you kicked him in the stomach and ran."

"It's a—d—n lie, Billy. It's a lie got up by the people who are trying to down me."

"Who are they?"
"The newspapers. They are paying that nigger woman and all the rest of 'em."

"What for?"
"Just to down me, I guess."

"What time did you leave McDonnell that night?"

"I wasn't with him, and you know I wasn't, Billy. We were down at Fanny Adams' house, on Lucas avenue, till after 8. We stayed there about a minute and a half, and then we went down where the Adams' woman lives, at 604 Elm street. Emma Smith went out with me in a carriage, and we drove to the saloon at the southeast corner of Sixth and Clark. From there we went to Havlin's theater saloon, and then we went up to Jim Cronin's at 11th and Market."

You had left me by that time, you know, Billy. After we got away from Cronin's, we went to the saloon just above, at the north-east corner of 11th and Market, and then we went back to 604 Elm. I stayed there till about ten minutes to 10 o'clock, and then went down to Rothschild's saloon. It was long after 10 o'clock when I left there, and I stayed down town all night."

"If you didn't kill Brown, why did you run with McDonnell when he hollered? That was when the colored woman saw you, was it not?" the reporter asked.

A pained look swept over Henze's face, and his tone was a reproach when he replied:

"Why, Billy, what makes you talk that way? You talk as if you really did think I killed that man. What's the matter with you?"

"That man is innocent, if one ever lived," asserted Prof. Tyndall. "He has told nothing but the truth. I'll stake my reputation, though I know nothing whatever of the case. He is as innocent of Brown's murder as I am."

[TO BE CONTINUED.]

The articles on the "Mysteries of the Double Life" have proved particularly valuable to all thinking minds, and are worth a year's subscription to the paper. Scarcely a week passes that some article, equally as valuable, does not appear. Remember, please, that the paper will be sent three months on trial for 25 cents.

To great evils we submit; we resent little provocations.—Hazlitt.
Public instruction should be the first object of government.—Napoleon.

Is Your Blood Pure

If it is, you will be strong, vigorous, full of life and ambition; you will have a good appetite and good digestion; your sleep will be sound and refreshing; your nerves will be strong; you will have little need to fear disease in any form.

But how few can say that their blood is pure! How many people are suffering daily from the consequences of impure blood, scrofula, salt rheum, rheumatism, catarrh, nervousness, sleeplessness, headache, and

That Tired Feeling

Hood's Sarsaparilla purifies, vitalizes and enriches the blood. Therefore, it is the medicine for you.

It will give you pure, rich, red blood and strong nerves. It will overcome that tired feeling, create an appetite, give refreshing sleep and make you strong.

Is not this just what you want?

Then take Hood's Sarsaparilla. It is the best building up medicine.

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today.

Hood's Pills cure habitual constipation. Price 25 cents.

PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets to any person any day during seventy-five years of this century. This knowledge has for ages been held as a secret.

2. This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.

3. This system also contains a chart which will give the positions and orderly movements of the planets for past, present and future centuries, with one hundred illustrations.

4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in life manhood.

5. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.



CASSADAGA CAMP.

Frauds and Humbugs to Be Tolerated.

And Good Reasons Given for Such a Course.

THE PUBLIC RESPONSIBLE—EXPOSE AN ARRANT FRAUD, AND HUNDREDS RUSH TO THEIR DEFENSE—A SENSIBLE VIEW BY PRESIDENT GASTON.

Special dispatch to the Buffalo Courier from Cassadaga.—These are the days in which a curious on-looker gains considerable knowledge of the workings of the great inside machinery necessary to the running of a successful summer assembly. Great hopes and plans are in the air for the near coming season. Lily Dale is to be made doubly pretty and interesting and instructive. This is the ambition that is stirring on the various members of the Cassadaga Association to unprecedented effort.

The whole island looks as fresh as a daisy; and that reminds the Courier correspondent that for some occult reason nobody here has ever attempted to explain why the frequent showers that keep the place so attractively cool and clean almost invariably come at night. A rainy day at Lily Dale is rare, but after a dozen or so hours of hot, penetrating sunshine, there comes down a heavy dew, which is very likely to be followed by a refreshing shower. The patter of the raindrops, falling upon and through the leaves of the great trees hereabouts, makes a kind of mystic music that harmonizes well with the spirit of rest and quiet and peace that seems to brood over Lily Dale.

The regular cottagers appear to have each and all been seized by an impelling desire to beautify their homes. There are but few houses here that are not made most inviting by green lawns, and an abundance of flowers, climbing vines and ferns. The well-shaded verandas are amply furnished with hammocks and easy chairs, and, best of all, the weary stranger is everywhere invited to make himself at home in every unoccupied resting-place. The new cottages make a fine showing, and tents are in greater demand than ever before. The broad verandas of the hotel and bowling alley and library building are favorite retreats for the dreamer or the student. From each of these heights, the view of the surrounding country is a revelation of nature's loveliness. The reading-room is well-stocked with newspapers and the latest magazines and there are several hundred volumes of interesting literature. A feature of the library is an exceptionally well-chosen supply of both educational and entertaining works upon all the various lines of occultism. Who or what is to blame for the disreputable army of make-believe psychics, which regularly infests Lily Dale each summer with their unwanted presence?

This problematical question has been considerably agitated of late, probably because more professional seance wizards are heretofore for the present assembly than ever before. A member of the board of trustees of the Cassadaga management was heard last night to jocularly remark that "if many more psychics put in an appearance at Lily Dale, there would be no room for investigators."

President Gaston is daily besieged with complaints against some one or other of these psychic pretenders being allowed on the grounds.

"Why do you not appoint a committee to investigate the phenomena produced by every psychic?" "Why do you not drive the frauds off the island?" "Why do you allow the public to be so humbugged?"

To all such inquiries Mr. Gaston usually replies with an enigmatical, but slightly harassed smile. But occasionally, as recently to the Courier correspondent, he enters upon a fuller explanation.

"The fault-finders," said he, "do not understand the situation. Any sane person would, after thought, know that it would be madness for the Cassadaga Association to set a seal either of genuineness or of fraud upon any psychic. In the first place our credentials could only mean that in the judgment of six or seven ordinary mortals, a certain psychic was believed to be trustworthy, and that the phenomena produced by him or by her, on a stated occasion, was positive evidence of spirit power."

"How much of a guarantee would such a credential be to investigators that every phenomenon manifested by that psychic was of spirit source? None at all. Every investigator should and must be a judge unto himself."

"Again, if our board of trustees were to decide that the psychic on trial was an out-and-out fraud our decision would be at once overbalanced by mountains of testimony from all over the country to the contrary."

"It will not do for the Cassadaga Association to either officially approve or disapprove of any psychic or class of psychics. The public must be left free to decide for itself. It would be manifestly unfair to force them to accept our

dictum upon matters of which they are fully as capable of judging as we are ourselves."

"Long years of experience in both the phenomena and philosophy of Spiritualism have taught me many things; but one fragment of wisdom it has impressed upon me more forcibly than all else, and that is that a man or woman cannot be made to perceive a truth through any other eyes than his or her own."

"It is often said to me: 'The dishonest and questionable methods of many of your professional psychics are ruining the cause of Spiritualism.'"

"I deny it. Spirit communion is a sublime, a divine truth; and truth needs no defender. It defends itself."

"The Spiritualists of America, as represented at this summer assembly at Lily Dale, have no quarrel with skeptics. So long as people are content to believe that death ends all, or that communion with the spirits of their mis-called dead, and with angels and the Infinite Spirit, is impossible or undesirable, it would be folly to disturb them in their satisfaction. Spiritualism has absolutely no message for the contented infidel or bigot."

"But we Spiritualists who yearly gather together at Lily Dale are banded together for the sacred purpose of demonstrating immortal life and spirit communion to the many thousands who come to us annually, and who, by doubt and weighted by grief that has been thrust upon them through the going out of a beloved life. For the men and women who agonize or languish in the dungeon of materialism we do claim that we have a message that will bring peace to their breaking hearts. We do claim that great teachers come to Lily Dale who are able to tell the self-satisfied how to make the most of their lives, how to find their own special niche in existence, and how to grow strong and sweet and wholesome in mind and in spirit."

"The Cassadaga Association is not run for money, nor for personal glory. It is animated only by an intense purpose to aid and teach the sorrowing and the weak who are anxious to be helped and taught. Every member of the board of trustees of this association gives his or her services absolutely free, and the place has always been noted for its light demands upon the visitor's purse."

"Under such management as this the association is growing and prospering and reaching out each year into new and wider fields of usefulness. It is upon a sound financial basis and the future of Lily Dale is secure, beyond the dreams of fear."

In closing the interview with the Courier correspondent Mr. Gaston said he would like it clearly understood that it was not the mission of Cassadaga to make war upon any man's conviction or his religion, nor was it the prerogative of the local management to discriminate for an intelligent public. Cassadaga's aim was solely and simply to teach and demonstrate spirit communion, and to aid in the unfoldment of men's and women's spiritual natures or higher selfhoods."

Various Camp-Meetings for 1895.

Mount Pleasant Park, Clinton, Iowa, July 28 to Aug. 26.

Vicksburg, Frazer's Grove, Mich., August 9 to September 1.

Long Beach, Cal., July.

Northwestern, Minneapolis, Minn., June 30 to July 28.

Lake George, New York, July 14 to September 1.

Chesterfield Camp, near Anderson, Indiana, July 18 to August 12.

Cassadaga, New York, lectures commence July 13th with Mrs. Carrie T. W. Lockwood, September 1.

Derry, Kansas, June 30 to July 15.

Mantua Station, O., July 20 to Aug. 25.

Island Lake Camp, Island Lake, Mich., July 24 to August 25.

Queen City Park, July 24 to September 1.

Devil's Lake, Mich., July 26 to August 12.

Maumee Valley, August 3 (six weeks).

Clinton, Iowa, July 28 to August 26.

Sunapee, New Hampshire, July 28 to September 1.

Lake Brady, Ohio, June 20 to September 8.

Hasset Park, August 1 to September 1.

Catalpa Park Camp, Liberal, Mo., August 24 to September 8.

Lake Pleasant, Mass. Onset, Mass.

Lookout Mountain, Tenn., July 7 to July 21.

Santa Monica, the "City by the Sea," opens up July 21.

Tyler's Park, Ft. Worth, Texas, from September 21 to October 7.

Riverside Park, Grand Ledge, Mich., from July 18 to August 19.

The Paw Paw Valley Spiritual Association will hold a grove meeting at Lakeside Park, Sunday, July 14th, 1895. Speaking at 10:30 a. m., and 2:30 p. m., by Mrs. E. A. Sheets, of Grand Ledge. The National and Religious Association of Summerland opens its first session at Millersport, Ohio, June 30th, closing July 28th.

True wisdom, in general, consists in energetic determination.—Napoleon.

To overcome evil with good is good; to resist evil by evil is evil.—Mohammed.

LAKE BRADY CAMP.

A Fine Time on the Opening Day.

SPEAKERS AND MEDIUMS ARE GREETED WITH LARGE AUDIENCES—A HYPONOTIC EXPERIMENT.

Camp opened here June 30th with very encouraging prospects for a prosperous season.

Most of the cottagers were already on the grounds, and early on the opening morning excursions began coming in from Cleveland, Canton, Akron, Alliance and other points.

In the absence of Rev. Hicks, who was to preside, Dr. H. T. Stanley filled the chair.

Mrs. R. S. Lillie and Miss Maggie Gauld were the attractions of the day, both being too well known to need introduction.

In her morning address Mrs. Lillie urged upon those accepting the truths of Spiritualism, to be intellectually honest and declare themselves to the world. She said: "Spiritualists are fostered by the church and support the church, knowing what they rightfully belong. But the austerity of the church is leaving it. Don't you remember, you who were brought up Methodists, the time when you didn't dare wear gold jewelry or ornaments of any kind? Now Christians are so gay in their manners and appearances you cannot tell them from real sinners. With the advancement of Spiritualism has made during the last forty-seven years, I prophesy that in forty-seven more all the world will be Spiritualists."

Mr. and Mrs. Evisse, of Galion, O., whose musical gifts have been such a marked attraction at Lake Brady in the past, were present and at the close of Mrs. Lillie's address blended their sweet voices in that splendid hymn, "When the Mists Have Rolled Away."

It was somewhat amusing to hear two church people in the audience commenting upon this feature of the exercises.

"The idea," said one, "of these Spiritualists stealing one of our Sunday-school hymns and using it in their meetings."

"Such impudence!" declared the other, "with an assumption of indignation. Then both looked sheepishly around as though they had suddenly occurred to them that their presence among the Spiritualists was as questionable from their standpoint as the use of a hymn upon which they imagined they had a monopoly."

The inimitable Miss Maggie Gauld gave a short test seance in the morning, though her regular engagement was only for the afternoon.

At this time an immense audience was gathered, crowding the pavilion on the lake, as the indications of rain necessitated the abandonment of the grove meeting.

Mrs. Lillie chose for her afternoon subject the text, "What went ye out to see?" Her masterly logic swept down the cobwebs of superstition, showing what they really are.

"You say," she said, "spirits belittle themselves by rapping on furniture, using material things with which to express themselves. Does the Almighty power that raps and rumbles in the thunderstorm and moves the forest trees, belittle itself by thus giving expressions through material things?"

"If the Infinite Spirit can thus use matter, cannot the finite, incarnated spirit stoop to do the same?"

"But you say: 'I will not accept these manifestations because they require darkness or semi-darkness for their production.' Then you must never have your photograph taken. You must never eat potatoes for they require the same conditions for their production."

"Read your Bibles, the testimony of your apostles, if you will not accept these living witnesses all around you, who have had evidence of this truth. The world prefers dead witnesses, it seems, and the longer they are dead the more their testimony counts. You who want an eternal hell will have one as long as you want it. Eternal hell was made for just such devils as you."

Miss Maggie Gauld's afternoon seance was fully up to her fame as a test medium. Every messenger, message and test was promptly recognized. One in particular was peculiarly interesting to the public, because of the utter impossibility of there being any collusion. W. W. Kelsey, of New York, received the following:

"I see, sir, a lady coming toward you. She is your wife. She was not with you long, but has been in Spirit-life many years. She gives me the name of Olive Sharp Kelsey. Sharp was her maiden name. She says her spirit is free and happy, and is not disturbed by the fact her body was not left resting in the same spot. Why, it has been moved again and again."

The man, with visible emotion, rose to his feet declaring:

"I am a total stranger to everyone on this camp-ground. I never was here before, and never saw the medium. Every word she says is true. My wife, Olive Sharp Kelsey, died eighteen months after our marriage, thirty years ago. We have had her body moved three times."

Marked excitement was manifest throughout the audience toward the close of the seance.

One or two shouted aloud as though at a Methodist camp-meeting, one declaring, "If this is the Devil's work, all hail such Devil!"

Lake Brady has been chosen as the spot for a somewhat unique experiment in hypnotism.

Santaelli, a professional hypnotist, has placed a young man, Herman Leonard, of Ravenna, in a hypnotic sleep in the presence of a number of witnesses whose names we append, claiming to be able to keep him there for seven days and nights without nourishment, in a perfectly normal condition, so far as temperature, pulse and physical manifestations are concerned. The writer just examined the subject and found him apparently in a light sleep, a slight flush on his face, his pulse low, but not unnatural.

The mesmerist pulled open the eye, the ball of which was turned upward, and placed his finger directly on the eyeball, something which no one could endure in any other condition, even natural sleep. The case will be watched with considerable interest, as it is the first experiment of the kind ever attempted. The results of it will be reported in another letter. Chas. Millard, H. T. Douglas, E. Lyman, S. C. Windes, H. Johnson, C. E. Willis and many others witnessed the hypnotism.

Our natures are like oil, compound us with anything, yet still we strive to swim upon the top.—Beaumont and Fletcher.

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THE NORTHWESTERN CAMP.

It Opens Under Favorable Auspices.

Sunday morning, June 30th, opened bright and clear, the first clear Sunday for several weeks. There were bright hearts on this account, as it meant an auspicious opening for the Spiritualistic camp-meeting.

The grounds at Twin City Park, but a short distance from beautiful Como Park, upon which the city of St. Paul has spent large sums of money, were being rapidly brought into shape for the opening of camp.

The association which is handling this camp, while composed of people whose names have been familiar to Spiritualists for years, some of them prominent leaders in our movement for years past, is an entirely new one, and notwithstanding the hot attack made upon it by a writer in one of the papers a short time ago, is working in a way that will eventually bring the northwest into line with the rest of the prominent camps of the United States.

Prominent among those whom we met on the occasion of our first visit to the camp was Dr. S. N. Aspinwall, the genial president of the association, whose name has long been prominently before the people as a noble worker for our cause. And, of course, it would never do to forget "Habeas," the materializing medium who is so well known all over the northwest, and, in fact, all over the country. We all remember Mrs. Aspinwall, whose energy has had much to do with bringing this camp into being; and how many of us have received the comforting assurance that our loved ones still live, through her manifestations of the spirit.

Among the first to greet us was Mr. O. B. Underhill, who has been prominently connected with this camp since its inception. Many who attended the Merrimac camp of 1893, will remember the assistant who was injured shortly before camp and was confined to his tent and most of the time to his bed. I am happy to state that he is now in full health and vigor, and full of energy to work to the best of his ability for the cause we espouse.

Space will not permit me to mention all those whom I would wish to, but I would also call attention to Allen F. Brown, the secretary; to Mrs. Lepper, so well and favorably known, and, in fact, too many to even mention the names.

This association has started in the proper way. They have organized a stock company, money has been subscribed and they have been working by buying and paying for their necessities.

Fifty-three tents, a speakers' pavilion about sixty feet in diameter, and the restaurant tent being among that number. They also propose to purchase grounds, and next year will see them started in the most desirable shape. Now, Spiritualists of the northwest, you have an opportunity of showing whether you are really Spiritualists, or simply imitations of Spiritualists. There is not one true Spiritualist in this section of the country who cannot spare a few dollars to help build up this movement. The question is, will you do it?

The association was favored by having Prof. H. D. Barrett as its opening speaker. His travels over the country have brought him in touch with the leading advanced thinkers of the day, and his manner and words impress everyone with whom he comes in contact with his earnestness of purpose. He delivered two addresses during the day, but was obliged to leave us in a hurry to Washington to fulfill his duties as president of the N. S. A. The two addresses were favored with were filled with his fire and energy, and by his fine flow of language, grammatical construction of sentences, and the vim and energy he threw into his hearers' heads inspired with feeling which seldom animates humanity. May his path be bright, and may he be spared to do the work of the Spirit-world for many years, is the prayer which follows him from his old and new friends in this vicinity. He was a resident of this vicinity about twelve years ago, and, although grown to man's estate since that time, he is still "Harry" to his old friends.

The Spiritualists of the country do not appreciate the energetic worker whom they have at their head. Think of one man traveling a distance of nearly twenty thousand miles and delivering eight months and sixteen days of lectures, and yet being able to get out of bed for nine weeks of that time! It is to be hoped that there is a "reward in heaven" for such as these; there is surely very little on earth.

In the evening I was speaker and addressed a small but interested audience of friends. Taking it all in all, the first day was a complete success, and the officers deserve great credit for their work.

The camp is well supplied with mediums of all phases, and the speakers are second to none in the country; therefore, all who wish to see and hear should come early and stay late.

Next Monday my wife and myself leave here for the great camp at Onset, where we hope to meet new acquaintances and renew old ones. After spending about three weeks at that point, we go to Cassadaga for the balance of the season, and then back to Aberdeen, S. D., to again take up the work in that place.

W. H. BACH.

Reduced Rates to Clinton Camp.

Reduced rates of a fare and a third for the round trip, on the certificate plan, from all points within one hundred miles of the place of meeting, have been secured on the following lines: Chicago & North Western, Chicago, Milwaukee & Burlington, Cedar Rapids & Northern railroads.

Tickets on sale Tuesdays and Fridays of each week, beginning with July 23.

Take a receipt from the agent when you purchase your ticket, and upon arrival at the grounds, hand it to the secretary, who will sign it, which will enable you to return at one-third regular fare.

W. C. HODGES, Secretary M. V. S. A.

Knights Templar

and their friends should not decide on their route to the Triennial Conclave at Boston, in August until they have read the beautiful illustrated literary isued by the Fall River Association. "The Niagara Falls Route" Address: copy, O. W. RUGLES, G. P. & T. Ag't, Chicago.

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Wooley's Summerland Camp.

A FAVORITE RESORT FOR THE SPIRITUALISTS OF OHIO.

This new camp is now open for business in good style. Our tent, located in a fine grove of large trees, will seat five hundred people with ease. This camp is situated on the Ohio Central Railroad lines, thirty-three miles from Columbus, Ohio, at Millersport, Ohio, in Fairfield county. There is a large hotel of sixty rooms, nearly finished, ready for our guests. This camp's location cannot be excelled for beauty or pleasing prospects.

Bro. D. M. King is on the ground as chairman, and a goodly number of mediums are here to entertain our visitors. Healing mediums, trance speakers, photographers for spirit pictures and mediums for other phases, are with us. On Sundays and on Thursdays the fare for the round trip from Columbus and return is only 50 cents. Everybody is welcome without reference to what religion they entertain or what dogma or creed they may have. The admission fee to the lectures and tests is but 10 cents, instead of 25 cents as has been reported. Come one, come all, and we will try to entertain you and instruct you in the knowledge of the future life of the soul. Come and hear from friends that have gone before, for we can convince you that there is a life of light and joy beyond this one, and we can prove to you that we can hear from over there.

This Summerland camp is destined to be the coming camp as well as a prominent one, and it is only a question of time when it will be equal to the best camps in the United States. Bro. S. J. Wooley is spending money with a liberal hand to make this camp the headquarters for disseminating the grand truths of our Spiritualism; and possibly in the future it may be the headquarters for a national association that will be based upon a proper and a sure foundation, of equity and justice, for I yet hold that our National Association must be in the end made up of State associations, and no better association exists at present than the great "National and Spiritual Association" of the State of Ohio. It stands to-day far ahead of any other so-called "National Association" in the country. All that it now needs is the honest support of our good and true workers to uphold the hands of these men that have worked night and day for the cause in this State. We well know that the Spirit-world is doing its best to aid them, and may the Spirit-world never cease in its efforts until a good camp is located in every available spot in the State.

This year will be a time when we cannot do as well by our patrons as we could wish, but board can be had at the town near by as well as at the farm-houses. There is a good hotel at Millersport and plenty of accommodations to be had until we can care for the people ourselves.

J. W. DENNIS.

MANTUA, OHIO.

Maple Dell Park Is Booming.

The new auditorium is nearly completed, sixty by one hundred and twenty feet; seating capacity 2,000. Last year we had campers from seventeen States, and we hope to have them this year from as many more.

The auditorium has no posts to interfere, but is supported by iron bridge work. Cottages are going up in all the quarters of camp, and it really looks like a town now.

The success of this camp is assured. We are protected by a charter from the secretary of State, incorporating it as a spiritual and religious incorporation, with full power to grant charters to any and all the societies in the State as subordinate societies, and some ten or twelve have joined with us, and cooperate with us in this glorious work. This is the only national property incorporated granting all the privileges of any church or college as an institution of learning.

Our camp opens on July 18 to campers and visitors; on July 20 our auditorium will be dedicated by Rev. Moses Hull, who will be with us until July 27.

Lyman C. Howe comes July 27, and remains until August 3d. J. W. Dennis will be with us from the opening of camp to its close, and will deliver some lectures and have charge of the daily conferences.

August 4th, Hon. A. B. French will occupy the rostrum and with us until the 10th. August 8th, Mrs. Anna L. Robinson will lecture and also give tests until the 20th.

August 12, Mrs. J. B. Hagan-Jackson will occupy the rostrum until 22d, and work in union with Mrs. Robinson.

August 22d, Mrs. A. E. Sheets will be here and remain until the close of camp.

August 25, C. B. Gould will address us.

Burt Woodworth will give tests from July 20 to 28.

Prof. F. F. Plum and Miss Z. A. Jones, pianist, will furnish music by, class and instrumental. An orchestra will also discourse some sweet music on Sundays.

Prof. Crowe and his class will furnish some fine dramatic entertainments each Saturday evening. An occasional hop will be given as may be desired.

Mrs. Maud Lord-Drake will be with us, at some time during camp.

Farmer Riley, of Michigan, has consented to be present during camp at some time; also Mr. King. Both of these gentlemen are materializing mediums.

We wish to engage an independent slate-writer; also an etherizing medium and trumpet medium, and other phases. Mediums can do well at this camp.

EXPENSES OF CAMP.

Admission, during year, \$1; by the day, 10 cents; boarding during camp, \$3; by the week, \$8.50; by the day, 60 cents; by the meal, 25 cents; thus making the cheapest camp in the States.

Railroads have kindly made one-half rates and a 50-cent rate for excursions from Cleveland for the round trip.

Campers can have their tickets extended by leaving at the camp secretary's office.

To Spiritualists and Freethinkers and investigators we will say, come to Maple Dell and enjoy one of the finest camps in America, and we will be happy to entertain you with the best talent of the land.

Psychology will be taught by those

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A. M. B.: Q. I am continually told that Spiritualism, as a body, is in favor of religious legislation that is "God in the Constitution," and a strict legal enforcement of the observance of Sunday. Is this true? and are Spiritualists willing that the observance of any day should be enforced by law?

A. The source of information of A. M. B. is sadly at fault, for had the statement been exactly opposite it would have been the truth: Spiritualists, through their journals and by tracts and other means have persistently opposed every form of religious legislation, whether of God in the Constitution, or Sunday laws.

The absurdity of the above statement is only equalled by that of an old Presbyterian lady who said to me: "Do you Spiritualists believe in the immortality of the soul? for I have heard you do not!"

Mrs. C. A. Catlin: Q. I have read "A Romance of Two Worlds," and "Arcturion," but they fail to satisfy, and leave a feeling of incompleteness. Is the author a Spiritualist?

A. These books are written from a theosophical standpoint, and are saturated with its doctrines. Inasmuch as that is valuable in theosophy is taken from Spiritualism, at least to that degree the author is a Spiritualist.

We sympathize with this correspondent in her feeling of incompleteness, for of all systems to account for the origin and state of spiritual beings, none demands such a stretch of credulous fancy.

Charles Harley: Q. Who was the author of the poem beginning "Behold this ruin!"

A. The manuscript of the poem beginning:

"Behold this ruin! 'Twas a skull,
Once of ethereal spirit full,
This narrow cell was life's retreat,
This space was Thought's mysterious seat."

What beautiful visions filled this spot,
What dreams of pleasure long forgot,
Nor hope, nor love, nor joy, nor fear,
Have left one trace of record here."

was found, according to Epes Sargent, in the museum of the Royal College of Surgeons in London, in the year 1807, placed near one of the skeletons. Although a reward was offered for the secret of its authorship, it was never revealed.

Fancy: Q. Who was the author of the poem, the first lines of which are:

"She died in beauty like a rose
Blown from its parent stem;"

A. Charles Doane Silsby.

J. M., Sheboygan: Q. The German historian, Count Otto von Corvin, officer in Prussia, and colonel during our late war, in the Federal army, stated, in his historical work, that Jesus had not died on the cross—had been taken off alive, to a friend's house, a physician, and there been partly repaired, but never regained his former health and had died about six months after the crucifixion at the house of his friends, the Essenes, near the Dead Sea.

Corvin gives for authority some manuscript left by the Essenes, that he considers more truthful than the New Testament.

Have spirits ever given any statement in regard to this?

A. The finding of convenient manuscripts to support the narrator has been a repeated story, and it may be taken as an absolute certainty that there are no such manuscripts in existence. There have been many narratives of the life and death of Christ given by spirits, and, widely differing in other points, agree in this: that he was taken from the cross before he was dead. It is the only plausible version of the affair, and one in harmony with that of the Evangelists.

The Life of Jesus, by Alex Smith, (by spirit aid) is a most romantic story, and the rise of the Christian faith is made readable as a novel even to those who disbelieve.

H. Johnson, Hudson: Q. (1) When a person strives to do the best he can, in thought, word and action, in this world, trying to develop the latent possibilities of the soul, and his greatest desire being to become a philanthropist, but on account of inherited sickness, and other impediments is unable to carry out his thoughts into words and actions, and so not being able to realize a day of happiness, finally grows tired of living here longer and commits suicide—in what condition and circumstances would such a person find himself in the Spirit-world?

(2) Will we meet all in the next world that have gone before us, and whom we desire to meet?

A. (1) The condition of the suicide after he enters the Spirit-world depends on many circumstances. If he leaves this life without throwing care and burdens on others that belong to him, if no one is made to suffer for his going, then the method by which the spirit entered the Spirit-world would be of least consideration. But if the deed was done to escape unpleasant consequences, because of cowardice to face the consequences of previous acts, leaving others to struggle with heavier burdens and responsibilities, then the mind of the suicide will be filled with regret and overclouded by remorse, and until those who are thus unjustly treated escape from their bondage and cease to feel the sense of wrong, grief and shame, will his mind cast off the shadow. Although mortals do not feel the mental condition of their spirit friends, the spirits, on the contrary, are exceedingly sensitive to every passing thought those dear to them on earth; and grief, regret, a sense of wrong and injustice on reflection, causing, at times, most poignant suffering. Perhaps this reflection of the feelings and thoughts of those he deserted is the most potent cause of the mental suffering of the suicide.

(2) The Spirit-world is wide, and oft

times long periods elapse before friends meet. But there is a subtle attraction between those who are united by the golden strands of friendship, which draw kindred spirits together; hence, we may rest assured that in the fullness of time we shall meet all whom we desire to meet, and that those who have gone before us, who are conscious, will be near at the last moment to take one hand, and lead us up the shining pathway to the evergreen shores of life eternal.

Edmund D. Hicks, Marquette: Q. The answer to A. L. in THE PROGRESSIVE THINKER as to whether the planets are inhabited by human beings brings to my mind the errors contained in that work of Andrew Jackson Davis entitled "Nature's Divine Revelations."

The supposed control (page 185) says, speaking of the satellites of Jupiter: "This planet having four satellites, which are three less than the number of Saturn's," etc.

How is this for spirit (?) astronomy, when only a few years ago Prof. Harvard with the big Lick instrument discovered a fifth satellite. Why did the control overlook the two moons of Mars? He says nothing about them; but I suppose that if Prof. Hall had made the discovery before the "Divine Revelations" had been published we would probably have seen it embodied in that work. The control descends learnedly concerning all the other moons belonging to our sister planets, and I cannot understand why these errors occur if A. J. was really under control, when he "speaks."

Why is it we cannot get reliable information from the Spirit-world about our neighbor planets? Is there any work on the subject you think to be reliable? Can you tell me of one little fact, one scientific fact, which we did not know before being told by supposed spirits? A few years ago I saw in the R. P. Journal an article by Rev. Minot J. Savage in which he thought it must have been almost an archangel who controlled Davis when he gave his work to the world, also other writers on Spiritualism.

I can class it only along with the Book of Mormon. I have read and have in my library several of your books, but none given through you by spirits or written by you inspirationally.

A. Because of his preconceived ideas as to the nature and power of spiritual beings, this correspondent finds difficulties which are removed when we cease to regard them as infallible and all-wise. A spirit does not, because such, know more than while in the mortal body. There are many who do not know as much of science or philosophy as the average man. It is the true and best method of human progress, for the inquiring student by effort to unlock the secrets of creation, and not be led by an external influence. If the spirits should explain the secrets of nature, there would be no further incentive to the student or inventor. It is the plan for the inventive spirit to work with and assist the inventor, and the spirits devoted to science to assist the investigators in those departments of knowledge.

We venture to say that this correspondent, because of his wrong point of view, underestimates the writings of A. J. Davis. Constantly Mr. Davis speaks of their fallibility, and that no one must take his pages for a finality. Others, his early disciples, made greater claim for him than he made for himself. The intelligence controlling him gave each subject they treated the best thought that was theirs. They might be mistaken, they might indulge in fancies, they might not know perfectly. They wrote as men write, and what more could be expected or asked for?

A spirit, who would or could converse with us, would have to gain information of other planets precisely as we do here, and the probabilities would be that he would have no other knowledge than that acquired while on earth. The wild and even foolish conjectures of scientific men as to the planets, ought to answer any criticism on spirit communication in that subject. The Mars as an illustration. The fancies of some astronomers recently published would shame a penny-a-line sensational contributor.

This correspondent eras to the source of my books. All my publications were written either automatically or by impression, although for reasons given by spirit authors, my name only appears on the title pages. So whatever merit these books may have, he must give credit therefor to the invisible authors. I think, scattered through their pages are many propositions new to the world when published.

The second volume of the Arcana of Nature, now being republished in London, under the title of Spirit, all spiritual, or psychic, phenomena are referred to a spirit atmosphere or Zoe Ether, in which thoughts are waves from pulsating brains, as light is pulsations from light-giving bodies. That was written over thirty-three years ago. The same theory is presented and enlarged in Psychic Science. This theory is the one now being taken by those engaged in psychic research, as the most available as a working hypothesis, and, as far as I know, anticipates, as presented in the Arcana, by many years, the position now taken by the most advanced thinkers. In fact, it is by no means accepted as demonstrated, or more than a plausible hypothesis.

Spirit communications essentially belong to the life beyond, and as such, the philosophy given of that life, as subject to fixed and unchanging laws, is as new and as much of a revelation to the world as was the discovery of the law of gravitation.

All the impediments in fancy's course are motives of more fancy.—Shakespeare. In the mountains of Sweden, Norway and Lapland all vegetation would be utterly destroyed by the Norway rats were it not for the white foxes that make special game of the rodents.

That chastened brightness only gathered by those who tread the path of sympathy and love.—Bulwer Lytton. An extreme rigor is sure to arm everything against it, and to relax at length into a supine neglect.—Burke.

The truest mark of being born with great qualities is being born without envy.—Rochefoucauld. Would they could sell us experience, though at diamond prices, but then no one would use the article second-hand.—Balzac.

His tongue dropped manna, and could make the worse appear the better reason, to perplex and dash maturest counsel.—Milton.

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

MOLLIE FANCHER.

A late number of The Arena contains an article resurrecting Miss Mollie Fancher, (the Brooklyn enigma.) The remarkable clairvoyant and spiritually perceptive faculties of this lady have been familiar to Spiritualists for the last forty years. It is amusing, therefore, at this late date, to note the learned efforts of these "psychical researchers" to shed light on this clear case of spirit phenomenon. According to the record, this poor, sightless girl "read closely sealed letters and books buried under the bed-clothes, in 1867, when she was nineteen years of age." This was wonderful (!) but then, sealed letters were read and answered (without being opened) by Mr. J. V. Mansfield, of New York, and other clairvoyants long before that time. In this luminous article, by Mr. T. E. Allen, in order that nobody may suspect that there is anything like Spiritualism in this, remarkable case (or that it is explicable on that hypothesis), we are gravely told that clairvoyance is "a faculty of 'acquiring supernaturally' a knowledge of facts concerning material things and the normal manifestations of embodied mind," such as we acquire by the use of our senses. "That is an established fact, as I well know from personal experience half a century ago, without 'tabulating' the hypothetical relations in which the mind can stand to its environment," or without coining new words "such as telepathy" to denote the supernatural susceptibility of mind to matter and its normal manifestations of embodied mind." It is also a solid comfort to read of the "susceptibility of mind to spiritual substance or conditions of matter finer than the known forms of solid, liquid, gaseous," etc. I congratulate these neophytes in psychical (spiritual) science upon the progress they have made, and the lessons they have learned in fifty or sixty years past, and exhort them in scriptural language: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Gal. 6:9.

SUICIDE AND PROVIDENCE.
John Myers, a farmer, committed suicide May 28th, because wormeaten up his corn crop, near Calaway, Kentucky. Some of our secular newspapers have been attributing the frosts and other troubles to "Providence," "who does all things well." Suicide is a poor remedy for earthly troubles. EL?

NEARLY AS BAD AS CATHOLICS.
The Missouri diocesan Episcopal convention at St. Louis, May 28, made a vigorous attack on the American commission to the Vatican. The committee said: "The fact is Christian people throughout the land have yet to take hold more seriously of the whole question of church and Christian education. There is a growing dissatisfaction on all hands with our public school system; and it seems a hopeless task to get them out of politics or to introduce into them the idea that Christian morals is a part of the education of a human being. The only recourse we have is to pay more attention to church, private and parish schools."

The Episcopalians are nearly as bad as the Catholics, and having been in the tools of the "established church," for so many years, they naturally expect that the peculiar religious "views" must be inculcated in the schools; when every intelligent student of the Federal Constitution knows that religion has no place in our school system. Morality and religion are two distinct affairs, and do not travel hand in hand any more than temperance and religion. Let our school system alone, gentlemen; and if any special phase of religious doctrine must be taught, you can have your separate schools for that especial purpose. Our government must be administered on the lines laid down by its founders, if we wish to perpetuate it. To do otherwise is to invite revolution, and to insure decay.

YOU ARE A LIAR, IN CHURCH.

A spicy farewell sermon was preached at Knoxville, Tenn., at the Baptist church, on the 26th of May, by the Very Reverend Mr. Lightfoot, pastor, in which he said that "politicians and religious men are a mixture, and that the Knoxville church was in the hands of religious tricksters and political tricksters." J. C. Ford, superintendent of public schools, spoke out in meeting, that "the minister was not speaking the truth." "You are a liar, and I can prove it by a dozen witnesses," shouted the infuriated preacher. The intervention of members was all that prevented a fight in the church. Harmony! How delightful!

THE LADIES FLED.

The gentlemanly manager of a large tobacco house which advertises very largely by means of fancy pictures, photographs, etc., brought a package of them in his hand to show the ladies, including his wife, who had asked him to show them on the quiet to the ladies. He soon displayed before their admiring eyes a splendid and artistic collection of actresses in tight, singers in decolleté gowns, and skirt-dancers in scant apparel. The ladies were in ecstasies over the pictures, when a clerical-looking gentleman with white cheeks appeared upon the scene. He began studying the pictures quietly, and then delivered a moral lecture on the sinfulness of such things. When he looked up he discovered that the ladies had fled, leaving only the guilty owner of the pictures to hear the lecture.

PREDICTED HER OWN DEATH.

Miss Annie E. Bennett, daughter of Rev. A. J. Bennett, pastor of the Primitive Baptist church, was a very devout young lady. Three years ago it became apparent that she had consumption. She told her fellow-students, at the Baptist academy, that she would die on May 23d, 1895. The statement was regarded by several of the girls as a joke, and one of them wrote it on the wall. The writing is still there (May 24). Yesterday, May 23d, she died. A few hours before her death, she became apparently lifeless. In a short time she regained consciousness, and said she had been to heaven and had conversed with her brother Arthur and her sister, Mrs. Lida Lamb, both dead for several years. She died smiling, and her last words were that she hoped those about her might be allowed to join her soon. This was at Hinton, West Va. She was not a Spiritualist; but this simple, truthful

episode goes far, very far to prove the truthfulness of our beautiful religion, "There is no death!"

A QUIET LITTLE DISTURBANCE

has developed in the archiepiscopal diocese of St. Louis, so long ruled by Archbishop Kenrick. The action is "a decree of the congregation at Rome made for the purpose of assisting in the management and administration of the church property of the arch-diocese. The church grows out of the fact that the church revenues and estate, under the management of Archbishop Kenrick, may get out of the control of the church. The decree merely declares that, "as coadjutor, Archbishop Kain is in possession of all the faculties and powers which he would have as the actual Archbishop of St. Louis." Kenrick is quietly divested of his sceptre, and power, but allowed the empty title, and will soon be placed on the superannuated list. Rome is thrifty; she looks very carefully after the loaves and fishes. "How we apples swim."

PAID FOR SAYING MASSES.

Miss Julia McCabe, about 30 years old, on B. & O. train, No. 14, which passed through Tiffin, Ohio, east bound, April 23, jumped from the train while running fifty-five miles an hour and her brains were dashed out. Letters found on her person and \$111 in money in her purse, showed her to be a lady of refinement, who was temporarily deranged from ill health. This was further exemplified in the request made that "she wanted a priest paid for saying masses for the repose of her soul." She had been to Helena, Mont., and was enroute to Wheeling, W. Va. Of course, there will be no trouble about saving the soul of "a lady of culture and refinement," where Catholic priests are as plenty as blackberries, and one hundred and eleven almighty dollars are on hand to pay the priest for his services. Why not?

WHAT GOD HAS JOINED TOGETHER.

At Warren, Ohio, April 24, the marital ties that bound Flora and Rev. Gary VanWye were ruthlessly severed in court. The reverend gentleman, who resides in Chicago, was charged with criminal intimacy with a woman in that wicked city. Mrs. VanWye is to get \$300 alimony. "What God hath joined together let no man put asunder." This pious shepherd will soon be disporting himself in pastures new. But I say unto you, that whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.—Matt. 5 chap., 32 v. How many pious Christians are restrained by this injunction?

A PREACHER'S REVENGE.

Rev. C. M. Gardner, of Toledo, Ohio, was arrested April 28, charged with criminal libel by Mrs. L. E. Boardman. He is accused of perpetrating a disreputable and malicious hoax. A large number of "sporty" men in Toledo received type-written invitations, signed "Lottie." They conveyed the impression that the writer had opened a resort. The house number was Mrs. Boardman's and all night carriages were driven with visitors to that number. Gardner paid attention to Mrs. B.'s sister until the fact became known that he was a married man. Since then he has been denied the house, and has been taking his revenge in annoying the family in this way. Of such stuff are many clergymen made. Perhaps this preacher has forgotten that "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev., 21 chap., 8 v.

PRAYER IN A COURT ROOM.

Religious fanaticism was thoroughly exemplified in Judge Stein's court in Chicago, when Mrs. Parento, an Italian Catholic woman, knelt in the court room and thanked God that her husband's slayer had been condemned to death. She called down blessings upon the heads of the jurors, and passionately pleaded with the judge that he would see that the sentence be carried out. That in accord with good Bible talk, "an eye for an eye," etc.

D. W. Holloway, of Akron, Ohio, subscribed \$200 to the South Main Street Episcopal church, but refused to pay it. Now the church uses for that amount religious tricksters and political tricksters. J. C. Ford, superintendent of public schools, spoke out in meeting, that "the minister was not speaking the truth." "You are a liar, and I can prove it by a dozen witnesses," shouted the infuriated preacher. The intervention of members was all that prevented a fight in the church. Harmony! How delightful!

At an entertainment in behalf of the Y. M. C. A., a young woman clothed in red was asked to sing. To the consternation of the Christian assemblage she tripped to the platform and sang "I'm from gay Paree, I dance the gay can-can." Her neat slippers and stockings were also red, and there was a scene when she had sung the naughty song through and disappeared. This, says the Plain Dealer, was a Long Island City. Perhaps these pious people were not so very much displaced after all, say I.

Rev. Heber Newton has been rendering himself liable to be arraigned for heresy, in discarding the belief of the church in the actual resurrection of the body of Jesus Christ. The commission to try him dates back to 1891. One of the jury has died, which has delayed the trial, but it will be heard of in the near future. The pillars of the Christian temple are being terribly undermined, nowadays.

THE MURDERER AND HEAVEN.

Charles Hart, the murderer of the Goode children, in Paulding county, and who was hung in April, attended church services in the Ohio penitentiary. When the chaplain remarked on the importance of preparing for the last day, and that some within the sound of his voice would never see another Sabbath, Hart showed deep emotion. Then a song was sung: "Home at Last, on Heavenly Mountain." The fact that the prevailing orthodox religion grants immunity for crime by waiving these murderers straight into heaven, is just what is encouraging so many men, who are tired of their wives, to kill them. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." Comment is unnecessary.

C. H. MATHEWS.

New Philadelphia, Ohio.

The truly great man is apt to forgive his power is able to revenge.—Sir E. Sidney.

FAKOPHOBIA.

Its Peculiar Manifestations.

TO THE EDITOR:—Do you know what I mean by this word, "fakophobia?" Undoubtedly. We have Russophobia, Anglophobia, hydrophobia, and other phobias, all arising from the dread or fear of something horrible. So it comes that there are many good people, oftentimes Spiritualists, who have, or seem to have, a preternatural dread of everything fakish, especially if it pertain to mediumship. But I am not sure that in many cases there is not more of hatred and spite toward the object of the phobia than there is of fear of something dreadful. If others' experiences are much like my own—how often it happens that one meets with a person claiming to be a Spiritualist, you know, but one who doesn't believe in everything, oh no! and especially not in materialization or slate-writing, because—well, because it can't be done, you know; that is, "I have never seen any that I thought was genuine, and so I don't believe it, that's all."

Tell them of some good medium whom you have tested, and they begin to quake. You did not take your own slates? Were they nailed, screwed, sealed and riveted together? Did you put your own microscope sign manual on them? Did you hold them all the time in your own possession? Did the medium look at them in a suspicious kind of manner? Did he touch them, or suggest in the least manner what you should do with them? What wouldn't he let you put them under your feet, and go out of the room himself while the writing took place? If not, sir, your test is N. G. The medium is the rankest kind of a faker; you are hypnotized, bamboozled, and (if he should speak his mind fully) a "holoid idiot" yourself.

"Why," says this omniscient fakophobic: "I had a friend in whom I have the utmost confidence, who told me that he went to that same medium, and the medium wouldn't sit with him, just because he suggested in a most gentlemanly manner that he should require the medium to hold his hands in sight all the time, and should, if he did not desire to be thought a fake and swindler of the first water, insist that he do not touch the slates that he had brought, nor place them under the table. I tell you that man is a fraud, and you have been deceived." Why, then, I would give him fifty dollars if he would just let me hold the slates, and then get the writing. But he wouldn't do that; he knows I would catch him; he's too smart to give me a chance! Ha, ha!"

And this man goes to a medium, gets no manifestations, or only such as smack of trickery, or the medium instinctively shrinks from him, and gives him no sitting, and the fakophobic can't understand it for the life of him. And he will continue to carve out his own brilliant career as the cutest kind of a skeptic until he overweighs credulousity by some great spiritualist cataclysm, which shall show him how really smart he is, and reveal to him just exactly how the fake was all the time.

Now, I do not say that there are no humbugs before the public, simulating spiritual manifestations, and pretending to be spiritual mediums; but what I am trying to get at is the fact that there are far too many people who are dishonest, incompetent, frivolous, jealous, and even hateful in their treatment of mediums, and who, by their own bad magnetic and spiritual emanations bring about the greater proportion of the spiritual manifestations which take place to-day. Mediums have told me that when in the presence of certain persons they have felt an impulse to commit fraud which they did not feel when in the presence of a more benign influence, and why not? Mediums are instruments of a very sensitive and delicate nature, affected by the slightest occult or hidden influence, whether it proceeds from a spirit in the body or out of the body, and it requires an effort of the will to withstand such influences, especially when conjoined to the evil influence of the embodied there is a host of invisible witnesses of like character, and the unfortunate individual who is thus temporarily in the presence of a medium.

What we need is an understanding and due appreciation of the subtle laws which govern mediumship, and an honest, loving and sympathetic heart for the truth, but least of all do we need that spirit which is so rampant in some quarters, of denunciation on mere suspicion, or second-hand evidence. Then, too, I fancy a clean moral nature will tend very much to clarify the spiritual atmosphere which we carry with us everywhere we go. Of course we may not smoke, nor chew tobacco, drink no intoxicants, be decent in our social relations and life, possess honest, business affairs, ordinarily kind and good around the house, and in the neighborhood; and still not be able to get along with the mediums; that is, they may not give us much from the great world of spirit. Then, what is the matter? Touch our bump of egotism, and Lord! how we go off. That is where the screw is loose. The trouble is we know too much; the spirits can't tell us anything, and they simply let us alone, leave us, as it were, to work out our own salvation from ourselves, knowing as the while that the time is coming when little children will be glad to drink of the great fountain of knowledge and love which flows like a crystal stream of golden life from the silent and beautiful land of the soul.

A. M. GRIFFIN.

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Romance has been elegantly defined as the offspring of fiction and love.—Disraeli.

If Satan ever laughs it must be at hypocrites; they are the greatest dupes he has.—Colton.

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VOL 6

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NO. 295

PHALLIC WORSHIP

THE OLDEST FORM OF RELIGION.

A CRITICAL ANALYSIS

Of One of the Religions of the Past.

A Lecture Delivered
BY MORRIS BOSTWICK,
Of Janesville, Wis.

The archeological researches of to-day are helping us to a clearer and more intelligent comprehension of the past. The veil which has hidden from our eyes the days of old is withdrawn. Isis unclothes her Cestus and reveals to us all her secret mysterious beauty.

The annals of the ages unroll like the scroll of fate. A broken shaft or a crumbling mound in the desert, outlined against the limitless horizon is made to tell a wondrous tale.

The magic of science reveals to us the common life of the men of old. Our sympathies are aroused, our minds enlightened, for we become aware that the difference in culture between ourselves and the ancient Egyptians and Assyrians is not great, and that much of the thought and feeling of their every-day life was similar to ours.

The seeming dusty and dry data of the past takes on new life and meaning; it becomes more fascinating than any fiction ever invented.

We are entering on a new renaissance, a renaissance not of the culture of Greece and Rome, but of that of the culture which had its seat in the Nile valley, in Mesopotamia and in the highlands and valleys of the East.

By opening the tombs which the ancients held sacred, and exploring the foundations of ruined cities, where money was concealed, a more complete collection of coins has been amassed, than could have been gathered together in any period of antiquity.

The symbols stamped upon these coins have a great advantage over those preserved in other branches of sculpture, that they have never been mutilated or restored and exhibit two compositions, one on either side of the coin, each serving to explain the other.

IMPORTANT QUESTIONS.

It is in a great degree owing to the sanctity of these devices, that such numbers of very ancient coins have been preserved fresh and entire, and it was owing to this that they were put in tombs with vases and other sacred symbols. We are thus enabled to bring under one point of view the whole progress of art from its infancy to its decline, and compare the various religious symbols which were invariably stamped upon the coins. Amidst all the variety of symbolism thus unearthed, the scholar is attracted to the examination of a certain class of symbols, the five most common and important of which are the pillar, the triad, the triangle, the cross and the serpent.

He asks himself: Why were those emblems chosen as the symbols of religious ideas? What did they originally represent? When were they first adopted? Why are they in such general use? When, how and why were the meanings of those symbols changed from their original value to their present interpretation? Why have these forms been so tenaciously retained, while their significance has been so frequently and so radically modified?

The scholar is led to investigate more closely, he studies the strangely suggestive symbols dug out of the ashes of Pompeii and found over the doors of the shops, and he learns still further, that from all the ruins of the past similar signs are being resurrected, the meaning of which he cannot misunderstand.

HE PERCEIVES THAT ALL ARE SEXUAL SYMBOLS.

He soon comes to comprehend that he is studying the most ancient form of religion, which was a worship of the generative principle, and that there is not an existing religion that does not spring from the sexual distinction. It is asserted that there is not a form, a grace, a sentiment, a felicity in art, which does not owe its existence to some form of Phallicism.

A superficial study of this system of religion we call Phallic worship has led many to regard ancient society as living in gross degradation and licentiousness; the fact is, however, that the indecent ideas attached to the representation of the Phallus were the result of a more advanced civilization verging towards its decline. The mystery of birth presented itself as worthy of the adoration of men; its symbolism naturally copied nature, and was completely free from any licentious conception. If this spirit of purity grew weaker as civilization became more developed, as luxury and vice increased, we may be certain that originally it was not so.

To primitive man the reproductive functions which pervade all nature were the most mysterious of all manifestations. The sun, the sky, the storm, awed him and claimed his reverence,

but the generative power was to him the most mysterious of all powers.

In the vegetable world he observed the seeds placed in the ground and expanding into a beautiful vine, tree or flower; in the animal world he regarded it as the action of God himself—it was the mode by which He brought all things into existence, the sun, the moon, the stars, the world.

Man realized that he was deeply indebted to the productive power; to them he owed the harvests and the flocks which supported life. It never occurred to the minds of ancient people that any work of nature, especially its highest and boldest activity, producing its crowning work of creation—man, could be indecent, offensive or obscene. Let us not smile or become shocked or horrified at their mode of explaining and adoring the infinite and incomprehensible Cause of life, lest we cast the shadow of our own grossness over the reverential conceptions of purer minds.

The most significant phase of Phallicism, perhaps, was the marriage of the sun and the earth; therefore all Phallic rites were closely connected with the changes of the seasons, the rebirth of spring and summer, the ascension of the sun into the zenith in spring, and its declension into the lower heavens in the fall. In fact, ancient astronomy and Phallicism are but different phases of one system of thought. So closely are they associated that, if we would gain an intelligent understanding of ancient life and thought, they can not be separated.

BRIDAL OF THE SUN TO THE EARTH.

For instance, at the vernal equinox, the ancients celebrated the bridal of the sun and the earth, yet inasmuch as the orb of heaven and the face of nature remain the same always, and perpetually renew light and life, themselves remaining fresh in vigor and unharmed by age, the ancients conceived the bride and mate of the Sun-god as continuing ever virgin.

Three phases in the representation of the Phallus should be distinguished:

First, when it was an object of reverence and religious worship.

Second, when it was used as a protecting power against evil influences of various kinds, and as a charm or amulet against envy and the evil eye, there being numerous instances of its use for this purpose.

The third cause which contributed to the reverence and frequent representation of the Phallus was the natural desire amongst women of all races to become mothers, especially as amongst some nations women were esteemed according to the number of children they bore. Therefore, as a symbol of fertility, as the bestower of offspring, the Phallus became an object of especial reverence amongst women.

To propitiate the Deity to grant them offspring, offerings were made in the temples by the women. This custom still exists at Ischia, near Naples, and was quite common in different parts of Europe as late as the sixteenth century, and still exists in all Oriental countries.

The Phallus so conspicuous in Egyptian theology, was associated with another idea—it expressed resurrection. For this reason it was pictured on coffins and in tombs, and told survivors that there was hope in the future. It expressed celestial generation which should cause the deceased to enter another life.

These images symbolized in a very impressive way the creative forces of nature.

The serpent which casts its skin, and seems to renew its youth every year, has been used from remotest times, as a living symbol of generative energy and immortality. In the most ancient eastern languages, the name serpent signifies life.

In a remarkable Babylonian seal the Deity is represented as uniting in himself the male and female. On each side is a serpent as the emblem of life flowing from the creator.

Herodotus describes the great Temple of Belus at Babylon and its seven stages dedicated to the sun, moon and planets, on the top of which was the shrine. This contained no statue, but there was a golden couch upon which a chosen female lay, and was nightly visited by the God.

LOST SYMBOL OF BAAL WORSHIP.

Now that the palaces of the Assyrian kings and their chambers of imagery have been by great good fortune laid open to us, we might expect to discover the long-lost symbolism of Baal-worship, and so we have.

In one of the oldest hymns of the Rig Veda, we find the first dim outlines of this remarkable idea, that the creator willed to produce the universe through the agency and co-operation of a female principle—an idea which afterwards acquired more definite shape, in the supposed marriage of Heaven and Earth.

In the same Veda the idea is more fully expressed. It says:

"He felt no delight being alone; he wished another, and instantly became such; he caused himself to fall in twain, and thus became husband and wife; he

approached her and there were produced human beings."

DIVINE SEX OR ENERGY.

These representations of the union of sex typify the divine sex or productive energy, in union with the procreative generative power seen throughout nature. The earth was the primitive pudendum or yoni, which is fecundated by the solar heat of the sun, the primitive Lingam to whose vivifying rays men and animals, plants and fruits of the earth owe their being and continued existence. Thus the Linga is an emblem of the creator, the fountain of all life, who is represented in Hindu mythology as uniting in himself the two sexes.

Another symbol—the Caduceus, older than Greek and Roman art, in which it is associated with Asclepius and Hermes, the God of health and fertility—has precisely the same significance as the sistrum and Linga.

The pyramidal or triangular form which fire assumes in its ascent to heaven, was, in the monolithic typology, used to signify the great generative power. The coarse sensuality which seems inseparable from modern ideas about the worship of the pillar or the upright, had no place in the solemn, ancient mind, in which ideas of religion largely and constantly mingled. We must not judge the ancients by a too rigid adherence to our own prejudices. The entrance into the duties of married life was to them a sacred and solemn responsibility, to be entered into prayerfully.

Modern men, if they would but stop and think, would realize what an obligation they are under, to enter with a holy sense of awe into the grave and mysterious responsibility of bringing a new life into the world. It was not that the ancients were degraded, but that we are, that these things seem to us abominations. In fact, so ruled by emotion and sensuality have we become, that we cannot converse about the most necessary and imperative offices of nature.

If we wish to comprehend either the past or the present, we must learn to value truth more than the special mode of its expression, and to hold in higher estimation the spirit of the doctrines, than the formal ceremonies and conventional symbols, which illustrate, impress and represent these doctrines.

JUDGED FROM THE HIGHER STAND-POINT.

To the unthinking modern mind, Phallic worship, if explained in coarse literal terms, would seem utterly obscene; but, judged from a higher and more intelligent standpoint, there is nothing more worthy of our attention in the thought and religion of the past than this same Phallicism.

In fact, it is not too much to say that we can understand neither the past nor the present without a clear comprehension of Phallic worship. This system, like others, had a period of growth, a period of prosperity, a period of decline and degeneration. In its primitive, and in its latest and most corrupt form, it is well known to scholars throughout the learned world. Few, if any, however, have adequately conceived of it in its sublimer meaning in the days of its perfection and prosperity, nor the important part it has played in the social, political and religious history of mankind.

When its influence in the highest and best sense declined, it was not so much from any defect in the system itself, as from changed conditions of society, in which the grosser and more licentious elements in human nature, gained a controlling influence. This change was directly the result of the overthrow of Patriarchal institutions and the substitution of Patriarchal institutions in their place.

An advancing and multiplying population amongst whom tribal relations lost their controlling power, an increasing selfishness and thirst for property and luxury, with the consequent awakening of an appeasement licentiousness, and growing contempt for women, led to vast abuses. Thus the people lost sight of the sacred and

HOLY MEANING OF THEIR SYMBOLS and Phallicism degenerated into the orgies and lewd revelries of the Bacchanalia. The earnest-minded and pious philosophers of old attempted to stem the torrent of iniquity by instituting a system called the lesser and the greater mysteries, and to carefully ascertain before admitting anyone to a knowledge of them, that he was morally and intellectually to be entrusted with that knowledge.

Thus we see that the systems of the ancient religion called the Mysteries had their rise in Phallic worship. The Bacchic mysteries were of the lower order and the Eleusinian and Orphic mysteries of the higher order.

In the procession sculptured on the walls of the stairways in the Temple of Dendera we see a celebration of rites in the higher mysteries. The Bacchic festivals celebrated throughout southern Europe in ancient times were unquestionably Phallic in their origin and meaning. They were at first of a very simple nature, and were simply devoted to joy and pleasure within the house. At a later period they came to be celebrated with great pomp, extravagance and splendor.

ONE OF THESE ANCIENT TEMPLES.

Let us in imagination attend one of these festivals. Imagine a street splendid with arches, porticoes and stately temples and dwellings. In the distance is heard a sound of trumpets. Soon the procession appears. First comes a man carrying a vase full of wine, wreathed

with vine leaves; behind him is a man leading a goat, and then several carrying baskets of figs and Phalli. Then several scores of priests of Bacchus, dressed in rich robes, who seek by their gestures to represent some of the customs which are attributed to the God of wine. They were attired in fawn skins, and wore on their head a miter, and they carried in their hand a thyrsus, a tympanum, or a flute; their heads are wreathed with ivy, vine leaves, and pine branches.

Some imitate the dress and fantastic postures of Silenus of Pan, and the Satyrs. They covered their legs with goat skins and carried the horns of animals. They rode on asses and dragged after them goats intended to be sacrificed.

Close upon the heels of this frenzied crowd came another score of priests carrying sacred vases, the first of which were filled with water; following them came a troop of young girls selected from the best families, and called Canephorai, because they bore small golden baskets full of all sorts of cake and fruit and of salt, but the principal object amongst them was the Phallus, made of the wood of a fig tree.

Following them came the Periphalloi, a troop of men who carried long poles with Phalli hung at the end of them. They were crowned with violets and ivy, and as they walked they sang Phallic songs.

Then came the Ithyphalli, dressed like women, they wore at their waists monstrous Phalli made of wood or leather. Their heads were covered with garlands, their hands were full of flowers, and they pretended to be drunk.

There were still others, Licnophori who carried the mystic winnowing fans, an emblem the presence of which was considered indispensable to this sort of a festival.

Outside the town the more respectable portion of the population fell out of the procession, while the rest who went on spread themselves over the open spaces and valleys, stopping in solitary places to get up dances or to celebrate some festival, making the rocks resound with the sound of drums and flutes, and more especially with cries constantly repeated with which they evoked the God Bacchus.

Through the inauguration of the mysteries, as civilization advanced, the gross symbols of creative power were cast aside, and priestly ingenuity was taxed to the uttermost in inventing a crowd of less obvious emblems which should represent the ancient ideas in a decorous manner.

The old belief was retained, but in a mysterious or sublimated form. As symbols of the male or active element of creation, the sun, lightning, fire, a torch, the Phallus or Linga, an erect serpent, a tall, straight tree—especially the palm, fir and pine—were adopted. Equally useful for symbolism were a tall, upright stone, a cone, a pyramid, a thumb or finger pointed straight, a mast, a rod, a trident, a narrow bottle or Amphora, a bow and arrow, a lance, a bull, a lion, and many other animals conspicuous for masculine power.

SYMBOL OF THE FEMALE.

As a symbol of the female—the passive, though fruitful element in creation—the crescent moon, the earth, darkness, water and its emblem, a triangle with the apex downward, the yoni—a shallow vessel or cup for pouring fluid into, a ring or oval, any narrow cleft, either natural or artificial; also an arch, a doorway, a ship or a boat, the female date palm bearing fruit, an egg, a cow with a calf by her side, a fish, fruits having many seeds, such as the pomegranate, a shell, a cavern, a garden, a fountain, a bower, a rose, a fig and other things of suggestive form.

These two great classes of conventional symbols are often represented in conjunction with each other, thus symbolizing in the highest degree the great source of life, ever originating, ever renewed.

When spires or steeples were placed on churches and succeeded the pyramidal tower, or square or round towers, these pointed erections were only the perpetuation of the original monolith. All the minarets and towers in the East display in the peculiar curves of their summits the influence of the Phallic idea.

In Notre Dame, at Paris, the symbol of the masculine divinity, such as the sun and some others, are placed over the right hand or masculine western tower, flanking the Galilee or great western porch, thus unmistakably hinting its meaning. Over the corresponding left hand or female tower, are placed the crescent horns of the moon, and some other indications announcing it a dedication to the female deified principle.

In most Christian churches, particularly in Protestant churches, the two tables of stone of the Mosaic dispensation, are placed over the altar side by side, as united stones the tops of which are rounded, they then form the double tables or table.

The ten commandments are inscribed in two groups in columnar form. The five to the right mean the law, the five to the left mean the prophets; the right stone is masculine, the left is feminine. They correspond to the two disjunct pillars of stone, or towers, in front of every cathedral, and of every temple in the heathen times.

In the two columns which form a part of the colonnade of the White Tower of the Tower of London, we have a fine example of ancient phallic symbolism.

(TO BE CONTINUED.)

The sin that is big enough to have a name is big enough to kill the soul.

A WONDERFUL LAW ILLUSTRATED.

SPIRITUAL VIBRATION.

Beautiful Forms and Figures Produced by Vocal Notes.

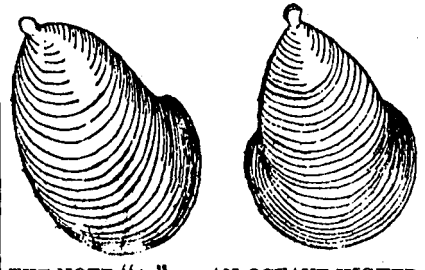
WHAT VIBRATIONS HAVE ACCOMPLISHED—A WONDERFULLY POWERFUL FORCE IN THE UNIVERSE.

Many peculiar and exceedingly interesting as well as important discoveries are being made in these latter days of scientific study in the realm of psychic and spiritual verities. Synthesis as well as analysis is being applied to all things that come within the domain of thought and experience, objective and subjective. It has become possible to

SEE THE HUMAN VOICE

—in a manner; that is, science has discovered a way by which the human voice can be made to delineate its variations of tones in forms apparent to the eye. It has been demonstrated that various beautiful forms and figures can be produced by vocal notes.

Mrs. Watts Hughes, an English woman, has discovered that certain notes of the



human voice produce what she calls "voice figures"—quiet and beautiful forms—when sung into an instrument called "idiophone."

A piece of glass on which is a small



quantity of water-color is placed on the top of the instrument and the notes are then sung into the tube. Mrs. Watts Hughes has not fully worked out her theory of voice figures, but after a year's study and thought she has reduced her experiment to what she calls the first principles of an exact science. She has issued a small pamphlet on the subject, to which Mr. Walter Besant writes an introduction. He points out that by the voice figures "there has been opened a door to discoveries the most interesting, and researches of the greatest novelty."

He adds: "I have looked anxiously for some printed account of these phenomena: I have hoped that some mathematician or physicist might have his attention directed to these experiments."

Here is the instrument, center, "where truth abides in fullness;" here is the true message to be found, the true voice to which to listen. The higher spiritual round on which the race stands to-day enables many to perceive the reality of the law of vibration, and to trace to its results whose cause has before been conjectured. The words spoken in a room are photographed, as it were, on the air, and can be read afterwards by one whose perceptions are sufficiently developed.

SPIRITUAL ATMOSPHERE. The atmosphere of a room, in its spiritual sense, is as much a fact as is the quality of air. Personal friendship may be made or broken by words spoken which, outwardly, the object of them never hears, but whose vibration penetrates the spiritual understanding. This has always been true regarding certain exceptional natures; but with the great spiritual impetus now so widely felt there are a largely increasing class of people whose perceptions are open to the subtle messages that flash through space by the law of vibration.

Thought transference is explained by the law of vibration. As electricity can be conducted through the air without a wire, so thought, vibrating through space from one mind to another, carries distinct impressions and recognized messages. All social life is just as much determined by an attitude toward a friend in his absence as it is in his presence. The inner thought and the feeling toward him reach him by means of the law of vibration.

HEARING AND FEELING THOUGHT. Seeing the voice may well be regarded a high refinement of sense; but higher and finer far is that spiritual quality in man's nature by which one hears and feels the impress of thought to which no objective vocal utterance has been given. It is the expression of the language of spirit speaking to spirit, soul to soul, through the law of spiritual vibration. Here is something finer even than the physical law by which tones of vocal utterance are delineated so as to become visible to the eye. Spiritual vibrations reach farther, and their impress is deeper, touching the inmost soul itself, and affecting it for good or ill in the fiber of moral character.

The saying that, "Music hath charms to soothe the savage breast," was written long ago, by one of those poet-souls that draw inspiration from sources divinely true, while yet unaware of the deep philosophy and science hidden in their own inspired words.

It seems that there is a subtle correlation between sounds and forms—that sweet, mellow, musical sounds correlate with and produce beautiful forms, in a fine spiritual harmony with the musical notes that produce them. But deeper and finer than this is the

effect of the spiritual vibration of mind upon mind—of soul upon soul.

The radiation of thought—of feeling—of the mind's qualities of passion, desire, wish or aspiration—be it good or bad—pure or impure—refined or gross; going forth to leave its impress of beauty or deformity—of divinity or moral darkness and death; here is a study to induce seriousness and earnest endeavor after the possession of those elements of moral and spiritual goodness that tend to beautify and glorify humanity.

Hammond, Ind. J. C. UNDERHILL.

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IMPORTANT QUESTION.

What Can We Do to Make Spiritualism More Effective.

In a former paper I have called attention to the glaring contrast between the sublime truths of Spiritualism and the attitude of the public in general toward it. Instead of being duly recognized and respected as a scientific system; a system that is destined to supersede all other systems, and to be the basis of all that is generally characterized as "science," it is at all times an obscure pseudo-science, a survival of primitive superstition, or as a modern delusion that will speedily pass away and leave no trace behind. Haughty science frowns at it; the pulpit does its best to discredit it, and the secular press, always pandering to the fashionable opinions of the day, is ever ready to vilify it. True, psychical research societies are examining its claims; but are very reluctant to endorse them, either from not being able to emancipate themselves wholly from the prejudices and narrow categories of orthodox science, or from the unwillingness if not repugnance, to identify themselves with an unpopular cause.

Then there are many Unitarian and Universalist ministers who show in their sermons unmistakably that they are convinced of the truth of Spiritualism; but these men uniformly refrain from a public avowal, finding it more expedient to clandestinely appropriate the precious truths from Spiritualism and dress them up in the garb of their own denomination. In other words, they hide the source from which they draw the facts and verities of the life in higher realms. The writer knows a Universalist minister who confessed to having been an exponent of Spiritualism, but poses now as a Universalist. This, however, does not hinder him from constantly teaching the very doctrines he pretends to have abandoned. This reverend found it even necessary, after having eulogized Spiritualism on the rostrum at Cassadaga, to denounce, in his pulpit, all phenomenal mediumship, in order to exonerate himself from the charge of being a Spiritualist. How many modern Peters thus betray their master!

There are other liberal preachers who would like to adopt into their own creeds the cardinal disclosures of modern Spiritualism, provided they could do so without alarming their congregations. They would, again, put new wine into old bottles. Seeing no prospect before them if they leave their church, they cling to their present position, thinking that they can do more good in their own sphere. They are always sure of finding a proper field for their activities within the pale of their own denomination. What if they abandon their present sphere of usefulness? What outlook have they for a permanent position in the Spiritualist world? But this is anticipating what I shall have to say in the sequel. Let me resume the thread of my remarks. A distinguished Unitarian minister, in a recent lecture, earnestly and eloquently suggested that Spiritualism be merged into Unitarianism under the name of Neo-Christianity. So much for liberal preachers and the psychical research societies. I may add here another very significant fact. Theosophists of a certain class disdain Spiritualism, of which they generally are pretty ignorant. Being called upon to explain spiritual facts, they somehow explain them away either as a delusion, or as an unlawful intrusion into the occult world, to which theosophy alone has the legitimate key. This unfavorable attitude of a profound school of spiritual philosophy is the more to be regretted, as theosophy is the only possible rival of Spiritualism. That is to say, theosophy is the only system outside of modern Spiritualism that professes to be in possession of actual facts, of demonstrated knowledge concerning higher realms and man's destiny.

Thus, even theosophy does not even countenance modern Spiritualism. I speak from experience, though, perhaps, not applicable to all schools of theosophy. I encountered dislike of Spiritualism on the part of prominent theosophists, which may be ascribed to ignorance of the verities of Spiritualism or to prejudice. Yet, something in the attitude of Spiritualist teachers or public lecturers seems to make theosophists feel justified in opposing Spiritualism. What this is, and what other unwise courses we, as Spiritualists, are pursuing to the detriment of the cause, I set out to enumerate; but the subject so grows under my hands that I beg to offer additional papers in the columns of THE PROGRESSIVE THINKER. If the editor will kindly accept them. Hitherto I have only given outlines of the present status of Spiritualism. I shall, in my next paper, state what seems to me objectionable or deficient in our methods. I hope none will accuse me of fastidiousness and desire to find fault merely. I am too far advanced in age to be anything but a sincere seeker after truth, and to feel anxious to promulgate it for the regeneration of mankind.

Chicago, Ill. REV. S. WEIL.

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

[CONTINUED FROM LAST WEEK.]

A HYPNOTIZED LAWYER.

And now we have lawyer Beaudrais, of Yonkers, in a suit before Judge Dykham.

Young Beaudrais swore positively that he had no memory of having drawn a certain deed, which he admitted was in his handwriting. If the lawyer had been hypnotized at the time the deed was drawn, he would fall to remember it exactly as he does according to his sworn testimony. It does not appear who was the hypnotizer, if there was one in this case.

STEALING WHEN HYPNOTIZED.

Not less singular is the case of Freda Muller, the 16-year-old servant of Samuel Richards, of 218 East Broadway, New York City. Evidence several weeks ago from Mrs. Richards, including \$50 in cash. When the girl was charged with the theft she admitted them, but claimed that she was forced to steal them by 16-year-old Minnie Woolfe, a neighbor's girl. Mrs. Richards accepted the statement of her servant, and still has the girl in her employ.

From Kokomo, Ind., came a dispatch recently detailing the alleged use of hypnotism upon Mr. and Mrs. Trimble, of Greensburg, who claim that George and Edward Trimble, of Tipton county, distant relatives, illegally secured by the use of their mysterious power the sum of \$60,000. The suit for the recovery of this sum is now going on. What next?

OCCULT CAUSES AT WORK.

The New York Sun says: "The conviction of Czyski, at Munich, apparently for the offense of having 'fraudulently married the Baroness Zolli-Neukirch, after getting her into his power by means of hypnotism,' may almost be cited as an incident which commences a fresh chapter in the history of possible crimes. But it is even more than that. It uplifts the veil which lies between the common world and occult causes and suggests disorders and dangers which, for centuries to come, will perplex, perhaps convulse, society."

It suggests the tremendous question: What makes society and the law take of occult causes and effects, or let us even say, of disclosures from the unseen? Hypnotism and Spiritualism have, hitherto, been regarded as superstitions or toys. What will happen when, in society and in courts of law, the lines of evidence lead right into the unseen, and out across thoughts as well as actions, suggestions as well as agreements, spirits as well as people, who can be put in to the witness-box. It opens before us a field the extent and seriousness of which we cannot even imagine."

Again: "New York, Feb. 6, 1895. 'William Sumner' Wyse alleges hypnotic influence as the basis of an action to recover \$150,000 from his wife, which was called in the Superior Court to-day."

"Wyse was married in 1873. His wife was twenty years his junior. Wyse had a good business in the advertising line and made a great deal of money. He was free-handed and was well known around the Hoffman House and the uptown clubs and swell cafes. Ten years after his wedding Wyse found himself almost penniless. Domestic infidelity had marred his home-life for several years. After one of their little differences Wyse alleges he transferred his entire property, valued at \$150,000, to his wife, who, he says, immediately set to work to secure a separation on the ground of incompatibility and cruelty. Wyse says that by a misunderstanding he let the case go by default. Marie Wyse was free, and Wyse says she went to live at the Hotel Savoy. Wyse occupied a small furnished room on West Twenty-second street. Six years ago Wyse brought suit to recover his property. His counsel says Wyse was induced to meet Mrs. Wyse and, under her influence, which was hypnotic, signed a release, giving up all right and title to the property."

A HYPNOTIZED MURDERER.

The same paper also published the following: "Minneapolis, March 8. Harry Hayward was convicted to-day of the murder of Miss Catherine Gilling. His trial lasted about seven weeks and attracted attention throughout the country. The principal witnesses against Hayward were his brother Ady and a man named Blix."

"Blix confessed to taking Miss Gilling in a buggy to a lonely spot, on the pretense that she was to meet a man there who would sell her 'green goods,' and he shot and killed her. He said he was hypnotized by Harry Hayward, and forced by the latter's will to do his bidding."

"Harry Hayward's motive was shown to be a desire to obtain insurance on the young woman's life. She was a dressmaker and formerly lived at Auburn, N. Y."

"During the trial an unsuccessful effort was made by the defense to prove Ady Hayward was insane and his testimony against Harry was due to bad feeling existing between the brothers."

"When the verdict was announced the prisoner displayed great coolness. Sentence was postponed until Monday."

"Since then on appeal the verdict was reversed and both were found guilty."

HYPNOTIC FORCE ACKNOWLEDGED IN LAW.

Surely reform and the reform indicated, is much needed in our judicial system. Perhaps America may yet be the first to acknowledge judicially this extraordinary power, as witness what happened in Kansas City, Mo., two days before Christmas:

"KANSAS CITY, Mo., Dec. 23, 1894.—Tom MacDonald, a farm hand, who has been for several days on trial at Wellington, Kans., for the murder of Thomas Patton, at Conway Springs, Kans., last May, was acquitted last evening, although he had himself confessed to committing the crime."

Nor was there any question but that

his confession was true. He killed Patton in cold blood.

The theory upon which the defense was made, and the verdict of acquittal arrived at, was that MacDonald was under a species of hypnotic influence when he killed Patton, and that the influence was produced by the constant operation of the stronger mind of Anderson Gray, Gray was MacDonald's employer, and is now under sentence of death for his share in the murder.

Patton was a witness against Gray in an important lawsuit. Gray, the defense maintained, by his superior will power, forced MacDonald to lie in wait for Patton and shoot him down from an ambush. Gray is a man of commanding presence and dictatorial manner.

At last, then, the juridical mind of America recognizes the new or higher jurisprudence and gives it force in Kansas City. Go on progressing, judges and jury! This is surely the dawn of a new era, and America, for a century at least, has always been in the van. So is she now. Heaven grant she may not look back.

But why in all the world are there so many thinking men who say that for the "protection of society" a plea of having been hypnotized should never be received in a court of law from an accused person? I suppose these decent people go on the ground that the man must be protected even at the sacrifice of the few; that "one must suffer for the people," the few for the many; then why not take from our pampered millionaires their surplus cash and give it to whom it belongs, the long-suffering, but (when roused) almighty people? Why should a plea of hypnotism, that is "under influence," be rejected without consideration by the court? The accused may have been entirely under the control of another person, who undoubtedly would be the real criminal.

In my own experience of thirty years ago I have amply proved this to be the case, and could do so now probably, were I at liberty from other cares to prosecute those studies I so much love. Take one experiment. There were present Mr. T., a very susceptible, sensitive man, and his friend, Mr. L. Messrs. T. and L. were both employed in the drapery establishment of Mr. K., who was known by them to be on the verge of bankruptcy. He owed them wages which they feared they would never get and resolved to steal what would pay them. They did so, just before Mr. K. received their wages in full, just before Mr. K. absconded. All this Mr. T. told of himself and his friend. When he was told what he had said he acknowledged its truth, but begged me for mercy's sake to say nothing. He said they would not have stolen the goods had they thought they would ever be paid, etc. Of course, nothing was ever said further for years, when I informed Mr. L. of what I knew, and he expressed pain and regret at it. This shows that a subject well under control can be compelled to tell even to the extent of incriminating both himself and his friend.

THROUGH VIBRATIONS IN THE ETHER OF SPACE.

Now, suppose with such a pliable subject as Mr. T. I had said: "Jack, at one o'clock to-morrow Mr. K. goes home to dinner. He always leaves \$500 for change in the till drawer. At 1:15 you are to take out that money and hide it behind the back door of the store, when I shall come and take it away." His innocent honesty might rebel, and he might say he could not rob such a good master, but I strongly exercised my will and gave it expression by saying: "You shall, for it is my will and you can't help it; you must obey." The thought struck from my mind, with strong will, again and again produce the vibrations of ether referred to, until quite naturally the necessary thoughts in his mind to bring about the results I sought. But in such a case as this I must be careful, for if he were caught at it, might he not vaguely remember and inform on me? So to prevent that I impress him that when I wake him he is to forget what I have said in the hypnotic sleep, and he will, for his thoughts for that time are moulded by me, the vibrations have become waves of potency and living power, irresistible, because it is the "power of the spirit." Now he is caught in the fact, and is distracted with grief, and when asked, "why," he being a religious man, replies as many in like circumstances have done, that he can't tell except that it was the Devil whose voice he heard in his heart.

Now, friends, if some one suggested hypnotism, where is the advocate who would urge such a plea?

IMPERILLING THE LIBERTIES OF THE PEOPLE.

It would be clear to all he stole the money. True, I am the real criminal; but he and you suppose that he is, while he is only the innocent instrument of my will. Is it not high time that this subject was better understood, when it actually imperils the liberties of the people? But it does more; it endangers the virtue of your daughters and the morals of your sons; if we remain ignorant of its laws it is a power that may be used to debase your wives and demoralize yourselves, to shake the foundation of society, and bring ruin and anarchy upon us all. Then let this subject be studied. Let its phenomena be classified, and its laws formulated, that we may understand and regulate its power and thus be able to guard against abuse, and put restraint upon those who would use it for injury; also, thus appreciating its power, we might utilize the same for the detection of real criminals.

But why go further in this line? I think it must be clear now to all who have followed me in this inquiry, that this potent force is

CAPABLE OF IMMENSE ABUSE,

as well as use, so that here we might ask the questions: first, whether our

judicial system proceeds on proper

lines; and next, even if so, whether there is not room for much improvement in our prison system? Do we succeed in giving the purest justice to the greatest number? I think not. Webster gives us synonyms these words: "Right, law, justice, equity, rectitude, integrity, impartiality," etc. Now, Webster is a great authority, but are these words synonymous? Is law justice?

The maxim of the Common Law of England, on which foundation our laws are built, is "The King can do no wrong." He cannot be sued. He rules by "the divine right of kings;" he is mighty; he is powerful; in his majesty and power he makes the law; it represents the will of power, the right of might; and it is much the same here. Law is assumed to be made by a power able to enforce it, and the power which makes a law, or any superior power, may annul or change it. Now, that power is might and should be right, but is it? What is legal is correct in law, but what is right is correct in equity. You therefore see the difference, and why it is sometimes right to break the law.

There are many well-meaning people who urge (and I regret to see the name of my old friend, Annie Besant, amongst them) that a popular and widely-diffused knowledge of this subject is at present to be deprecated; that it is dangerous and liable to be frightfully abused; but "knowledge is power," and with this power properly understood, regulated and guided by the altruistic faithfulness to himself and to his doctrines, the true millennium will have come. But please mark these words:

"The true Christian must be an altruist; he must never struggle to save himself, but others. He cannot be right in this world's goods. He must toil and suffer for others. What are sufferings to the altruist? As our 'grand old man,' J. M. Peckles, said in a late number of THE PROGRESSIVE THINKER: 'Sufferings are masked angels; evils are means used to make the most of us. As matter and spirit, God's right hand and left, evil and good are all with us; and God is love and goodness, and giveth all things, is in and over all. Understand me.'

"The April buds ache as they swell and burst under the smiling sunbeams sliding down the shining skyway to caress them into blossoms. You strip the russet rustling husks and reveal the golden core. You trample on the flowering grapes yield their most delicious juices when torn and bleeding in the wine-press. Our souls, like unripe fruit, are often hard and unsympathizing, until crushed by pain and bleached white by the same sorrows that so often whiten the cheek."

"Weep on, then, over your griefs. Let your chisel mock the flinching marble. Lash, then, lick the blood you spill, and in poverty be joyful while the winds whirl the rags that cover the poor; sickness, sorrow, suffering ring thy changes on nerve and muscle, for blessed ministers are you all. Medicine is good. Storms purify the air. God is good. I swim and plunge in the ocean of his love. I have no enemies to punish. Let me love them all, Catholic and Protestant, Christian and Infidel, Spiritualist and Materialist, they are my brothers and God our Father."

But the millennium is not yet and till then we maintain that in no case is it just or right, even if it be legal, to punish any person for an act, however atrocious, if he

ACTOR WAS UNDER COMPELSION at the time of its commission. Let me also here insist, that it is the duty of the State to see to the protection of its subjects thus influenced from undesired punishment.

In many, if not most cases, punishment is not deserved by those who get it, though restraint may be necessary, not as a penalty, but as a reformatory measure; why not turn our jails into hospitals and set about curing the mental and moral lepers? For that purpose also, I would strongly urge the study of this force, which, in the hands of powerful and sympathetic hypnotists, might prove a menace for the evils of humanity, physical, mental and moral.

THE IMPORTANCE OF PRISON REFORM.

Has it not been clearly shown by writers on our social evils, that prison reform is rapidly becoming a burning question. At present the man whose moral nature is so diseased that he steals from his neighbor, is sent to prison and is taken in hand by our all-wise government, whose ways, like those of Providence, are "past finding out." They put him into the shoe shop, for example, and try to reform him by teaching him to make shoes that look like honest goods, although the inner soles, like their own, are a fraud and are a compound of scrap leather and brown paper; in a short while they send him out into the world again, a better man they think, because he is a more accomplished and cunning cheat than when he went in.

INNER WORKINGS OF THE PSYCHIC MAN.

There again, friends, I say our whole judicial system is out of joint and it becomes every day more urgent that the subject should be studied, not by the jurist alone, but by all professional men; the clergy, that they might be more like their master, who said, "If ye believe in me, the works that I do shall ye also do; and greater works than these shall ye do." The physician, that he may by the efficacy of his power so direct it as to relieve pain, and prolong life by charming away disease and producing physical harmony; the jurist that he may be able to perceive the inner workings of the psychic man; the motive power, the various springs, and by whom they have been touched, and be better able to give a just judgment in any case coming before him.

Attorney General Knowlton, of Fall River, recently said: "I feel that I have never gone behind the bar to ascertain whether a man or woman, there was friendless or surrounded by friends, was

rich or poor, was exalted or low in station. Justice does not look to condition. Justice only inquires for facts. This man would be tried with equal zeal and justice were he surrounded by troops of friends and exalted in social position." This is what should be, but is it so?

Now, I think it is pretty generally admitted that all punishment

UGHT TO BE REFORMATORY, hence, capital punishment and eternal punishment must be wrong; but beyond that, do we reform by our present prison system? I throw not; we rather create an environment to pull down those not all degraded already. Suggestion is a good word, then let me suggest, that forthwith a certain prison be taken as an experiment, and three or four men, men of character, in good physical health, mentally well-balanced, and morally men with a clean heart—these should experiment with hypnotism for the cure of our "habitual criminals," and I will venture to assert, that in those cases at least where they succeed in hypnotizing their subject thoroughly, the cure will be rapid and effectual.

POWER OF GOD UNTO SALVATION.

It is with much pleasure I note the efforts recently being made in the direction of reform, and the suppression, not of the vicious, but of vice.

Such effort as that of Chas. Crittenton who instituted as a memorial to his dead daughter, twelve years ago, the Florence Crittenton Institute, of New York, for the salvation of poor lost women, and has since then helped to found fifteen similar missions all over the country. Oh! that I could convince him that this spiritual power, for long exercised by Christ and his early followers, though lost to a faithless church—that this power, properly applied in such a reform as he aims at, is the "power of God unto salvation." Without reference to any religious sect, it will vanquish incontinence, crush out lust, and strengthen virtue. The unclean heart once washed in this ether, this living, purifying, nameless element, will become clean and pure and "rise into a newness of life."

Dr. Lansing boasts of having closed 100 fast houses in four months, in Boston. That can never cure the evil; it only removes the scum from one part to another. If this great "General Mind," spiritual force, or potent living principle, permeating all things, be God, and God is love, surely that power beyond all else will cure this moral ulcer. If, as has been shown, this hypnotic power can be used for the cure of the drunkard, why not also for the cure of the licentious? Why not also for the cure of the dishonest, and otherwise immoral?

MENTAL POTENCY OF HYPNOTISM.

It has been proved powerful for the cure of physical ailments, though long tabooed by our orthodox M. D.'s. Then why limit its potent virtue to the physical man, when its mental potency has been so abundantly established? This is no question of church or creed; it is a question of science—yes, and of faith, faith that can remove mountains; faith so often slanders as blind; faith in the future, born of a lively knowledge of the past; that faith which carries us forward to the limits of our knowledge and then gropes forward still towards the unknown, bringing it out into the realm of the known, the realm of knowledge; that faith which is the "substance of things hoped for, the evidence of things not seen," and which is transformable into knowledge; that faith which is the flower, of which knowledge is the fruit.

AN ENCOURAGING SIGN.

The efforts being made, too, by "prison associations" are an encouraging sign of the times. I was glad to see the remarks of Mr. G. T. Lewis, of New York, recently, when he very emphatically stated that "criminal reform must be treated in a cold, scientific manner." Once more, remember, I lay no claim to being a scientist; my remarks are purely suggestive; for the reason that time to devote to my favorite study is very limited indeed. A namesake of my own, however, about seventy-five years ago, stumbled in his experiments upon a peculiar phenomenon. Prof. Andrew Cross, I think, was the first to boldly affirm as a proven fact.

SPONTANEOUS GENERATION.

His letter to the London Electrical Society would be too long to repeat here; suffice it to say, that under strict test conditions, while pursuing a different result in manipulating black flint, carbonate of potassa, and a porous stone with electricity, he inadvertently produced living insects; of course a finer force or more ethereal element than electricity was to him unknown, therefore, this spiritual power, this sentiment and principle, inherent in the universe was unimagined by him. The mere fact that this was claimed by Andrew Cross is all I put before you; but it was enough to turn the current of thought in that direction, and "floating straw will tell which way the water runs."

Friends, we have talked on suggestion and all I claim is to have suggested; this is a great and momentous question; let us once more peep into a realm of thought seldom traversed and also intimately connected with the matter we have been considering, the

QUESTION OF LIFE EVERLASTING.

An English materialistic writer of note at the end of last year, with the soul hunger of which I know so well, all unsatisfied despite his previous dogmatic assertion of physical death and limited life, says: "There have always been those, and now they are more numerous than ever, who maintain that the dead do return. Far be it from me to dogmatically negative the assertions of honest and earnest men engaged in the study of a subject so awful, so reverent, so solemn, where the student stands with a foot on each side the boundary line between two worlds. We know little of the latter, but we know aught of the former world." How pure in heart, how sound in head, with what affections bold, should be the explorer on a voyage so sublime! Never from "peak of Darien" did the flag of exploration fly over the opening up of a realm

MUSIC OF THE SPHERES.

It has been discovered recently that there are numerous dark globes revolving in space, and in the procession of worlds many others sparkle, but at such a distance that they are invisible through the most powerful telescopes yet made; and still another class of spheres, quite near, but so small as to be invisible as they roll on in harmony, producing the "music of the spheres," that symphony of creation which rolled in and filled the soul of our greatest musician who could only produce one echo of what his ear received, and called it the "Oratorio of Creation."

PHOTOGRAPHING THE INVISIBLE.

But let us not wander in our emotional ecstasy from the point. We have mentioned these invisible wonders of the universe for a reason; none of these are visible to us as yet under any circumstances, how, then, do we know they exist? Friends, we have photographed them! What! photographed the invisible? Yes. The eye of nature is unbounded, and has by use of the camera brought to the eyes of her children myriads of worlds never yet actually beheld by man; and more than that it

so mighty. How stale and trite the feat of a Magellan to the adventurous soul who would circumnavigate the archipelagoes of the dead! How commonplace Pizarro to him who would launch forth on that black and trackless Pacific across the expanse of which has ever lain the dread and the hope of our race! But why black and trackless, the Pacific; there is no peace in darkness for man; but the electric flash has signalled across the wave of the dead sea and we have caught a glimpse of the light beyond.

He then proceeds, "They know little who are robed in university gowns. What know they who are robed in shrouds? We gather but little from the platform; what can we learn from the grave? The wisdom of the press is foolishness. Is there no voice from the sepulchre? It is we, not you, who are in darkness, O ye dead. The splendor of the light of eternity has flashed on your plane of vision, but your heavy eyelids drop in the shadow of the nimbust of time. Can you tell us naught? Can we never know your secret till, in the dust, we lay down our bones with yours? We are here in the care, the poverty, the sin, and, above all, in the darkness. Oh, if ye can, have mercy on us; shed a ray from your shekinah-light athwart the darkness of our desolation. We are trodden down by our brothers among the living. Help us, our fathers, from the dead." He represents many who crave after life everlasting, and I speak of that any theological sense applied to the will now ask for more light, and the more we desire the more we have. Then let us try to realize that we live now, have ever and will ever live, but in these revolutionary as well as evolutionary changes what shall we become? The change seems ever progressive; true we do sometimes recede; but it is even as the wave recedes but to return and climb higher, still higher, until the amorous ocean, toying with his bride, the shore, decks her tawny brow with shells, and has won her love; then clasping her in his embrace, they are lost in one another. This is it that we, wandering back to times still reach out in love towards the divine, often wondering, always paying the penalty, still returning and struggling towards the light, until like the ocean's wave we have conquered the difficulties and in the "far-off divine event" have become "one with God."

There reason and speculation both stop bewildered with awe and doubt; and if you ask me, what then?—all I can venture to say is, still forward it must be, for we speak of eternal life.

A TRAGEDY SEEN 2,000 YEARS AFTER ENACTED.

If light travels at the rate of 213,000 miles per second, then according to Strouven it takes 4,000 years for the light to reach us from a star of the twelfth magnitude; therefore, in 2,000 years hence, if the inhabitants of that star of twelfth magnitude have a sufficiently powerful telescope, they will see on this earth the active performance of that great tragedy depicted in the passion-play of to-day; the thing that we will be actually then taking place; will be visible to them as it is enacted, and as it appeared to the Jews themselves. We say it is past; to them it is yet to come. Hence, at this moment, they may see what to us is long past; time is but a relative term, and its apparent division is only for our convenience. There is no time; when we are more fully developed, "time shall be no more," for in the universe there is but an "everlasting now."

Suppose an excommunicated human being, who needs no slow railway to carry him, but who, by an exercise of will, can travel with all the rapidity of light, or greater rapidity, desires to perceive for himself how Abraham acted on the mount when about to slaughter his son, he would pose himself just about that point in the universe occupied by the star above referred to, and would behold the event taking place in the (to him) present. Oh! how nearly related we are to God! Ye, truly "sons of God." How glibly we prate in our so-called "normal condition" that "matter is indestructible," that nothing in the universe can ever be lost; why, not a deed, not a thought ever created by its creator man can ever die. Surely an evidence of our own immortality, and of our relationship with God.

"We live in deeds, not years (there are no years);

In feelings, not in figures on a dial; We should not count our years by heart-throbs; He lives most who thinks most, Feels the noblest—acts the best."

Have we not seen that every act, no matter when committed, is not past, but present, at some certain point in space, and if from that point the history of past ages may be read, who shall say if from some other point the history of the future may not also be taken up? Have we not shown, then, that these are relative terms, used for convenience only?

We said, time is not. A murder committed in London at 3 o'clock this afternoon might be known in New York at 10 o'clock this morning by wire, and so on, when the perceptions are more fully developed, probably by actual vision. The actual point in space and time when the murder was committed is the same through all the universe; it is only the condition and position of the observers that are infinitely varied. Iron was made by God; man make the axe for his own use; eternity is the work of the Infinite, from which man made time.

THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

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The Encyclopedia contains 400 pages; it is neatly printed and substantially bound, and as prices are at the present time, it is worth \$1.50. It has been published for the exclusive benefit of the

seems to me well established as a parallel case, and from the testimony of my own senses, from the evidence of my old friend Andrew Glendinning, and also of Prof. Trail Taylor and others, that the eye of the camera has perceived in many cases the "spiritual body" or ghost invisible to operators present, and produced the same upon the plate (see "Veil Lifted," by Andrew Glendinning). The invisible ghosts are open to the eye of the camera as well as the ghostly worlds of space.

We are just opening our eyes in infinity and trying to grasp boundlessness; we shall yet grow into it and master it. "So runs my dream, but what am I, An infant crying in the night, And with no language but a cry."

And is that all? No, not we may be but the microbe in the pulsations of the universe, which is the body of God, an infinitesimal creature whose small pains, troubles and heartaches are all tending towards universal peace, rest and harmony; or as someone has put it, "nothing is ever lost, and we are all doomed to be saved," but when we have fulfilled our uses as we now exist our bodies will return to the bosom of our mother earth, while our spirits return to our father God; and when in the cycles of the ages our mother earth shall smile amorously upon the spirit, and when they come to each other's embrace, then the fruit of their desire shall be that we are "born again." May we in that resurrection rise into a "newness of life" purer and more incorrupt than the present.

I have done, although we are but at the threshold of the great temple of truth; yet in faith

I can almost see to the land of light, But there's a mist before my eyes; The path, I know, stretches out before, But I can't see where it lies. For there is a valley that lies between, And a shadow as dark as night, That sends up its gloom from a loved one's tomb, And a blur is on my sight.

But some one stands on the golden sands And lifts up the nebulous bars, Throwing back the door to the shining shore, And there's light beyond the stars, And he flashes bright that fall on my sight.

Seem to scatter the night away; And I know, I know where I shall go, At the close of some weary day.

(CONCLUDED.)

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THE RELIGION OF HUMANITY.



WHERE THE NEEDLE POINTS.

Cassadaga Camp as a Psychic Center.

Cassadaga, the leading Spiritualistic resort in the United States, made so widely popular by the universal brotherhood spirit of its philanthropic managers, and famed for its many attractions, beauty of landscape, charming location, pure, invigorating air, health-restoring climate, diversity of sports on land or water, fine literary programme, delightful music, first-class entertainments, semi-weekly hops in the open pavilion—with a variety of classes in sciences and arts—all to be secured for prices remarkably reasonable; also unquestionably affords unparalleled opportunities for the investigator who seeks phenomenal proofs as the basis of Spiritualistic philosophy and fact.

Cassadaga always having led all other camps in the number and variety of mediums or sensitives, will this season excel even itself—as they, even at this date, are arriving in surprising numbers. Among those most noted, there is located with us for the season, in his pretty home on the Ridge, P. L. O. A. Keeler, who, as a slate-writer, has no peer.

W. A. Mansfield, M. D., also a slate-writer of national reputation, has engaged with the C. L. F. A. for this season.

The Campbell Brothers, whose wonderful spirit pictures are a source of art, are already located in their extensive home on Buffalo street, where they are giving daily sittings, meeting with even greater success than formerly.

Mrs. Maud E. Gillett, materialization and slate-writing psychic, so well known in Chicago, has secured rooms for the summer at the Hotel Grand.

Mrs. Mabel Aber, also materializing medium and slate-writer—has engaged a cottage on Cleveland avenue.

Hugh Moore, who recently achieved such success in St. Louis with his trumpet and materializing seances, is domiciled with his family on Cleveland avenue.

Prof. Green, materializing psychic, can be found on Buffalo street, where he gives private sittings, evening seances being held at private houses.

O. L. Concanon and wife, physical mediums—said to be unique in their special lines—can be found pleasantly located on Third avenue.

F. Corden White, clairvoyant and test medium, who has a two-weeks' engagement as platform test medium, will be at Cassadaga the entire season, and can be found on Melrose Park by those desiring private sittings.

Mrs. Maggie Walke, new to Cassadaga, but of wide reputation throughout the West as a clairvoyant and test medium, occupies a cottage on Buffalo street.

Many other psychics, more or less celebrated, have signified their intention of being in attendance throughout the entire season, thus affording abundant opportunities to each and all who wish to visit Cassadaga for the special purpose of investigation.

SHIRLEY BELLE.

Northwestern Camp.

TO THE EDITOR:—The first week of the Northwestern Camp is past, and with the close of my engagement there we find ourselves en route to Onset.

If the first week is a criterion, the prospects for the camp are very bright. July 4th and 7th were very successful in point of attendance and interest.

The morning of the Fourth was devoted to patriotic remarks by a number of speakers and mediums, and in the afternoon Mrs. Richmond delivered an address to an audience which taxed the capacity of the speakers' tent.

F. Corden White gave tests at 4:30, and the evening was devoted to seances and a dance. Sunday was practically a repetition of the Fourth, with a larger attendance.

The management has made an effort to give the best talent available, and has succeeded to a remarkable degree. Four materializing mediums, Mrs. A. Aspinwall, Mrs. L. A. Roberts, Mrs. Ida Johnson and Dr. Rothermel, for physical manifestations and materialization; Mrs. DeWolf for slate-writing; with Mrs. Kaynor, Mrs. Vaughn, Mrs. McBain, Mrs. Fletcher, Mrs. Gould, and C. W. Peters, as test mediums; Mr. Dempsey, with his speaking dial, and others are located on the grounds.

The restaurant, in charge of the ladies of the association, furnishes good food, and enough of it to satisfy even a Dakota appetite—and while we are talking of Dakota, let me say that the delegation from Aberdeen consisted of about thirty people.

By using home talent in addition to the speakers from abroad, a great variety is given, and all of the elements are harmonized. For years there has been a lack of unity among the workers of the Northwest, and it is to be hoped that the effort now being made will result in harmonizing these contending elements.

The Spiritualists of the Northwest, now have the opportunity presented to them to secure a permanent home at a small expense to themselves, and each and every one should correspond with the officers of the camp, and let them

Bible mediums and seers were new to most of his hearers, the large portion of whom were worthy and sincere members of orthodox churches.

Dr. Enos Way followed in a short, but able address on "Spiritualism," closing by a brief review of the reasons for the present gathering. E. E. Parker was again psychologized by the president and spoke for fully an hour under the control of Spirit Sunderland, the topic being "The Great Commission." He closed with a benediction, and the meeting adjourned. It was, in all respects, a success, and future public gatherings are already projected.

E. E. PARKER, Sec'y.

MAPLE DELL PARK CAMP.

As Viewed from the Standpoint of J. W. Dennis.

Among the beautiful spots on earth, Maple Dell Camp stands among the most beautiful. No camp on this green earth has so spiritual a surrounding; none has a better or a more pleasant location; no camp has the grand old maples that cast such a shade of glory over the pavilion; nowhere can a speaker get a better or a grander inspiration than at this camp; nowhere else can the mourner come and get sweet consolation in certain communion with the loved ones in Spirit-life.

Here father and mother can meet with the little ones that stand on the farther shore, and here sons and daughters can meet father and mother, and know them as well as in the old days gone by, when they dwelt in earth-life. No camp is better located than this camp is, for it is only about thirty miles from Cleveland, and is on the Erie, or Nypans line of railroad.

A new auditorium has been built during the past spring and present summer, that will seat 2,500 with ease. The programme for 1905 includes some of our best speakers and mediums, among whom are Moses Hull, Lyman C. Howe, A. B. French, Mrs. Anna L. Robinson, Jennie B. Hagan-Jackson, and others.

Prof. D. M. King will greatly add to the entertainments by his lessons in the psychic field. In this study Prof. King excels, and is an adept.

This Maple Dell Camp is the headquarters of the National Spiritual and Religious Association of Ohio. The camp will be open for visitors on Thursday, July 18, 1895. Saturday, July 20, will be wholly taken up with the dedication of the new auditorium, at which time Brother Moses Hull will spread himself to the largest extent.

The high elevation upon which the camp is located makes it one of the healthiest camps in the country, as it lies about 800 feet above the level of Lake Erie, and is on the dividing ridge between Lake Erie and the Ohio river watershed. It is the cheapest camp we know of anywhere in the United States. The prices are within reach of all, and much lower than usual at camps. You can here secure a room for two at \$3 per week for the six weeks of camp, or \$5.50 single week, or 25 cents a day, or twenty-five cents a meal.

If you want a good dinner, just call on the manager of Maple Dell Park hotel, it is under the management of W. N. White, W. H. Bowen and I. M. King, who know how to feed the physical man, always good-natured, and always ready to attend to the wants of the most fastidious. Every room in the hotel opens outdoors upon a verandah that runs all around the house, making it very pleasant for its patrons.

The Mantua Dramatic Club is engaged to give entertainments during the camp season, while Prof. Frank Plum, assisted by Miss Z. A. Jones, of Mantua, are engaged to give lessons in both vocal and instrumental music, holding four sessions a day, at the very small sum of 25 cents per session.

At six years of age Maple Dell Camp finds itself in a condition to claim its place among the old camps; for it is now on a sure and safe footing, and a solid foundation.

Long may this camp flourish, and grow better and more useful, as it grows older. Remember that our president, C. M. Danforth, will open this camp promptly on the 20th day of July, 1895.

J. W. DENNIS.

Lake Pleasant (Mass.) Camp-Meeting.

Never did the woods and the mountains look more lovely than in these early summer days, at the famous resort. Cottagers are coming daily by scores, and preparing for the great meeting in August. A new hall has been built on the highlands, for use in rainy weather, and for evening meetings. Some \$5,000 have been invested in this structure, which is commodious and beautiful. The open-air auditorium, just below the new hall, has been enlarged; a new rostrum taking the place of the old one.

The hotel is open and filling up with visitors. The beautiful lake and boats, with the little steamer are giving pleasure these bright days and moonlit evenings.

The bluff is a daily joy as it ever has been with border of blooming plants, and the majestic mountains in the distance.

The programme of speakers includes: President Bailey; Sarah Byrnes; Mary T. Longley; Mr. Baxter; Dr. Haddon Clegg Wright; Mrs. Conant; Willard J. Hull and the inimitable "Bob" Ingersoll. Baxter, Donovan, May Peffer, Maud Lord-Drake are among the list of public mediums.

Reduced fares are made on all railroads centering at Lake Pleasant from Buffalo, New York, Burlington, Vermont; Boston, Lowell and Springfield, Mass.; New London, Connecticut.

Circulars containing full information can be obtained by addressing Albert P. Blinn, secretary, the New England Spiritualists Camp-meeting Association at Lake Pleasant, Mass.

Lake Pleasant is located six miles east of Greenfield, Mass., on the line of the Great Hoosac Tunnel route from Buffalo to Boston via Fitchburg railroad.

H. H. BUDINGTON.

When I tell him he hates flattery, he says he does, being then most flattered.—Shakespeare.

There is something in the shape of harps as though they had been made by music.—Bailley.

When men first take up an opinion, and then seek for reasons for it, they must be contented with such as the absurdity of it will afford.—South.

Delphos (Kansas) Camp-Meeting.

The Delphos camp-meeting commences August 9th, and continues several days. This very popular camp affords the greatest opportunity to investigators of Spiritism throughout its scientific and multifarious aspects. No camp of any importance offers such liberal and generous treatment to its visitors as does this camp. No admission fees are taken; no charges for tenting privileges. Everything is as free as the spiritual philosophy teaches. Tents can be rented at a small cost. Good board can be had for \$3.50 per week; 25 cents single meal. Plenty of good water—a necessity which has heretofore been a very great obstacle to those desiring to attend the camp; but here at last overcome this difficulty. We now have a splendid well of water, with a sufficient amount to supply the camp needs. A restaurant will be kept in connection with the hotel, where campers can purchase their supplies at just as reasonable rates as at any retail store.

Our list of speakers and mediums comprises as good talent as there is to be had anywhere; in fact, we have always had a pride in presenting to the public the very best educators and teachers of the philosophy.

E. W. Sprague and wife, of Jamestown, New York, will occupy the rostrum at different intervals during the entire camp. These well-known mediums and lecturers need no recommendation; their worth has an established merit. Mrs. Emma E. Hamon, of Topeka, Kansas, another estimable lady and medium of recognized ability, will give her services to the work, as also will Mrs. Etta Seaman, of Concordia, Kansas, a splendid inspirational speaker.

Mr. Connell, of Nebraska, hypnotist and healer, will deliver a series of scientific lectures upon the power and use of the subtle agency. Reduced rates will be negotiated for, with very favorable indications of obtaining them. The same will be announced in our camp circulars, which will soon be ready for distribution upon application to the president or secretary. We now extend a cordial invitation to every one wishing a few weeks of relaxation from business cares, to recuperate and enjoy a grand, social feast of knowledge and health. Come to Delphos camp, the most enjoyable resort in the West.

Full particulars will be found in circulars. Write for them.

I. N. RICHARDSON,

President Society.

Cassadaga Lake Free Association Programme for 1895.

LIST OF SPEAKERS FOR JULY.
13, Mrs. Carrie Twing, of Westfield, N. Y.; 14, Mrs. Carrie Twing, Lyman C. Howe, of Fredonia, N. Y.; 15, Conference; 16, Mrs. Jennie B. Hagan-Jackson, of Grand Rapids, Mich.; 17, Mrs. Carrie Twing; 18 and 19, Lyman C. Howe; 20, Mrs. Jennie B. Hagan-Jackson; 21, Mrs. Jennie B. Hagan-Jackson, Hon. L. V. Moulton, of Grand Rapids, Mich.; 22, Conference; 23, Hon. L. V. Moulton; 24, T. Grimshaw, Buffalo, N. Y.; 25, Hon. L. V. Moulton; 26, T. Grimshaw; 27, Henry Frank; 28, Ida P. A. Whitlock; 29, S. W. Bradford, Pa.; 29, Conference; 30, Ida P. A. Whitlock; Boston, Mass.; 31, H. O. Sommers, of Buffalo.

LIST OF SPEAKERS FOR AUGUST.

1, Mrs. Celie M. Nickerson, Buffalo, N. Y.; 2, H. O. Sommers; 3, Mrs. Celie M. Nickerson, Rev. W. W. Hicks, New York City; 4, Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. Richmond, Meadville, Pa.; 5, Conference; 6, Mrs. H. S. Lake; 7 (Labor Day), Hon. J. S. Sibley, of Franklin, Pa.; 8, Mrs. H. S. Lake; 9, Mrs. Cora L. V. Richmond, Chicago, Ill.; 10, Rev. W. W. Hicks; 11, Mrs. Cora L. V. Richmond, J. Clegg Wright, Cincinnati, O.; 12, Conference; 13, J. Clegg Wright; 14 (Temperance Day), Hon. A. B. Richmond; 15, Mrs. Cora L. V. Richmond; 16, J. Clegg Wright; 17, George A. Fuller, M. D., Worcester, Mass.; 18, W. W. Hicks; 19, Conference; 20, W. J. Colville, Boston, Mass.; 21 (Woman's Day), Mrs. Carrie Chapman Catt, New York, and Rev. Ida Hulton, of Moline, Ill.; 22, George A. Fuller, M. D.; 23, George F. Perkins; 24, Mrs. R. S. Lillie, Cincinnati, O.; 25, W. J. Colville, Mrs. E. S. Lillie; 26, Conference; 27, Prof. W. M. Lockwood, Chicago, Ill.; 28, George F. Perkins; 29, Mrs. R. S. Lillie; 30, W. J. Colville; 31, Prof. W. M. Lockwood.

SPEAKER FOR SEPTEMBER.

1, Prof. W. M. Lockwood.
Miss Maggie Gault will give tests from the platform the last two weeks of the meeting.

Edgar W. Emerson will give tests from July 18 to July 25, inclusive.

F. Corden White will be at the camp the entire season, giving not less than two weeks of his time to platform work for the association.

J. T. Lillie will have charge of the vocal music, as in former years.

The Northwestern Band and Orchestra, with F. B. Nichols as leader, will be present the entire season.

Prof. H. D. Barrett will act as chairman, presiding at all meetings that are held in the auditorium.

F. Corden White at the Northwestern Camp.

TO THE EDITOR:—I have just closed a ten days' engagement at the camp between St. Paul and Minneapolis, Minn. The attendance is very good on Sunday. At 10:30 was conference; at 2:30 a grand lecture by the guides of Mrs. Cora L. V. Richmond, which was heard by the best people of the Twin Cities. The auditorium was crowded. Many could not gain admission to the auditorium, but stood outside and listened with marked attention. At 4:30 the crowd was like that around the ticket wagon of a circus. The auditorium was crowded to its greatest capacity and many were turned away.

The camp is a great success in all ways. All bills are paid and a good balance in the treasury. All mediums upon the ground are very busy, and many are realizing the grand truth of life beyond the grave.

One man came upon the grounds, gave a false name but the unseen forces gave him away, and have brought him into communication with his loved ones, and now he says: "I know my friends live, beyond a doubt."

F. CORDEN WHITE.

Often times excusing of a fault does not make the fault the worse by the excuse.—Shakespeare.

CLINTON CAMP-MEETING.

An Old-Time Favorite Place of Resort.

The outlook for Clinton, Iowa, Camp for the season of 1895 is promising. The Park is in fine condition, the frequent rains causing an abundance of foliage. Many tents are already rented and still the orders are coming in. Superintendent Smith is a very busy man and is likely to continue so the remainder of the season.

A noticeable feature is the fact that many strangers are applying for accommodations, and inquiries were never more numerous than at the present time.

Substantial improvements are being made in the erection of new cottages and in renovating the older ones.

Dr. J. C. Phillips, the veteran healer, has a new and elegant cottage, which is now receiving the finishing touch of carpenters and painters, and when completed will be the finest residence in the park.

Dr. C. R. Fiske, vice-president of the association, has a fine cottage nearing completion, and John A. Johnston, of St. Louis, has erected a commodious building on Maquoketa ridge.

Miss M. E. Foster has made substantial improvements and now has one of the most commodious and convenient cottages on the grounds.

H. B. Hunt has added a porch to his building, greatly improving the appearance.

The dining-hall is being nicely painted under the supervision of Miss Foster, and the association and especially the secretary is indebted to her for substantial improvements in the office, as he found it nicely carpeted, newly painted and papered on his arrival.

Mrs. S. J. Smith, vice-president of the Ladies' Union, has not been idle, as under her supervision, a large number of mattresses, comfortable, etc., have been made, all of which will add to the comfort of patrons of the camp.

PROGRAMME.

The rostrum will be occupied by speakers of national reputation, and in the following order:

Hon. L. V. Moulton, July 28 to August 3; Mrs. Adeline M. Gladding, August 4 to August 13; J. Frank Baxter, August 14 to August 18; Prof. W. M. Lockwood, August 15 to August 25. Other speakers will be added as the occasion may require.

Edgar W. Emerson will be present the last five days of the camp, and will give daily public seances in the pavilion.

MATERIALIZING MEDIUMS.

Mrs. Bessie Aspinwall, C. E. Winans, and Mrs. W. L. Thompson.

SLATE-WRITING.

Lizzie Bangs, May Bangs and Mrs. S. F. De Wolf.

TEST MEDIUMS.

Mrs. Hamilton Gill, Nellie Bordwell, Mary A. Barkaloo, Lizzie Kelly Hartman, John A. Lindsey, Dr. J. M. Temple, John A. Johnston, and others.

Among the magnetic healers are Drs. S. N. Aspinwall, T. Babcock, O. G. W. Adams, J. Swanson, Ira Hills, T. J. Preston, and Frank L. Pease.

Prof. A. B. Severance and Dr. J. C. Phillips, both noted psychometrists, will be present and give readings to all who desire them.

The dances for the entire season will be under the supervision of Prof. Severance, which insures their being conducted in a creditable manner.

Tuesday, August 25th, will be Woman's Day, and the celebrated speaker, Mrs. Augusta Armstrong, of Buffalo, N. Y., has been engaged as speaker for the occasion.

Music by Prof. Hoffman's orchestra, and vocal selections by the celebrated Arion Quartette, of Ohio.

Reduced rates of a fare and a third on the certificate plan, from all points within one hundred miles of Clinton, have been secured on the Burlington, Cedar Rapids and Northern, Chicago and Northwestern, Chicago, Burlington and Northern, Chicago, Burlington and Quincy, Chicago, Milwaukee and St. Paul, and Chicago, Rock Island and Pacific lines.

In order to get the benefit of reduced rates, tickets must be purchased July 23, 26 and 30; August 2, 6, 9, 13 and 16.

Parties wishing tents will apply to Solon J. Smith, superintendent, and for circulars or additional information to Will C. Hodge, secretary, Clinton, Iowa, (Mt. Pleasant Park).

The park is open to cottagers and tenters from June 13th until September 15th, and the Camp-meeting will open Sunday, July 28th, and close Sunday, August 26th.

WILL C. HODGE,

Secretary.

Another Veteran Gone.

Horace Goodwin Pitkin, of Memphis, Mo., passed to Spirit-life July 30, aged 65 years. The transition was sudden and was caused by heart disease.

For many years he has been identified with the growth and business interests of Memphis, and has been largely instrumental in building up the town, and was president of the Farmers' Exchange Bank at the time of his demise. He was foremost in every good work, and held the confidence and esteem of his fellowmen; an honest, upright man and useful citizen. He had expressed himself that his lifework was nearing completion, but desired two years longer, as at that period his youngest son would attain his majority. He was a progressive man in every sense of the word, one who had the courage of his convictions, and for more than forty years has been a pronounced Spiritualist.

It was in his home that J. H. Mott, the materializing medium, was developed as an instrument of the Spirit world, and he was ever ready to extend his sympathy and a helping hand to all honest workers in the cause of Spiritualism. Services were held from the family residence at 9:30 July 8th, the writer officiating. A large concourse of relatives and friends gathered to pay the last tribute of respect, many of whom for the first time heard the gospel of Spiritualism proclaimed.

The Knights of Pythias then assumed charge, and services were completed in accordance with the rites of the order.

Brother Pitkin leaves a wife, two sons and six daughters, all Spiritualists, who sadly miss his visible presence, but who are sustained by the knowledge which Spiritualism alone can bring.

WILL C. HODGE.

Money often costs too much, and power and pleasure are not cheap.—Emerson.

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Inspiration, written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the late attitude of the United States, as an ever-present, though secret, unscrupulous force, the Catholicism, Washington's words of warning, Lincoln's heresies, and the prophetic utterances of Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The Catholic Church is a book which is obliged to do, all she does with a deadly hatred, and how she has treated heretics in the Middle Ages, and how she treats them today, where she has the power. We no more think of doing these things than we do of blaming the Holy Ghost and the prince of the church for what they have thought fit to do." This book should read in every home. Paper, 50 cents; will be sent, postpaid, for fifty cents. For sale at this office.

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CHAPTER I. Percentage—Place of Birth—Childhood—School Experience—First Mediumistic Work.

CHAPTER II. Hopedale, Mass., Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Admiration's Work—Work of Spirit Adm Augustus Ballou.

CHAPTER III. Omaha—Her Early Life and Tragic Death—Her Mission in Spirit-life.

CHAPTER IV. New York City—The Buffalo Pastorate—Works in Buffalo—Thomas Gales Foster—Sarah Child—Hudson Tuttle—Boston—Buffalo.

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SATURDAY, JULY 20, 1895.

A Magnificent City.

For many years religionists have boomed Jerusalem as the greatest city of ancient times, and Palestine as a kingdom superior in importance to all other countries of the globe. Informed that Palestine is a mountainous region, with arable land not superior to Vermont; that the holy city, because of its hilly surroundings and deep valleys, never exceeded one mile in length and three-fourths of a mile in breadth; that good statisticians, taking the most populous cities as guides, are of the opinion its greatest population was never greater than 30,000; that, in fact, it probably never held more than 15,000 permanent residents at any one time; that they were without commerce, the arts, learning, and scarcely civilization; that the story of Solomon's temple is almost unquestionably fabulous, as no traces of such a structure can be found, though diligent search has been made for it; that the ancient inhabitants lived in small, low-roofed huts; that the streets were narrow alley-ways not wide enough for two of our modern carriages to pass without colliding; that filth was everywhere, and the odors disgusting in the extreme; the smells arising from the valley of Hinnow, always reeking with decaying bodies, where "the worm dieth not and the fire is not quenched," made the whole city, in summer-time, pestilential.

Well, now, that was the city and country where God dwelt, Ps. 135:3; his throne was there, Jer. xli, 17; and there, in the valley of Jehosaphat, was to be his judgment seat, Joel iii, 12; and there he shall roar and shake the heavens and the earth, Joel iii, 16.

Honor bright, good reader, do you wonder at the skepticism there is in the world when the people are told of the gigantic wars waged against that city; of the vast multitudes, reaching into millions, who were slaughtered by the armies of Titus, else were led away into slavery?

The Greeks knew the Jews as temple robbers. Did they not as such steal a description of the temple at Tyre, and credit it to Solomon? We know the Tyrians had a magnificent temple which was dedicated to the worship of Baal. Was not that temple made to do double duty—in real service at Tyre, and imaginary service at Jerusalem?

A recent visitor to Jerusalem does not glorify the modern city. He says: "It has no clubs, no bar-rooms, no beer gardens, no concert halls, no theaters, no lecture-rooms, no place of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no alderman, no newspapers, no printing presses, no book stores—except one outside the walls for the sale of Bibles—no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem. Even the children do not play."

It is hopeful the New Jerusalem, which is to come down from heaven, will not be a duplicate of either the ancient or modern city.

Punished for Obeying the Bible.

Michael Clearly, near Clonmel, Ireland, has been convicted of manslaughter, for observing the divine command, "Thou shalt not allow a wife to live." The poor wretch must now suffer a long term of imprisonment for exorcising the evil spirit out of his wife, by holding her over a fire until she was severely burned, then throwing her down, stripping her of clothing, pouring kerosene over her, and firing it, when she was burned to death, in the presence of several of her relatives who were aiding and abetting in enforcing the holy injunction.

What is the use of an infallible Bible and heavenly commands if they who observe them must pay the penalty for their actions like common sinners.

Catering to the Appetite.

It is now stated in Catholic circles that the Pope has promulgated a decree abolishing all days of abstinence during the year except Fridays. Even during Lent laboring persons and their families are allowed to eat meat.

Confidence in the Future.

Turn which way we may, everything in the religious world wears a chaotic aspect. A system in harmony with nature is nowhere; but discord is everywhere. All the old systems of religion are fossil, petrified wrongs, fit only for destruction. The new is not organized on an enduring base. Indeed it cannot be, for the world is in a state of transition. It is waiting a great and powerful leader, an organizer, who can give shape and form to the disintegrated elements, mold separate atoms into a united whole, and by unequalled logic and convincing fact lead all harmoniously to the desired goal, where immortal Truth now reigns in pensive solitude.

After the Copernican system of astronomy was discovered, and was received by the learned, it took three hundred years to get rid of the Ptolemaic system, which taught the earth was a plane, and that the sun made a daily revolution around it, producing day and night. The opponents to the new system were the priests, always in the wrong, and always fortified by their book. Science, reinforced by advancing knowledge, finally triumphed, then the demagogical clergy stepped to the front and claimed the victory was theirs.

To gain the advanced position now occupied, a ceaseless war was waged against the claim that the sun made a diurnal circuit around this little globe. It was shown by conclusive logic that it was more simple to place the sun in the center of the planetary system, and allow the lesser orbs to revolve daily on their own axes.

It is the same with the false systems of religion. Teach the true for ages and the false will remain and gain strength by silence. An open, earnest, continuous and aggressive war must be waged against the wrong if the right is ever established.

"Error, wounded, writhes in pain," says the poet, and we see by daily observation he was correct, but the old devil and all his infernal brood must be utterly destroyed, not a trace of him left, if we hope to be finally victorious.

We have a firm and abiding faith in the great forces of nature, the widening of knowledge, the extinction of vice, the uplifting of virtue, and the final triumph of Truth. We cannot believe Wrong is to be victor; that Error is perpetually enthroned. Past history does not give such a prophecy. The aspiration of the human soul is ever forward, and onward, and upward. The tyranny of the priest must end; then blazoned in flame, and limed along the sky in beams of crystal light, and enthroned in every living heart, Truth, boundless, limitless, eternal, shall hold sway and reign forever.

Who Knows?

Are we not too much inclined to complain of Moses, and censure him for acts of which he was guilty, that were due to the rude and uncultured age in which he lived, and the ignorant people with whom he had to deal? Of course his laws, credited to God, in comparison with those of the present day, are uncouth, and would ill-become an enlightened age like this in which we live. His God was not the God of the modern clergy. We sometimes think if Moses wrote the books credited to him, many a mean thing done by Moses was shirked off onto God. Certain it is, our God of to-day would not accept of bloody sacrifices. First-born babies are not now required to be burnt on the altar with fatlings, kids and doves. Our fair daughters are no longer required in settlement of a vow, as was that of Jephthah's.

Generally Moses is looked upon as unyielding in his demands; that no concessions would be made by him to any one; that a law he had proclaimed, or a duty he required, should be observed to the letter; but there is one remarkable exemption which convinces us that the meekest man the world ever knew has been maligned. Josephus, almost equal authority with churchmen as the Bible, book 8, chap. 8, sec. 9, Antiquities of the Jews, says:

"Moses left it with God to be present at his sacrifices when he pleased, and when he pleased to be absent."

That shows that Moses was not as exacting as might be expected from one coming to his exalted position from so lowly a birth. Had he compelled the attendance of God when babies were sacrificed, or lovely daughters were roasted, possibly he would have become disgusted with human sacrifices, and would have accepted some other propitiation to save a lost world than the terrible slaughter on a bloody altar of his own and only son. Who knows?

Ascension of Man.

Either man was created and placed in the Garden of Eden, something less than 6,000 years ago, as narrated in Genesis, or he was not. If the statement made in Genesis is not true, or if man did not fall in consequence of the transgression of a law of God, then the whole scheme of Christianity, as promulgated by churchmen, is false; for if there was no fall there was no need of redemption, no vicarious sacrifice, no atonement, no Savior, no death on the cross to placate the anger of the Almighty Father.

If man did not fall, but has been advancing from age to age, ever increasing in knowledge and goodness, then it is false to attempt his elevation by the methods of the church. He must be lifted up by education, not by somebody's death.

Every trace of pre-historic man, the rough stone ax, the arrow-head of flint, the rude tracing of aboriginal artists, the resurrected cities and monuments, show that man has come up from a savage condition, advancing step by step, as does the child in its growth and development, until he has attained his present enlightenment. Instead of a fall, it is, then, in truth, an ascension, and it is an insult to his intelligence to intimate the need of an intermediate to restore him to a condition he never occupied.

To Arbitrate.

The strained relations between France and Brazil, threatening a protracted war have been brought to a peaceful close by agreeing to arbitration. That is the true way for settling international disputes, and in good time the habit will become universal.

GOOD NEWS.

It Comes from Inverness, Florida.

Will A. Sheldon Acquitted.

TO THE EDITOR:—It was a hard fight, but we are the victors in the first battle. After the jury brought in the verdict of "Guilty," my counsel filed a motion for a new trial and the arrest of judgment. There were hot arguments, but we won. The judge granted the motion of arrest of judgment; which means that the State failed to prove its allegation contained in its information, and I was ACQUITT-ED. Now we have the sword in our hands, and we will use it. My counsel will at once institute suit for \$25,000 damages for malicious prosecution, and false imprisonment, in the United States Circuit Court, at Jacksonville.

WILL A. SHELDON,

Inverness, Fla.

We announced last week that Mr. Sheldon lost his case, and so he did, being declared "guilty." But later on the trial took a new aspect, and Mr. Sheldon was acquitted. We wish to sincerely thank, on behalf of Mr. Sheldon, every Spiritualist who contributed in his behalf. Without this financial aid he would have been powerless, and now, with the "sword" in his own hands, he can make his persecutors dance as they never did before.

Guilt Has a Barbed Sting.

Yes, it is true, it was stated in these columns awhile ago that the statistics of the penitentiaries showed crime was on the increase at a fearful rate in this country. Our Brother Beck two weeks ago endeavored to associate that condition of things with the teachings of Col. Ingersoll and Spiritualism. It is not our province to vindicate the Colonel, but it is due to truth to state that the convicts in the penitentiaries—those who represent the criminal classes—do not come from unbelievers. Out of a total of 33,168 criminals, only two were reported Atheists, and there was one Infidel; the rest were Christians in belief. One of the Atheists was discharged by the Supreme Court, because the evidence did not establish his guilt.

Says Mr. Beck: "If Ingersollism and Spiritualism are overturning the Bible superstition and giving freedom to the world, how is it crime is so rapidly on the increase?" We answer: The great truths taught by Colonel Ingersoll and by Spiritualists have not yet been accepted by the masses. When the people shall learn that no wrong can escape punishment; that guilt has a barbed sting, from which it is impossible to escape; that penitence plays no part in past offenses; that there is no vicarious atonement, by which some innocent person suffers for others' wrongs, then crime will decrease, and not until then.

Tightening the Thumb-Screws.

A telegram from Chattanooga of a late date, details the arrest, conviction and sentence of ten Adventists, who were prosecuted for laboring on Constantine's "venerable day of the sun." One of the parties was a mere boy who labored in the mines all the week, and cut some wood for his widowed mother on Sunday. All were honest, industrious and respectable citizens, having the confidence of the best element in that region, while the prosecution, as would be expected, was worthless, and with no social standing. The Judge, in passing sentence, paid a high compliment to the good character of the prisoners, and expressed regret that the law compelled him to impose a fine on them. The accused made no defense, and elected to go to prison and suffer the extreme penalty of the law rather than pay their fines.

Down with the Cash.

"Every man, woman or child who is not giving his or her tenth dollar to the church is robbing God," said the secretary of the missionary society of the Methodist church at Oakland a few days ago. If all would do as they should, he would buy a Cunarder, put 2,000 missionaries on board, and sail to Japan, to Asia, to Malaya, Africa; in short, would beat the globe with missionary stations, and convert the world in one generation. And all this if the people would cease robbing God! If God would abandon his non-resistant position, he could prevent his churchmen from robbing him. Why not ask him to use lightning in his defense, and cease throwing the thunder-bolts at the churches?

Americans Should Rule America.

Rev. Mr. Henry, of the LaSalle Avenue Baptist Church, in his discourse on the 7th Inst., charged the Church of Rome with seeking to undermine the institutions of this country. He said the 3,500,000 Catholics of the United States held 68 per cent. of the offices in the great cities. "The time has come to close the ports of immigration, and leave Americans to rule America," was the burden of his argument. This position will gain strength as sectarians tighten their thumb-screws.

Prof. Andrew Cross.

With this issue of this paper Prof. Andrew Cross completes his series of articles on the "Mystery of the Double Life." These articles have been most excellent, and we hope to hear from him again. No high-priced magazine can furnish an article of greater merit. The great worth of THE PROGRESSIVE THINKER can only be realized by reading its columns from week to week. Every Spiritualist and Freethinker should subscribe for it.

If you would have an abundance of dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is faded and gray, and you would have its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

MEDIUMS ARRESTED IN PHILADELPHIA.

WAR COMMENCED

Against Genuine Mediums as Well as Fakirs.

No Discrimination Between the Genuine and the Spurious

PHILADELPHIA LEADS IN THE NEPARIOUS WORK—AN OUTRAGE THAT SHOULD MEET CONDEMNATION EVERYWHERE—MRS. CADWALLADER AND MR. THEODORE F. PRICE GIVE EXPRESSION TO SOME COGENT THOUGHTS

LETTER FROM MRS. CADWALLADER. TO THE EDITOR:—Our meetings are over for the season. The last service at the hall of the First Association of Spiritualists was held on Sunday evening, June 30th. The hall was well filled, and after an address by the writer on the subject, "Christianity Founded on Faith, Spiritualism on Knowledge," a flower memorial was held, the medium giving the readings being Mrs. Minnie Brown, of this city. This service closed my three months' engagement with this society.

In my last letter I gave an account of the attack that had been made upon persons who called themselves Spiritual mediums, and who advertised to perform all sorts of wonderful things, such as changing luck, re-uniting the separated, etc. When the attention of the editor of the paper was called to the injustice of classing mediums in this category, he claimed that they had no intention of attacking Spiritualism or its mediums proper, but they were bound and determined to break up all classes of fortune-telling for gain.

The editor of the North American informed the writer that numerous complaints had been received regarding the matter, and that in the interest of justice they were compelled to expose those people. He was positive in his statement that Spiritualism was not to be attacked in any way.

Had the matter rested here, no more would have been said, but in a few days warrants were issued and eighteen were arrested on the charge of predicting the future and fortune-telling for gain.

Among the number was one who had been a medium for years, who had a sick husband and four children dependent upon her for support. She was remanded to prison in default of bail. As soon as it was known, however, that Mrs. Neumann, one of the trustees of the First Association, procured her release. Most of the others were compelled to give bail.

The thing looked serious, and I thought best to visit the chief of police who had the matter in charge and interview him concerning the act under which they were arrested.

The following is a copy of the statute: "Any person who shall pretend for gain or lucre to predict future events by cards, tokens, the inspections of the head or hands of any person, or by any other means, or by consulting the movements of the heavenly bodies, or who shall for gain or lucre pretend to effect any person or persons, shall be guilty of a misdemeanor, punishable by any court of quarter sessions in this commonwealth with fine and imprisonment, or both, or either, at the discretion of the court."

"Whosoever shall pretend for lucre or gain, to tell fortunes or foretell future events by other means than those afore-said shall be guilty of a misdemeanor, to be prosecuted as offenses against public law are now prosecuted in this commonwealth, and to be punished as is provided in section first of this act."

"If any person or persons shall publish by card, circular, sign, newspaper or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence under the first and second sections of this act."—Statutes of Pennsylvania.

The chief of police said in answer to my question, that it was the purpose of the police department to break up the business of fortune-telling in the city of Philadelphia. I asked him to define what he meant by fortune-telling, and he answered: "Predicting the future." He was aware that the Spiritualists held meetings every Sunday, and also that they advertised them. It was not a crime, in his opinion, to be a Spiritualist, and if a Spiritualistic medium would stick to his or her legitimate business the law would not interfere, but in every case where a medium attempted to predict the future, no discrimination would be exercised between mediums and fortune-tellers. He did not believe that the future could be told by an astrologer, and thought that the whole thing was a humbug.

I asked: "Mr. Linden, if you visited a medium, and your spirit daughter asked the medium to tell you that you ought to be careful of your health or you would soon have a severe spell of sickness, would you arrest the medium for so informing you?" He said he would not believe it under any circumstances, and that if a medium would attempt to tell the future for gain, it made no difference what we claimed, they were liable under the law. "I am not here to interpret the law, but to enforce it," said he.

"But it is an unjust law," I replied. "If anyone practices fraud, it is one thing; but it is certainly unjust to class all mediums as fortune-tellers, and make no distinction. As far as taking pay for their sittings, they have just as much right to do it as you have to take pay for your services."

Then I referred him to the mediums of the Old Testament, saying: "How can you object to paying a medium for his or her services, when Saul, in the Bible, knew better than to go to the medium Samuel without taking with him something to pay for his sitting. There is a case of predicting the future. Did not Samuel predict that Saul would be King of Israel? Did he not give him test after test? If Samuel lived in Philadelphia, under this law he would be liable to arrest."

Mr. Linden responded that he could not attempt to explain all that was in the Bible, and that if we felt that the law as it stood was unjust to our me-

money they can, keeping them on the verge of beggary by demanding pay for masses to release the souls of their friends and relatives, represented by them as roasting in purgatory. The Protestant minister is no better who preaches eternal damnation to his congregation in order to frighten them into paying him a big salary; and a vicarious atonement and an immaculate conception. Spiritualists should show their strength and stop this movement, which threatens to become general all over the United States.

Yours for truth and progress,
THEODORE F. PRICE.
Philadelphia, Pa.

MR. PRICE INTERVIEWED BY THE NORTH AMERICAN, IN WHICH HE GIVES EXPRESSION TO MANY COGENT FACTS.

The Spiritualists of Philadelphia are up in arms against what they term the unjust attacks upon Spiritualism in the exposures by the North American of the fortune-tellers and Spiritualistic fakirs, who were defying the law openly. The First Association here, from the forum at Eighth and Callowhill streets, organized against the exposure and the subsequent arrest of the offenders, and now another well-known Spiritualistic medium has much to say about the matter. Unfortunately the Spiritualists have taken a wrong idea as to the motives which impelled the North American to take the steps it did in the matter.

In an interview with Theodore F. Price, of 608 North Eighth street, who was the lecturer for the Spiritual Conference in Handel and Haydn Hall during the month of April last, a few days ago that eminent lecturer and medium expressed himself as follows:

"As a speaker for the philosophy of Spiritualism, a cause that is very dear to me, as it is to many thousands of the citizens of Philadelphia, besides being a well-accredited medium of several years standing, and known in every State of the Union, I desire to enter a protest against the indiscriminate manner in which two widely different classes of individuals are confused in the articles purporting to be an expose of mediums, frauds and swindlers that have, during the course of the last few weeks, appeared in your paper. Do not let me be understood as denying the existence of fakirs, who get money under false pretences and who, by assuming to be Spiritualistic mediums, are enabled thereby to play their calling much in the manner described by your reporters."

"But these violators of the law call themselves Spiritualists. How do you account for that?" he was asked.

"It is a common thing," he replied, "for charm-venders, card-readers, sellers of love-phillets, avengers of the baneful influence of the evil eye, those who assume to be able to bring to individuals good or bad luck, practitioners of voodoo witcheries, and others who work in various phases of the black arts, with their charms of dried toad tongues, spiders, rats' livers and oxygallated blood, to assume to be Spiritualistic mediums. The distinction between the two classes is as wide as that between Monday and midnight. It is an easy matter to steal the liveliness of heaven to serve the devil in."

"What is your definition of 'true Spiritualism,' as you term it?"

"Spiritualism and its mediums, those individuals whose nervous organism and sensitized brain structures render them capable of being acted upon by disembodied intelligences, and who, through that inborn quality, and not by any condition of birth or education, are the chosen instruments and agents of the Spirit-world, seek to establish by indubitable proof, through many various and indescribable phases of phenomena, that the material and spiritual worlds are acting and reacting upon each other."

Science has demonstrated the existence of electricity, magnetism, and many other imponderable elements and forces of nature, the existence of which has been known only during the last century, the capacity for thought had become sufficiently evolved in the minds of men to enable them to conceive of the reality of that which was not material in its crude sense. There was an element discovered and proven to exist by Galvani, Metcalf, Mesmer, Baron Reichenbach and others, which is the connecting link between mind and matter. Science has demonstrated, through mesmerism and psychology, that this magnetic force not only operates through the human brain, controlled by the original intelligence, but that this self can be put aside, and the same brain be used by the intelligence of another person, whether in or out of the body. Mesmerism and telepathy the intelligence acting upon this borrowed brain is in the body, while Spiritualism demonstrates that the disembodied mind or spirit can and does act upon and through the brain of the medium."

"But have these fakirs whom the North American has exposed this extreme sensibility of the mind, when they, by their words, show that they do not know what they are talking about?"

"While those who profess to foretell the future by card-reading, and who see fortunes in tea grounds, may possess the germs of mediumship, as many of them undoubtedly do, the intelligences which control them are legion, and on a very low plane, and therefore apt to be unscrupulous as to the truth or falsity of any impression which they may be able to give. Unless, probably, for some special purpose, and for a given time, a highly educated and refined mind in Spiritualism would hardly habitually associate itself with a frequenter of doggeries, and with one given to low crimes and vices. And no one who can lay any justifiable claim to the name of Spiritualist, or who is at all acquainted with the fundamental laws of the philosophy of spirit control, would ever expect to receive through a card-reader, fortune-teller or charm-vender, any communication from a spirit whose intelligence would be of so very low a plane, and who would be so very low enough to justify the sifter in following advice emanating from such a source, even granting the communication received to be genuine."

"You hold, then, that the condition of mind of the sifter has much to do with the power and reliability of the medium?"

"Like attracts like, is a well-known law of spirit control, and not only is the medium environed by conditions and surrounded by intelligences in keeping with his or her character, habits and disposition, but the sifter, he he investigator, believer or skeptic, likewise brings his own conditions, and unknown influences, who frequently, for reasons explained, do not desire that he should be convinced of the truth of spirit-return. His environments and influences, both physical and spiritual, may be Jesuitical

or theological, and may wish to keep the sifter in the ranks of the church." "Then, you think that these mediums were not given a fair investigation by the reporters of the North American?" "The skeptic who comes for a sitting to a medium, whom he more than half believes to be a fraud, and who says to himself: 'Now, if you do not tell me the name of my mother, father or grandfather, I will know you to be a fraud,' without suspecting it, throws over the medium such an influence as defeats his own ends, setting the sensitive brain of the medium in such a quiver as prevents its receiving any reliable impression. As when the placid surface of the calm waters of the lake clearly reflects the shadows of the shrubbery and the objects on its banks, when agitated from any cause, no longer presents the well-defined outlines of the picture, in like manner is the brain of the psychic affected and its peculiar power destroyed."

"But is the medium sensible of this warning of the mind forces? If so, why did not these fakirs detect the character of the visits of the reporters?" "While a medium is naturally not inclined to suspect a hidden motive in one who comes and pays for a sitting, and may not be able to state specifically the client's occupation or reason for coming, there is a feeling thrown over the sensitive so disturbing, so irritating and harassing, though unseen by any outside observer, that she or he, as the case may be, is often driven almost to frenzy. I am aware that while these subtle laws and forces are not apt to be understood by those who have not made this philosophy a study, and are, therefore, scoffed at, they and their effects are very real to the sensitive medium."

"The laws of Spiritualism, you say, are not well known? Are they very difficult to understand?" "Natural law governs spirit control, and these laws are very subtle, and relate to the most delicate of the imponderable forces; and no one can understand their nature or absorb such knowledge without making them a study. Mediums will continue to suffer great injustice so long as these laws are persistently ignored, and common sense and reason are not employed in investigation."

"This ignorance of these subtle laws you think would defeat the purposes of an investigation?"

"The detective, whether self-appointed or sent by a superior, on a quest to spy out and decide upon the truth or falsehood, always defeats his own ends, and will not be able to render a report that will do a medium justice. In the first place, he is apt to be ignorant of all laws governing spirit control, and is prone to act in such a queer and aggressive way that, although the medium may not know just why, yet it is as clear as the nose on his face that there is something peculiar about his client; that is, if the medium be genuine and not a charm-vender, who, of course, does not sense such signs which conduce to the peculiar brain action above referred to. When we are dealing with the fine forces and sublimated elements that govern mind, we are not dealing with material things, such as earth, water, fire and air."

"You think, then, that the North American was wrong to start an investigation into the methods of the people who will, by their efforts, have to answer at the bar of justice?"

"True mediumship can never be determined by these inconsistent and eminently unscientific methods. It is like sending a school-boy who has only learned to spell to report on the mechanical construction of the City Hall building, or to explain the action of the force that propels the trolley car."

"But the authorities found the same violations of the law as did the North American reporters."

"Whether may be the instigator of this movement, or whether this or that so-called medium be true or false, their methods are, to say the least, eminently un-American, and opposed to the free, progressive spirit of this enlightened age. It is about what might have been expected of medieval Europe in the days of the Inquisition. Philadelphia will one day be as much ashamed of their action in this matter as the Boston people are that they ever led William Lloyd Garrison, the anti-slavery agitator, through their streets with a rope around his neck. The same authorities might with the same consistency arrest the Protestant minister for preaching a vicarious atonement, the immaculate conception, and their plan of salvation, the Catholic priests for taking money for saying mass to get souls out of purgatory, or for taking money at the confessional. They might as well arrest the Salvation Army for drumming through the streets and disturbing some people and annoying others in season and out of season. Let us all learn wisdom by our blunders."

"But these people whom you name are sects who abide by the law."

"The Spiritualists of Philadelphia are many thousands strong. They are generally people of superior intelligence, and they recognize that their mediums have rights as well as the ministers of other denominations. They are protesting strongly against the instigation of this movement, and the Catholic priests for taking money for saying mass to get souls out of purgatory, or for taking money at the confessional. They might as well arrest the Salvation Army for drumming through the streets and disturbing some people and annoying others in season and out of season. Let us all learn wisdom by our blunders."

A Delightful Time.

A very delightful musicale was held on Tuesday evening of last week, at 40 Loomis street, the home of THE PROGRESSIVE THINKER. Dr. Willis Edwards was master of the ceremonies, and in his usual graceful manner, he introduced the highly accomplished, gifted and graceful performer, Madame Bourgeois. Her playing and singing were greatly admired and enjoyed, and the numbers rendered by her pupils left no doubt in the minds of the audience of her ability and success as a gifted teacher.

The recitations, songs and Deliastra posings were all of a high order and greatly appreciated.

Flotion is a potent agent for good—in the hands of the good.—Mme. Necker. The shortest way to do many things is to do only one thing at once.—Sam. Yee.



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

The picnic given by the Spiritual church at Des Plaines river was a grand success, so much so that they are to have another July 27th. All are invited. Mediums are requested to come.

B. H. writes from Saratoga Springs, N. Y.: "Frank T. Ripley, the platform test medium and speaker, lectured here and gave tests to a large audience at the Court of Appeals Room, July 7th, in the forenoon and evening, giving the best of satisfaction. He speaks and gives tests two Sundays more, and then goes to Lake George camp for Sunday, 28th; then to Lake Brady, Ohio."

The Delphos (Kansas) camp-meeting commences August 4th, and continues seventeen days.

Prof. Theodore F. Price, speaker and platform test medium, has been engaged for the month of September by the First Church of Spiritualists, of Allegheny City, Pa. Those desiring the services of this excellent speaker and medium, will address him at his present location, 603 North Eighth street, Philadelphia.

Mrs. P. P. Rouse writes that she saw the form of the spirit lady near her bed one morning. Her husband also appeared, greeting her with his accustomed smile, and his looks assured her of his happiness in his new home.

H. H. Barnard writes concerning the Will Sheldon trial: "It was a hard fight; the trial of yesterday consumed the entire day. If the motion for a new trial is refused, an appeal will be taken at once to the next higher court. The entire action of the State throughout the trial—the willingness of the witnesses—plainly showed the position of the clergy and church—the determination to convict. Brother Sheldon will give full particulars later on. He is in the fight to stay—is not discouraged in the least."

F. H. Morrill, secretary, writes from Philadelphia: "The First Association of Spiritualists has just closed a successful season, and adjourned until September 22nd, when the season of '95 and '96 will open. Mrs. M. E. Cadwallader has lectured for us Sunday evenings for the past three months to large and increasing audiences. Last Sunday, after the closing lecture, Mrs. Minnie Brown gave a flower service, which was a double treat to those who received messages. After the exercises were closed a rising vote of thanks was cordially extended to Mrs. Cadwallader for her earnest work in the cause of Spiritualism in our city, and especially for our association. The chairman also, on behalf of the Board of Trustees, presented her with a large and handsome bound copy of the Christian Bible, as a slight token of their regards and appreciation of her labors in the association, to which she feelingly replied, with thanks to the audience for their kindly feelings and attendance, and pledged herself anew to ever work for the cause, which alone gives proofs of man's individualized and conscious existence after the change called death. Our prayers and good wishes go with her to other fields of labor during the coming season, and we feel that she will strike telling blows for the cause of justice and humanity wherever she may have the opportunity."

Mrs. C. M. Whipple writes from Providence, R. I.: "Kindly permit me through the columns of your paper to speak of the good work in our city by Dr. F. H. Roscoe and his estimable wife. A year ago there was a call and demand for a new society; one was formed, and the name of the People's Progressive Spiritualistic Association, and through the earnest and efficient labors of the Doctor and wife it has been carried on with grand success, for they do not recognize the word fail. There is not a more earnest advocate of the beautiful truths of immortality; he holds his audience spell-bound under the inspiration that comes with the force that never fails to elicit the praise and hearty applause of the large audiences that always respond when he is announced as speaker. As president of our society he has filled the position with honor to himself and the cause. As a psychometric reader he has few if any equals; they are given with great rapidity and always with the most convincing proofs."

Dr. J. C. Badolri writes: "The influence of the Jesuit is behind this government attack on me. I am uncompromisingly American in my sentiments, and have frequently spoken in public in defense of American institutions, especially our secular educational system, characterizing all others as un-American and tending to sap the foundation of our Republic; in a word, have talked and worked along the lines so ably advocated by THE PROGRESSIVE THINKER and thereby have incurred the displeasure, active enmity and opposition of Romanism. I shall fight it to a finish. At present I want only the sympathy and moral support of all lovers of liberty and justice. If the contest should prove prolonged and expensive, I may be necessitated to avail myself of the substantial aid which has been so kindly offered by many friends and co-workers."

H. E. Martin writes from Grand Lodge, Mich.: "In starting our new camp we have had names and addresses of people who would like to attend camp or know something about Grand Lodge Camp." Friends are requested to send to him such names and addresses.

Victorine Parker, M. D., writes: "The First Society of Psychic Phenomena and Spiritual Research, of Kansas City, Mo., meets every Sunday evening at 1220 McGee street, and once a week a social is held. The society is growing, with a very intelligent class of people."

Carrie M. Hayward writes: "Dr. H. C. Andrews, of Bridgeport, Mich., the peerless spiritual advocate, is doing a grand work in his home in giving tests to many of his neighbors and callers, which are all recognized. The Doctor is a grand inspirational speaker and platform test medium. He leaves for Devil's Lake and Maumee Valley camp about the 24th, and to lecture at other points for about a month."

Professor Charles Augustine will be in Upper Michigan for the next few weeks. Will the friends in Northern latitudes please correspond with him? At small expense arrangements can be made for up-to-date lectures or debates. Will expose the so-called exposures, if the friends wish. For particulars and terms please address at general delivery, Ishpeming, Mich.

Herbert Davis, M. D., can be addressed during July at Lockport, N. Y. Societies in the vicinity of New York desiring his services for platform tests during the fall months can address as above, or to his permanent address, 154 W. 16th street, New York City.

W. C. Edwards writes from St. Paul, Minn.: "Mr. F. Corden White, of Chicago, the wonderful platform test medium, has again favored the North-western Spiritualist Camp-Meeting Association with his presence for a few days, and he has delighted his audience, with him no time is wasted. His guides take the audiences to the mountain top, and hold them there from the first. The audience is spellbound, and hold their breath in silence to the last, while he gives forth in rapid succession test after test, to different ones, most wonderful messages from friends in the Spirit-world. These messages are accompanied with names in full of families and friends in Spirit-life, and if misunderstood or not recognized, his guides call for more facts, until the one it is for is compelled to rise and acknowledge, but his tests are almost always recognized and understood and acknowledged as correct; no one ever leaves the room as long as his guides rule. It is so wonderful, one could hardly realize unless they had seen him. I doubt if he has his equal in the world as a platform test medium."

Allie Lindsay Lynch, of this city, writes: "Mrs. Cora L. Bliss, widow of Dr. James Albion Bliss, gave an eloquent entertainment June 30, at a West Side Spiritualist society's hall. This consisted of lecture and recitations, diversified with costume presentations, all of which this earnest worker in our cause presented in a very creditable and charming manner. Mr. Wm. Arnold closed the pleasurable evening with one of his convincing sermons, when, with his hands tied to the chair he sat upon, there were manifestations of independent slate-writing, musical instruments carried about and played upon, and voices heard speaking through the trumpet to their mortal friends. Mr. Arnold carries on his face the stamp of honesty, and I have yet to meet a person who has not been favorably impressed with him as a man. I love to say a good word for all such workers."

Mrs. M. Miller writes from Grand Rapids, Mich.: "I say amen and amen to the beautiful sentiments expressed by our family of contributors, whom it would indeed be glorious to meet face to face, to clasp friendly hands, in the name of truth. I am particularly interested in the cause of earth-bound spirits, and the labors of Mrs. L. H. Chapman and her friends for them are most worthy. We have similar circles here, presided over by Mrs. Magnolia Stevens and Mr. Samuel Smith and family, who have accomplished great good, and are still content to labor on in this cause."

Rev. A. Wheeler writes from Webster, Iowa: "I want to say that I was re-engaged to come back and deliver another lecture at White Pigeon on Sunday, the 7th, which I did, and my lecture, as before, was well received, and many of the best people came out. I desire to thank all the friends, and especially Sister White, and family, for so highly entertaining me. The friends are going to reason and think for themselves after this. I leave for Hayesville, Iowa, to-morrow."

B. Artist writes: "I would like to find where Mrs. L. A. Cook, medium, is. It is her interest to address me at 508 Arch street, Philadelphia, Pa."

A basket picnic will be held by the members of the Church of the Spirit, on Saturday, July 27th, at Des Plaines river. Everyone will be cordially welcomed. Each person will be expected to pay 25 cents for the benefit of the society.

C. H. Rudolf, of this city, writes: "I would like to call your attention to the very satisfactory seances given semi-weekly by Mrs. Ada Turk Knapp, at 1159 W. Monroe street. Spirit voices, singing as well as talking, are distinctly heard, and the charm of one of the controls, 'little Lulu,' words cannot portray. One cannot pass an hour in this harmonious atmosphere without receiving blessing and comfort."

Dr. W. O. Knowles writes: "I arrived at Boston July 9; I stay a few days. I am located at the United States hotel. I am ready to make engagements for September and October, for lectures and platform tests. Subjects taken from the audience. Address me at 200 East Bridge street, Grand Rapids, Mich. Boston for two weeks, United States hotel, Boston, Mass., room 412."

Mrs. S. C. Scovell, Elgin, Ill., writes: "Our work among the Spiritualists and investigators of this little city has created such an interest in Spiritualism that our going away has been indefinitely postponed. Myself and husband visited friends at Genoa over the week-end."

Bishop A. Beals is now in the city, and can be addressed for engagements in care of this office.

glorious 'Fourth.' I was engaged to give a parlor lecture and tests in the evening. The meeting was a decided success, and now a movement is on foot to arrange for my coming once a month, to alternate with Sister Mary A. Jeffries, of Chicago. Mrs. Jeffries has done a good work here, and is highly appreciated. The friends here are wide awake; and, since the meeting on the 4th of July, say a hall is an absolute necessity, and will try and arrange for one at the next appointment. Here in Elgin the cause has reached such a foundation that it will be hard ever again to dislodge it. We are holding weekly socials from house to house; last week one was held at my parlors, and the friends were kind enough to resolve this one into a pound party. As a result, their 'pastor' was able to enjoy several square meals. On Saturday night, after our return from Genoa, another surprise awaited us. As long as the friends enjoy surprising, I enjoy being surprised, for it indicates that, though we have ministered unto them since last November, we are still appreciated, and the great desire for variety which afflicts so many of our spiritual societies has not entered here. I give a public lecture every Sunday night, and hold a test seance at my parlors every Wednesday night. With this, my private sittings, social calls and home duties, I am kept pretty busy."

Dr. F. E. Creal writes: "Considerable interest has been manifested in Lockport, N. Y., through the platform test seances given by Dr. Harlow Davis, of New York, Sunday, July 7, in Mizpah hall. His tests are very accurate, and cannot fail to convince the most skeptical. In nearly every instance, full minute details of events long since forgotten, or of recent occurrences as they came may be, every test being fully recognized. In diagnosis of disease he is a wonder. Locating persons in different parts of the hall, he describes their various physical infirmities with the greatest ease and precision. Dr. Davis has just completed a regular course of study in medicine, and is now enabled to combine his medical knowledge with his clairvoyant gifts in understanding the cause and cure of disease. He will remain with us during July, after which, I understand, he will visit Cassadaga Camp."

Mr. William Marsh, of Chicago, and Edith E. R. Nickless, who is widely known as a medium and speaker, were married at Milwaukee July 1.

Mrs. Celia Hughes, the well-known trumpet medium, has returned to Chicago after a visit to her children in Cincinnati, and will resume her business at 731 31st street. She will be glad to see all her friends at the above number. Seances Monday, Wednesday and Friday evenings.

Prof. Lockwood left the city Monday evening, to fill his camp engagements, which are as follows: Lake Brady, Ohio, from July 17 to 22; Chesterfield, Ind., July 24 to August 11; Clinton, Iowa, August 15 to 25; Cassadaga, August 27 to September 1. Letters sent in care of THE PROGRESSIVE THINKER will be forwarded to him. The physical demonstrations of the philosophy of Spiritualism Professor Lockwood is prepared to make are worthy of the attention of the best thinkers of the country. We have listened to several of his lectures, and know they are of a high order.

L. A. M. writes from Menager, Kan.: "I desire to call your especial attention, and that of your many readers to the mediumship of Mr. Geo. D. Search, whose slate-writings in daylight are of admiration and wonderment of his and adoration of their clearness and distinctness, a slate oftentimes being held at arms length and writing being produced; and again, such phenomena had while the slate is being held by a member of the audience, guitar or any other musical instrument placed under a table removed by spirit power in full light."

Miss Minnie Tarbell writes: "Miss Lizzie Harlow, of Haydensville, Mass., was with the society at Londonderry, Vt., the last four Sundays of June. She is a young speaker, having been but a short time before the public. Nevertheless, she stands first in the ranks of spiritual speakers. While her lectures show marked eloquence and power, they meet the issues of the hour in a logical and fearless manner. Questions given early and answered in a scholarly and pleasing way. She wins the hearts of the people by her earnestness and pleasing words. Although her stay was shortened, being engaged to open the camp at Onset Bay, one of the first spiritual camps in the east, we hope to have her with us in October. I would say to societies having open dates, engage her for one, and she will more than meet your hearty approval."

Rev. J. C. F. Grumble will be at the Twin City Camp, July 18, and at the Clinton Camp August 18. He will, at the latter camp, teach and develop classes in inspiration, clairvoyance and psychometry. Address him for particulars at Geneseo, Ill.

Joseph Whisler writes of a visit by himself and wife to the home of John Gregory, near White Pigeon, Iowa, the only village, perhaps, in the State, that has but one meeting-house and that a liberal one, used by all kinds and sorts, and for a variety of purposes—dances, protracted meetings, etc. At this church they listened to a lecture by Rev. A. Wheeler, who closed with some good tests. It seems probable that a society of Spiritualists will soon be organized at White Pigeon. Men and women are beginning to think on the claims of Spiritualism.

Last Friday evening, July 12, the class in spiritual development meeting, at 1537 Milwaukee avenue, this city, presented their teacher, Mrs. M. Summers, a large and gorgeously beautiful gold medal, in the form of an eight-rayed star, and jeweled with diamonds and rubies, in token of their esteem for her qualities as a teacher, medium and friend, accompanying the presentation with a finely-worded address, delivered by William Hassman.

Will A. Sheldon writes from Tampa, Florida: "I came here for a few days on the pressing invitation of some earnest investigators. I will give two illustrated lectures on modern Spiritualism at the Masonic Temple."

T. A. Thompson will lecture in Lawrence, Kansas, July 21. From there he goes to the camp at Clinton, Iowa. August 11 he will lecture at Sandusky, O. Sunday, August 4, he will probably be in Chicago.

Dr. C. T. H. Benton writes from Peoria, Ill.: "Our meetings, which have been very successful, closed for the summer last Sunday. Prof. R. O. Spear, of Chicago; L. E. Joseph, Dr. Rummel,

myself and several others have added our little to the advancement of the cause, and a great increase in interest and numbers has been the result. The necessity of electing a 'home speaker' as well as other officers of a society, is now being considered a good deal at present. Our meetings are closed till after the camp-meeting season. The work of home talent is bound to come to the front if the hand of true friendship and the heart of love are manifest among us."

The College of Science, Los Angeles, California, graduated about thirty students in June, who reside at San Francisco and other points in that State. Dr. Peabody, Prof. Buchanan, Prof. Swarts and others are connected with the college. Many of those who have received this graduation and the diploma conferring the degree of S. D.—Doctor of Science—are magnetic healers and students of medicine, and it is said that some of them were licensed medical physicians, who also wished the psychic and spiritual methods of healing.

J. W. Riley writes from Marcellus, Mich.: "I wish to state through your valuable paper that my health is so poor that I will be obliged to cancel all my camp engagements excepting Camp Liberal. If my health improves I will fill my engagement there; if not I will not, I am at this present writing confined at home, not able to stand the ride even to the village. Sunday, July 1, the Spiritualists of Marcellus and surrounding country went to a great feast through Mrs. A. L. Robinson, of Port Huron. She gave us two fine lectures which were listened to by an attentive and appreciative audience. After her lecture she followed with tests, which were never excelled, in these parts, at least. She gave about fifty tests, which were all recognized. It was very gratifying to all who were blessed with the words of love from their friends gone on before."

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INTERESTING FACTS AND PHENOMENA.

PHENOMENA!

In Which Is Illustrated Important Facts.

Furnished by Dr. H. V. Sweringen

PRESENTMENTS.

In the "Museum of Wonders" vol. 21, chap. II, page 152, there is a striking instance of a presentment, related by Madame de Beaumont, in the eighth volume of the "Universal Magazine for Art and Nature." She says:

"My whole family still remembers an accident from which my father was preserved by a presentment of danger. Sailing upon the river is one of the common amusements of the city of Rouen, in France. My father also took great pleasure in these water parties, and he seldom suffered many weeks to pass over without enjoying it. On one occasion he agreed with a party to sail to Fort St. Omer, about ten miles from Rouen. Dinner was served, the instruments had been sent on board the vessel, and every preparation made for a pleasant excursion. When it was time to go on board, an aunt of my father, who was deaf and dumb, uttered a kind of howl, placed herself at the door, blocked up the way with her arms, struck her arm together and gave by signs to understand that she conjured him to remain at home. My father, who had promised himself much pleasure from this excursion, only laughed at her entreaties; but the lady fell at his feet, and manifested such poignant signs of grief, that he finally determined to yield to her entreaties and postpone his excursion to another day. He therefore endeavored to detain the rest also; but they laughed at him for being so easily persuaded, and set sail. Scarcely had the vessel proceeded half the distance, before those on board had the greatest reason to repent that they had not followed his advice. The vessel went to pieces, several lost their lives, and those that saved themselves by swimming were so much terrified at their narrow escape, that with difficulty got the better of it.

No mechanical explanation can apply to this remarkable presentment. The warning angel found he could work on no one better than the person who was deaf and dumb; he therefore selected her for the execution of his commission.

In the same volume of the "Museum of Wonders," page 153, there is an equally striking presentment related, which the editor had from the lips of a credible person. This individual had a friend who had a responsible situation in the county. Being unmarried, he committed his domestic concerns to the care of a housekeeper, who had been with him many years. His birthday arrived, he made many preparations for celebrating it; and told his housekeeper early in the morning that as the day was fine, she should clean out a certain arbor in the garden, which he named, because he intended to pass the day in it with his guests.

Scarcely had she received this commission than she seemed quite in a maze, and delayed the fulfillment of it. At length she entreated him rather to receive his guests in one of the rooms of the house, for she had a presentiment that the arbor would that day be struck by lightning. He laughed at her assertion, as there was no appearance of a storm coming on that day; and on her renewing her entreaties, he was only the more urgent that the arbor he had pointed out should be made ready, that it might not appear that he gave way to her superstitious feeling. At length she went and did as her master had ordered her. The day continued fine, the company that had been invited arrived, they went into the arbor and made themselves merry.

In the meantime, however, clouds had gathered in the distant horizon, and were at length rapidly driven towards the place by the wind. The company was so intent upon their entertainment that they did not in the least observe it; but scarcely was the housekeeper aware that the storm was approaching, than she begged her master to leave the arbor with his company, for she could not divest herself at all of the idea of the lightning striking it. At first they would not listen to her, but she continued her entreaties unrelentingly; and at length, as the storm approached with great violence, they suffered themselves to be induced to leave the arbor. They had not been in the room more than a few seconds, when the lightning struck the arbor, and dashed everything that had been left in it to pieces.

APPARITION OF A LIVING MAN.

About one hundred and ten years ago, a man of piety and integrity arrived in Germany from Philadelphia, to visit his poor old parents, and with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlord of various mills on the Delaware river, in which situation he had honorably laid up a considerable sum.

In the neighborhood of Philadelphia, not far from the mills above-mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him among which was his being able to tell a person things that were unknown to any one else. "Come, said a man who had told him everything I ever did." Now, it happened that the captain of a vessel belonging to Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently; She waited long, but no letters arrived; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed and knew not where to look for either counsel or consolation. At length, a friend advised her to go to the pious solitary and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait awhile there, until he returned and brought her answers. She sat down to wait, and the man opening the door, went into the closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted

up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband, who he named, and that he would return very soon; he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

What the solitary had told her was minutely fulfilled; her husband returned and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result, if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw that man he was struck with amazement; he afterwards told his wife that he had seen this very man on such a day (it was the very day that the woman had been with him), in a coffee-house in London; and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.

H. V. SWERINGEN.

WORRY AND TROUBLE.

AS VIEWED BY DR. D. P. KAYNER.

TO THE EDITOR:—I enclose you here-with a copy of part of what I have just written in reply to a lady who is constantly worrying over the thought of death and fear of hell. She says: "I do so hope that something will help me to overcome this gloom and horror that now oppresses me and robs me of all enjoyment, and saps my very life, and God alone can make me what I should be and give me peace."

In my reply I say: "As to 'worry and trouble,' all we can do is to do the best we can and let other things take care of themselves; and if we would have 'peace,' instead of asking God or any body else to give us peace, we must study to be at peace with ourselves and with all the world. We cannot alter the law which governs all our lives; but we can, if we will, learn the laws of it, and by conforming our lives with it, we can learn to be at peace; for we must know that circumstances beyond our control will work their own way independent of us, and our worrying on that account does not affect them but injures us."

"By studying this law and mentally willing and acting with it, every effort in that direction has an uplifting tendency; helping us to get control of the controllable conditions, thus raising us above the depressing influences of those we do not yet understand how to control. We must trust to our own powers of mind to our own thought-power—to raise us up out of the negative conditions in which the erroneous teachings of the ignorance of past ages have held us, and be resolved to break away from the false doctrine of 'our unworthiness in the sight of God'—the All in All—He in us and we in Him—and hence, as a part of the Infinite we are a part of God, and therefore possess the spark of Infinite Goodness in our individualized selfhood which must ever be recognized and cherished by the All Parent."

Then all we have to do is to recognize our parentage, and to know that it is our privilege to grow into still greater nearness to the All-Good, of which we are a part, and yet as only a part, never being able to attain to the perfection of the whole. It is this continual reaching out and approximation that will constitute an eternal round of growth, and will furnish us an eternal round of pleasurable employment and illimitable progression. Our happiness will consist in gaining knowledge whereby to do greater good—our heaven in the fruition of love and wisdom in the increasing light of that "immortal day."

Dispel all doubts—cast away all fear—believe in your own immortal heirship, and rise into full communion with the exalted thoughts which flow out so freely from the Divine Center of the Fountain of Eternal Life, to inflame, vivify and inspire with high and holy impulses every individualized germ of being. This Divine Center is the great Heart of Life, and its pulsing throbs extend through each and every soul—even the lowest—and in the cons of eternity will elevate all into communion with itself in the great sanctum sanctorum of endless fruition. D. P. KAYNER.

Prescott, Arizona.

THE HEART OF THINGS.

The delicate touch of your glove on my hand,
In the greeting you give unto me,
Is cold as the speech that I can't understand;
Is as frost on the bloom and the tree.
O, give me the clasp that is fervent and true!
O, let the heart speak in this welcome from you!
The smile on your lip is polite, and "good form,"
And your "pose" is the "pose" of your "set."
But somehow it fills me with fear and alarm,
And a shadow I cannot forget.
O, give me the smile that can light up the face,
The heart of the smile that is beaming with grace!
The gift that you make to the public is great,
A magnificent sum it may be,
And glory and pomp may be present in state,
To attend on the grand pageantry!
O, give me the needy gift that you may
The heart of the gift will brighten their way!
The friendship you proffer, is pleasant and fair,
And the words that you use are refined,
The tones of your voice, are all measured with care,
But I miss what I wish I could find.
O, give me the friendship, though may be obscure—
The heart of the friendship I know to be pure!

ELLA DARE.

A SPIRIT CAUGHT

In a Most Unexpected Manner.

MILES M. DAWSON TELLS OF A REMARKABLE CASE OF SPONTANEOUS SPIRIT PHOTOGRAPHY.

Among the members of the Chicago Branch of the American Psychical Society, of which I had the honor to be the first president and afterwards the secretary, were Henry Borisovitch Levin and his cultured and accomplished wife. This society is the one of which B. O. Flower, editor of the Arena; the Rev. Minot J. Savage, Prof. A. E. Dolbear, the distinguished physicist and master of electrical science, and others of equal repute, were the founders, and of which Prof. Dolbear was for a long time the president.

The Chicago branch also numbered among its members many of the brightest and most scholarly people of the city. Mr. and Mrs. Levin are highly educated Russian people, of good birth and gentle breeding. Mr. Levin, who was a political refugee, had become an expert photographer, known to the trade as a "crank" photographer, because always experimenting, and making of the profession both a science and an art, instead of merely a means of livelihood. At the same time his work is in great demand.

During the World's Psychical Congress Mr. and Mrs. Levin were in frequent attendance, and he examined with special interest supposed spirit photographs, some of which were obtained under test conditions, with Alfred Russel Wallace as one of those present in one or more cases, and Judge Dailey of Brooklyn, in a number of other cases. Mr. Levin also listened with much interest to an essay on the means of detecting spurious photographs, which was, however, mostly a rehash of what he already knew. He examined the pictures with as much care as circumstances would admit, and while not over-confident, expressed the opinion that all of them could be duplicated by means known to the profession. While persuaded that there were phenomena of other sorts which could not be explained by ordinary physical laws as known to us, he declared that he had as yet seen no evidence that spirit photography was anything but a trick. It is but fair in this connection to say that he had never attended a sitting for spirit photography, and spoke only from an examination of the products of such sittings.

Opportunity never offered for arranging such sittings from mediums from whom any reliable phenomena could reasonably be expected, judging from their already earned reputation. But in May of 1894, when calling at my house, he exhibited a proof of the photograph which is reproduced herewith, and later sent me a finished print, with the following letter concerning the same:

"Chicago, August 20, 1894.
"Miles M. Dawson, Secretary Chicago Branch American Psychical Society,
1215, 112 Dearborn street, Chicago."

"Dear Sir:—As per your request, I send you herewith a print from the plate without retouching, a proof from which I submitted to you in May. I also state the following concerning the manner in which the negative was obtained: A lady was sent by an artist to sit for a photograph to be used in painting a large picture."

"I did not know her, but took her name and address, which I still possess. I did not observe anything peculiar about her, it was the first sitting in the morning of that day. I had just posted all the negatives of the previous day, and was in my invariable custom to finish negatives on the day they are taken. No negative taken on the previous day is missing from my collection."

"In giving the sitting I took a plate from the original package of plates. I did not observe any defect or peculiarity in the plate. I took but one negative. During development there were no signs of double exposure, and I did not notice the appearance of the second face under the arm of the sitter."

"The appearance was first observed by my business partner, printing the proof. My attention was called to it, but the proof was forwarded to the artist, and no comment. In a few days the same to my studio greatly alarmed. She professes not to recognize the second face. 'The face is much larger than is common in cabinet size pictures, and is, moreover, in a position where it could not be in a cabinet picture, being in one corner. There is no possibility of such a position occurring in my studio, owing to the use of a patent plate holder, which mechanically places the plate in the center of the camera.'

"Had there been double exposure the bust and shoulders of the first exposure should appear in the background. With the possible exception of some dots, which I cannot explain, there is no indication of this. In case of double exposure the face of the first exposure ought to show through the waist, whereas it stops at the waist line. In this appearance, however, the lights are reversed, which indicates a double exposure from opposite sides and reversed plate. But that appears on other grounds impossible."

"I have never believed in spirit photography. I have examined so-called spirit photographs, and have usually thought that I could explain the process by which they were produced. But I am unable to explain the process by which this was produced. Yours sincerely,
HENRY LEVIN."

The original of this photograph may be seen by anybody who calls at my office, at 136 Liberty street, New York, and duplicates can be obtained for those who wish to make a study of it, by applying to Mr. Levin. When it is remembered that this extraordinary production was obtained entirely without premeditation on the part of either photographer or sitter, it seems remarkable indeed.—New York World.

NO WOMEN IN HEAVEN.

A traveler, at the close of life
Was eagerly wending his way
Toward the celestial city,
That blessed land of eternal day.
As he slowly neared the pearly gates,
Outside of which St. Peter stood,
He humbly asked: "Will you let me in?
I have always been very good."
St. Peter solemnly replied:
"My friend, why seek this sphere?
Has not the Reverend Matley said,
There are no women here?"
With puzzled air he quickly turned
His faltering footsteps to retreat;
A moment's pause—then quoth he:
"I think I'll go to the other place!"
MRS. L. R. HOWARD.

SPIRIT MESSAGES.

By the Pearl Band, Through the Talking-Board.

Since coming to Spirit-life, I have been more closely associated with the Jews than with any other people; having watched them— Influenced them, in many ways—having been connected with the priesthood, I naturally clung to, and worked with and through them. I was with them in Babylon, receiving the benefits of an education in the first city in the world.

We, as Jews, had no written law or religion previous to this time. During our stay in this empire we were, some of us, chosen as scribes, to copy the laws and teachings of Zoroaster. This was considered work suitable to slaves by our Persian masters, who selected us because of our aptness in the use of our fingers, never considering that we had mental capacity to understand and apply these teachings. Many of us became so useful to our Persian masters that we became favorites, and learned many things that were prohibited the slaves to know. We were held as slaves until we became so numerous that our Persian masters thought it advisable to establish a colony of the Jews outside of Persia, and a great number were sent to Judea, where they were still held subject to the laws and religion of Persia; but after the lapse of many years, many of the Jews became dissatisfied with following the teachings of a strange people, and worshipping their gods, clamored for a god of their own, and the Persian government, fearing an outbreak among them, sent Ezra to select scribes, and rewrite the teachings of Zoroaster, or the Hudda, as it was called by us.

Ezra rewrote, bringing in many of the old traditions of the Jews, and modifying it, so as to make a direct application of it to the Jews, representing to them that he received the word direct from the traditional God of the Jews. To make this more impressive, he returned from the city with his scribes, and after preparing himself, by the use of certain elements and ceremonies known only to the priests and a few of the leaders, he fell into a deep trance, and gave much of the magical part of the book as the visions and revelations given him while he talked with the angels—(see second book of Esdras, c. 14, v. 20, 21, 22, in the Apocrypha.)

The moral code, and most of the sanitary laws, are entirely taken from the Hudda. The other writings are traditions of the Jews, and other peoples with whom they were or had been associated. But to-day, those who pretend to follow this Jewish God have accepted this medley of superstitions, and discarded the only genuine Jewish literature.

The Old Testament was not all written by Ezra. Some of the prophets were writers of Jewish precepts.

We will resume this subject at some other time.
BRABDON.

LECTURE FROM YARMOTH, AN ATLANTIAN, VIA THE TALKING-BOARD.

You have many times expressed a desire to know of the life and home relations of the Atlantians. As a people, we dwell in families, but were divided into clans or followers—subject to a leader, or what you would probably call a superintendent—called by us "Tru-sanna," who for any failure in his administration was subject to be tried by a court of his peers, presided over by the king or ruler. A certain portion of land was given to the "Trusanna," and neglect of his duties, or failure to provide for those dependent upon him, or to administer the law justly, was punishable by removal from his command, and a worthier was put in his place, and he was reduced to the condition of follower—on the principle that he who was not competent to command must follow and obey.

Polygamy and concubinage were allowed and practiced in our early history, but with stringent laws in regard to the responsibility of the father for his children—but to limit, as far as possible, crippled and foolish children, stringent laws were enacted against polygamy and concubinage.

As a people, we were educated to respect and reverence woman, and to give her every opportunity for mental and physical development. We learned in our early history that great men, as a rule, had wise mothers; and that the mental and spiritual force of a child depended more on the mother than the father. Hence, with us, women occupied an exalted position, and were in council with the men.

Our nation, "the home of the students," given us by other people, indicated our position as to surrounding nations. Every clan had its school. We were a large, powerful and valorous people, with whom surrounding nations did not care to war; but in every clan there was a certain number, obliged to go into the army when called.

We were obliged to protect our frontier against those around us who lived by plundering their more industrious neighbors.

Our history—both written and traditional—carried us back to a time when we were nomadic and tribal, being controlled by a patriarchal chief, and he had wise men, or priests, who consulted the gods for advice; and to those gods sacrifice was offered—even of humanity, whenever the priests declared it necessary.

But before my time our people had outgrown this condition, and began the worship of a more human god; had established temples and had priests, who consulted oracles, who told them the will and laws of the gods, and the priests told these sayings to the people. Our next step in advancement was when wise spirits from other planets came to us, and to those spirits who, having reached out of earth-life, knew of no higher condition than that of guide or ruler over their fellows in earth-life. As they were developed, we gained a corresponding increase in knowledge, and became a nation of Spiritualists.

Our temples became seance-halls, and our oracles spirit guides and teachers, and God was left out of our creed until we can find him, or some one who has seen him.

Knights Templar

and their friends should not decide on their side to the Friends of the Cause at Boston, in August until they have read the beautifully illustrated Itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. F. & T. A. G., Chicago.

MRS. ADA FOYE.

Her Ministrations Are Highly Appreciated.

TO THE EDITOR:—It is with great pleasure that I inform the many readers of THE PROGRESSIVE THINKER of the good work that is being done by the First Spiritual Society of the South Side, Chicago, through the ministrations of our pastor, Mrs. Ada Foye. February of this year marked the beginning of a new era in the progress of Spiritualism here, and in the life of our society, for, since Mrs. Foye began her work with us this time, the sun of prosperity has shone upon our path, bringing to life a greater interest in our glorious cause. The lectures and answers to questions given through Mrs. Foye are practical, earnest explanations of the spiritual philosophy and phenomena, conveying solid information, and calculated to dispel the mist of ignorance that so frequently retards spiritual progress.

The striking, convincing, and at times MARVELOUS TESTS AND MESSAGES given through Mrs. Foye's wonderfully clear mediumship, have taught many the glory of life beyond, relieved many sorrowing hearts, and caused them to look up again, and have interested an infinite number of intelligent people in our cause. At each Sunday service, our church, Unity Hall, 77 1/2 West Street, is filled with a large and earnest, appreciative audience which listens to Mrs. Foye with that respectful, religious attention that distinguishes any other church.

During the months of June, July and August Mrs. Foye has been released from the Sunday afternoon service, and appears only on Sunday evenings, as her health demanded that she have some rest during the hot summer days to prepare her for the coming winter's work. On the Sunday afternoons of June we had Mr. F. Corden White as test medium, and he did a very good work while with us. During July and August the Sunday afternoon service will be devoted to conference, addresses, and mediums passing through Chicago, and from camps are invited to visit our meetings, and make themselves known, and they will receive our cordial welcome.

Financially our society is in splendid condition, out of debt, and a goodly sum in the treasury. The best proof of our prosperity, and the progress of the cause in our midst, is the fact that a movement is on foot—ably backed—to build a church for our Society. Already a handsome sum has been subscribed—more will follow—and with the effective assistance of the Ladies' Aid Society, the plan will be carried out as rapidly as possible, and in the near future we will give the temple to the world from the pulpit of our own church.

CORRESPONDING SECRETARY.

Items from St. Louis, Mo.

For the past month I have been in this city. When I first came I was very much surprised to find that only one hall in this large and prosperous city was being used for the promulgation of the truths of the beautiful natural philosophy of Spiritualism, and its equally beautiful and interesting phenomena, which naturally accompany it.

I found the Spiritual Association holding three meetings on each Sunday at Howard's hall, consisting of the lyceum in the morning, under the supervision of Dr. Tuckett, which has since been discontinued until fall. Dr. Tuckett is evidently "the right man in the right place," then, the mediums' meeting, in the afternoon, which is very satisfactory, and the evening meeting, consisting of the usual programme of such meetings. The general and versatile medium, John A. Johnston, frequently gives an exhibition of his remarkable powers as a test medium at these meetings; other workers are Mrs. Osborne, wife of the presiding officer, a blind lady, but a fine instrument in the hands of the higher intelligences; Mrs. Hadlock, president of the Ladies' Society, another grand instrument for inspirational and trance manifestations. The evening meetings, as far as the society is concerned, are discontinued until fall, but the hall will be rented to those who wish to carry on the work during the next few months.

I have given two lectures, one on "Spirit Unfoldment," the other on "The Great Conflict." Will give another Sunday evening, July 7, subject, "Religion, Past, Present and Future." I have been assisted in my meetings by Mrs. E. A. Porter, who is stopping with Mrs. Hadlock, the president of the Ladies' Society. Her work as a platform test medium is very satisfactory, and an increasing interest is being shown in our meetings.

The Ladies' Aid Society meets every Friday afternoon at the same place, and has very interesting meetings.

The president of the association, Mr. Beckwith, is a very hard-working, earnest and intelligent worker in the cause, and is zealous in working for the new temple, which the society hopes to build in the near future. It is hoped the Spiritualists of this city will support this worthy object to the best of their ability.

Mrs. Maggie Waite, of California, has occupied the hall for the past two Sunday evenings, and her work as a phenomenal platform test medium is grand indeed. For over an hour on each occasion she gave out names and tests as fast as it was possible to talk, and so convincing were they that no room was left in the minds of those present for any doubt as to the truth of spirit power and presence. She is kind-hearted and genial in her manner, and has a fine, commanding presence on the platform.

Had she not changed the hall, would not have been large enough to hold the crowds, and the society hopes to secure her services for the next winter season. Her manager, Mr. Mullen, who takes part in her meetings, and provides vocal music, is a fine singer, and an all-around good man for his position. They go to Cassadaga from here. W. E. BONNEY.

True greatness has no need to carry a flag to attract attention to itself.

No money can buy so much as the dollar that has been honestly earned.

Putting armor on a coward makes him look bold, but it puts no heroism in his heart.

The more your enemy hates you the hotter fire your kindness will kindle upon his head.

The man who expects to outrun a lie will have to travel on something faster than the limited express.

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—AND—
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CURRENT THOUGHT.

"I have always thought that more force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

SELECTIONS

From the World's Thinkers, Seers and Prophets.

MODERN AND CURRENT THOUGHT FROM THOSE WHO KNOW AND FEEL THE INSPIRATION OF THE GREAT WHITE TRUTH.

BY J. C. COX, DAYTON, OHIO.

CONTINUED FROM LAST WEEK.

"The first duty of men who have to live is to learn how to live, so as to leave the world, or something in it, a little better than they have found it. Our future life must be the natural outcome of this; the root of the whole matter is in this life."—Gerald Massey.

"It is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony."—Prof. C. N. Chachravarti, of India, at the Parliament of Religions.

"How vast the power of spirits! An ocean of invisible intelligences surrounds us everywhere. They cause men to sanctify and purify their hearts. How important we do not neglect them."—Confucius.

PROGRESS IN THEOLOGY.—The Chicago Herald, of July 22, in commenting upon the paper of Dr. Brand, of Oberlin, read before the late Congregational Council in London, says:

"Truth cannot be self-destructive. If man's faculties had been given to him perfectly, had all scientific knowledge been implied in revelation, the world would have had little to do. We should not be men, but perfect beings. It has been the mission of imperfect human intelligence to improve itself, to seize upon all means and methods by which larger knowledge can be had in every field of unexplored inquiry. No truth thus discerned, no new, sound theories extracted from larger scrutiny of nature, can be offensive to truth in religion and morals. Timid or ignorant Christians take alarm from time to time over apparent advance of infidelity, and attribute its seeming success to hostility between religion and science. Dr. Brand said truly that as human nature could not change itself, it would never drift into permanent infidelity. He might have added that the experience of each generation with infidelity has been the experience of every preceding generation."

THE SPIRIT OF TRUTH, OR THE CHRIST PRINCIPLE.—Man has always been looking for a savior; the world has ever been waiting to be saved. But the final Christ has not yet come; the millennium is not at hand. The spirit of truth is within the human soul; it has ever been incarnate upon the planet. There are those who believe that truth is an ultimate principle, infinite as Deity. I am not of these. I believe in the personal, wherever truth has appeared it has come in the person. The Christ of the world—Jesus of Nazareth, Buddha, and the great seers and prophets have stood for the truth that was within themselves. Many reject the personal Jesus, and accept the principle. It is through the person that truth is born in the world. There have been few Messiahs and many teachers; few leaders and many followers.

Wherever messiahs have appeared, mankind have been made better. We do not worship Jesus in the person, but the spirit of truth, which was made alive through him. We do not bow before the cross, but we accept the spirit of self-sacrifice which made the cross possible. The reformers of the race came to the world to elevate humanity, bringing with them the knowledge of truth, do so with a consciousness of their fate. It must be that all who come to this earth as leaders have lived before; they have had an existence upon some other planet. We live from eternity to eternity. There will come a time when all that we have lived will be made plain unto us. We shall remember all the landmarks in the way; all of the points in the journey. If we do not possess this full consciousness we can have no immortality, for there cannot be an unconscious immortality.

No man can know a truth until he has lived it; we live a truth, and we call it an experience. The lives of all earnest souls have their Gethsemane and Calvary. This is the Christ principle fructifying in our hearts. We do not wait against the spirit of truth which Jesus of Nazareth embodied in his life, but we do wait against the catechisms of Rome and Westminster.—Lecture, A. E. Tisdale.

"A CALL TO FIDELITY," BY AUGUSTUS W. DELQUEST.—This is a seven-page article in the Freethinker's Magazine, and is so spiritual that to substitute the term Spiritualism for Freethought would make it a genuine spiritual article.

"Fidelity to truth is the ethical aspect of Freethought and the humanitarian plan of redemption; not he who merely confesses with the mouth his love for liberty, but he who makes the best of his liberty by doing something for the advancement of truth, is the true friend of liberty. Truth—the cognition of the reality of things—is the only light, and in darkness there can be no liberty. Liberty is nothing, except as it is an opportunity for progress. Progress is born of the power of love, and not the weakness of indifference. Truth and love, liberty and progress, constitute the quartet that sings the praise of human existence. Truth has been bought by the blood of the martyrs; pain is the price of sympathy; the price of liberty is obedience, and a constant strife and struggle is the cost of progress."

"One of our really inspired teachers—man who is inspired by thought as well as air—Mr. A. J. Davis, whose 'Great Harmonies' is a Bible of spiritual wealth—has shown much light on inspiration. What is his opinion?

"He says: 'I believe that a quickening and vivification of the truth, attending

affections natural to man, is inspiration, and that revelation is the appropriation and comprehension of the truth-containing faculties of the resultant thoughts and ideas. The human mind is frequently capable of inspiration when not capable of clear, logical, and mensurate thought; that is, the spirit can and often does vaguely feel the in-dwelling presence of some great truth for months, perhaps many years, before intellect is sufficiently enlarged to individualize and express it; for where there is no intellectual comprehension of an interior truth, there is no revelation to that person. The greatest, wisest of all the gods may conspire to inspire you; nevertheless, you will have no revelation of thought or idea until your enlarged reason consciously defines and indistinctly appropriates the principle."

"Outside should suffice for evidence; And whoso desire to penetrate Deeper, must dive by the spirit sense; No optics like yours, at any rate."—BROWNING.

This above all, to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."—SHAKESPEARE.

"The Christian religion has been tried for eighteen hundred years. The religion of Jesus, the Christ, has yet to be tried."—Leasing.

What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian.—St. Augustine, Fourth Century.

A Buddhist priest went home to Japan from the Parliament of Religions and reported to his people, at a meeting held in Tokyo, that "the parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. Christianity is merely an adornment of society in America. It is deeply believed in by very few." He was speaking of the old and falsified Christianity, not knowing there is a new and spiritual Christianity succeeding it.

Christianity pitches its tent, but it shuts out more truth than it shuts in. At a little distance from the Christian tent the Mohammedans pitch their tent. Under is the Jewish tent. Each of these tents would shut out more truth than it shuts in. I shall seek refuge in none of these sectarian tents. I prefer to stand outside, shut in by nothing save by the bounds that shut in all mankind.—Rev. M. W. Chunn, Ph. D.

PROFESSOR CHRISTIANS OF TO-DAY NOT FOLLOWERS OF JESUS.

"Well, the church insists upon all forms expressive of religious subordination, and disregards the essential principles which the creed enunciates. At the same time that they are having here words of prayer and early services and reading their Bibles before breakfast, they are countenancing and participating in filibustering expeditions all over the world, and appropriating the lands of other people. That is to say, they are disregarding the essential principles of their religion, while they profess anxiety to propagate it."—Herbert Spencer.

Spiritualism is simply a reproduction of Christianity in its primitive state. The opposition to it comes from the same quarter, and is based on the same argument. It was then and is now opposed by the church and declared to be the work of the devil. The only people on the face of the earth who are doing the works which Jesus said his disciples would do and which they did, are the Spiritualists. It is they and none other, who heal the sick by laying on of hands, who speak in foreign tongues, who discern spirits, who are entranced to speak and see visions, who cast out evil spirits, who are sustained bodily in the air as was Jesus on the water, who converse with angels and reveal things hidden.—Rev. A. J. Weaver.

Not only have Christians, by the excessive culture of favorite virtues, turned them into caricatures, but they have assumed that because they have learned to be Christians, they should forgo to be men.—J. S. Blackie.

GOING BACK TO THE NEW.—Rev. Thomas Armitage, D. D. (of New York), who succeeded Dr. Maxm in Boston, began his season of labor by a sermon in which he may have startled those who would have thought Rev. Mr. M. too lax as to the creeds, when he was with them. Mr. Armitage said to his expectant congregation as he reported: "I leave you the old creeds, if you get any comfort out of them. But I must go back to the new one—the one my Lord laid down when he said, 'a new commandment I give you: love one another.'"

The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home.—Milton.

Instead of the church converting the world, the world is converting the church.—Rev. Dr. Talmage.

"Every science, every philosophy, every theology," said the Rev. Dr. Culliver, at Phillips Academy, "is to enter the twentieth century regenerated and reconstructed."—Exchange.

The pursuit even of the best things ought to be calm and tranquil.—Cicero.

There are some people who give with the air of refusal.—Queen Christina.

I have great hope of a wicked man, slender hope of a mean one.—Becher.

Foster the beautiful and every hour thou callest new flowers to birth.—Schiller.

He shall be immortal who liveth till he be stoned by one without fault.—Fuller.

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

Let us teach ourselves that honorable step not to outdo discretion.—Shakespeare.

Various Camp-Meetings for 1895.

Mount Pleasant Park, Clinton, Iowa, July 28 to Aug. 26.
Vicksburg, Frazer's Grove, Mich., August 9 to September 1.
Long Beach, Cal., July 28 to August 12.
Niles, Minn., Minneapolis, Minn., July 28 to August 12.
Lakeside, N. Y., July 28 to August 12.
September 1 to August 12.
Chesterfield Camp, near Anderson, Indiana, July 18 to August 12.
Cassadaga, New York, lectures commence July 13th with Mrs. Carrie Twining, as speaker and ends with Prof. W. M. Lockwood, September 1.
Derry, Kansas, June 30 to July 15.
Mantua Station, O., July 20 to Aug. 25.
Island Lake Camp, Island Lake, Mich., July 24 to August 25.
Queen City Park, July 24 to September 1.
Devil's Lake, Mich., July 28 to August 12.
Maumee Valley, August 3 (six weeks).
Clinton, Iowa, July 28 to August 26.
Sunapee, New Hampshire, July 28 to September 1.
Lake Brady, Ohio, June 20 to September 8.
Haslett Park, August 1 to September 1.
Catalpa Park Camp, Liberal, Mo., August 24 to September 8.
Lake Pleasant, Mass., Oneet, Mass.
Lookout Mountain, Tenn., July 7 to July 21.
Santa Monica, the "City by the Sea," opens up July 21.
Tyler's Park, Ft. Worth, Texas, from September 21 to October 7.
Riverside Park, Grand Lodge, Mich., from July 18 to August 19.
The Paw Paw Valley Spiritual Association will hold a grove meeting at Lakeside Park, Sunday, July 14th, 1895. Speaking at 10:30 a. m., and 2:30 p. m., by Mrs. E. A. Sheets, of Grand Lodge, The National and Religious Association of Summerfolk opens its first session at Millersport, Ohio, June 30th, closing July 23th.

BLOSSOMS.

[Suggested by the clairvoyant view of flowers upon our circle table, by one of the sitters.]

They are bringing us lovely flowers For our circle here tonight, Cut from the fairest bowers That gem the realms of light.

By the side of crystal waters These lovely blossoms grew. And loving hands have plucked them All wet with heaven's dew.

From our earthly gardens Have our fairest blossoms gone, Plucked by the unseen angel Those flowers we called our own— Those buds of sweetest promise

That faded so soon away, And whose whose rare unfolding Gladdened our life's long day.

From our gardens they faded, Leaving our hearts so sore, But now they bloom in beauty On life's ethereal shore.

Where the fount of life eternal Waters the emerald sod, Our blossoms have been transplanted To the beautiful garden of God.

And when we sit in silence, At the closing of the day, As the shadows deepen round us, And the stars begin to gleam, And they bring us pure white roses, And lilies of pearly hue,

And pansies and stary daisies, And violets so blue.

And they bring us sweet refreshing— For their scent is the breath of love, That tells us of rest that's waiting Earth's tired ones above.

When the trials of this life ended, We shall walk in life's tomorrow And shall meet and know our own.

EMMETT R. NEWTON.

IF YOU ARE GOING TO LOVE ME.

If you are going to love me, Love me now, while I can know All the sweet and tender feelings Which from real affection flow.

Love me now, while I am living; Do not wait till I am gone, And then chisel it in marble— Warm love-words in ice-cold stone.

If you've dear, sweet thoughts about me, Why not whisper them to me? Don't you know 'twould make me happy,

As glad as glad can be? If you wait till I am sleeping, Ne'er to waken here again, There'll be walls of earth between us, And I wouldn't hear you then.

If you knew some one was thirsting For a drop of water sweet, Would you be so slow to bring it? Would you step with laggard feet? There are tender hearts all round us, Who are thirsting for our love: Shall we begrudge to them what

Has kindly sent us from above? I won't hold your kind caresses While the grass grows o'er my face; I won't crave your love or kisses In my last, low resting-place: So, if you do love me any, It's but a little bit, I'd rather know it now, while I Can, living, own and treasure it.

J. W. DINSDALE.

THE BROTHERHOOD OF MAN.

Let us help a fallen brother, As along life's road we go; Lend assistance to each other, Help to share the load of woe.

Lend a hand to one that's weary With the burdens hard to bear, Brighten up a pathway dreary, Lighten some one's load of care.

Comfort those who are in sorrow, With a cheering word of hope, Tell them of a bright to-morrow, Tho' in darkness now they grope.

If good deeds and words we scatter As life's journey we pursue, It will make the world grow better, And more noble, kind and true.

Tho' you think you have hard trials, There are some harder yet; And there's a balm in self-denials, Half your troubles you'll forget.

Plant the flowers, then, my brother, Where wild weeds did grow before— Sacrificing for another, Blessings on your head will pour.

Reinhold Wis. GEO. L. BARRIS.

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